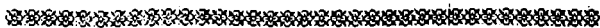




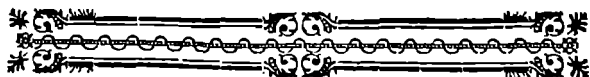
T H E
Arminian Magazine:
CONSISTING OF
E X T R A C T S
A N D
O R I G I N A L T R E A T I S E S
O N
Univerfal Redemption.



V O L. I.
F O R T H E Y E A R 1778.



L O N D O N:
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T O T H E
R E A D E R.

1. **A**MIDST the multitude of Magazines which now swarm in the world, there was one a few years ago, termed *The Christian Magazine*, which was of great use to mankind, and did honour to the publishers. But it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called *The Spiritual Magazine*; and not long after it, its twin-sister, oddly called *The Gospel Magazine*. Both of these are intended to shew, That *God is not loving to every man, that his mercy is not over all his works*: and consequently, that *Christ did not die for all, but for one in ten, for the Elect only*.

2. This

2. This comfortable doctrine, the sum of which, proposed in plain English, is, God before the foundation of the world absolutely and irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can," has by these tracts been spread throughout the land, with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to Good-nature, Decency, or Good-manners, than to Reason or Truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear Decrees, with Arguments worthy of *Bedlam*, and with Language worthy of *Billingsgate*.

3. In *The Arminian Magazine* a very different opinion will be defended, in a very different manner. We maintain, That *God willeth all men to be saved*, by *speaking the truth in love*: by arguments and illustrations drawn, partly from Scripture, partly from Reason; proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question, will use *us* as we use *them*. Yet we hope, nothing will move

us to return evil for evil ; or however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable Tracts on the Universal Love of God, and his willingness to *save all men from all sin*, which have been wrote in this and the last century. Some of these are now grown very scarce ; some have not appeared in *English* before. To these will be added Original Pieces, wrote either directly upon this subject, or on those which are equally opposed by the patrons of *Particular Redemption*.

5. We know nothing more proper to introduce a work of this kind, than a sketch of the Life and Death of *Arminius* : a person, with whom those who mention his name with the utmost indignity, are commonly quite unacquainted ; of whom they know no more than of *Hermes Trismegistus*. It is true, there is no such account of his Life extant, as one would expect to be given of so great a man : (at least, none such has come to our knowledge :) but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6, Since

6. Since the first Proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give Poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers, who have a taste for verse as well as prose. We acknowledge it may; and accordingly purpose at the close of every number, to fill up what is wanting in the pages proposed with one or more copies of verses. But we faithfully promise not to insert any Doggerel: nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts; First, A defence of that grand Christian doctrine, "God willeth all men to be saved, and to come to the knowledge of the truth." Secondly, An extract from the life of some holy men, whether Lutheran, Church of England-man, Calvinist, or Arminian. Thirdly, Accounts and Letters, containing the experience of pious persons, the greatest part of whom are still alive: and, Fourthly, Verses explaining
 or

or confirming the capital doctrines we have in view.

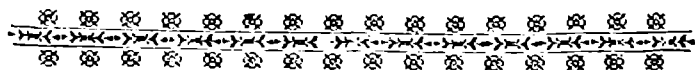
8. Let the gentle reader excuse us, if we cannot prevail upon ourselves to comply with the fashionable custom, of Magazine-writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we trust, it will (by the blessing of God) be useful as well as acceptable to men of understanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to “ give it another appellation, rather than one that will “ give a general offence.” We answer, it will not give so general offence as some are apt to imagine. In Roman Catholic countries it must be allowed, the patrons of Particular Redemption are very numerous. Not only the whole body of *Dominican* and *Augustine* friars, with several other religious orders, are, to a man, firm and zealous asserters of Particular Redemption: not only the *Jansenists*, who abound in several parts of *France* as well as throughout *Flanders*: but great numbers of the laity, in all those parts of *Europe*, who acknowledge the *Roman Pontiff*. And it would be no wonder, if

if all Romanists, who have any religion at all, should be of that opinion ; considering the profound reverence they have for *Thomas Aquinas*, a more vehement defender of the Decrees, than their grand saint, *Augustine*. But we have no reason to believe, that there is so general a reception of those Decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in *Holland*. And in *Geneva* they are universally rejected with the utmost horror. The case is nearly the same in *England*. Not one in ten, not one in an hundred, if we look through the nation, have the least esteem for Absolute Predestination : so that nine in ten, yea, ninety-nine in an hundred, will take no offence at an open, avowed opposition to it.

LONDON, Nov. 1. 1777.

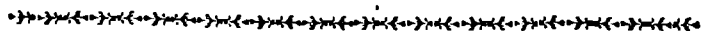
T H E



T H E

Arminian Magazine:

For JANUARY, 1778.



A SKETCH of the LIFE of ARMINIUS.

Extracted from an Oration spoken at his Funeral.


 T has been justly observed, that the lives of learned men seldom afford a very ample field to the biographer. Study and retirement give occasion to few of those incidents, which excite the curiosity, and engage the attention of mankind. It is not to be wondered at, therefore, that at so distant a period, and with such scanty materials, we are incapable of affording the most interesting account of the life of *Arminius*. The oration which is prefixed to his works was spoken by *Peter Bertius*, a cotemporary Divine. It is dated the 22d of October, 1609, the day of his interment. We pass over the eulogium on the dead, though perhaps never more deservedly bestowed. The few circumstances relative to his life, we have set down as we found them.

James Arminius, or *Hermanfon*, was born in the year of our Lord 1560, at *Oudewater*, a little town situated on the *IJssel*,
 VOL. I. B once

once celebrated for its pleasant situation, and the frugality and industry of its inhabitants. He lost his father during his infancy, who left his mother, a pious woman, with three children.

There was at that time in the town, a respectable clergyman, named *Theodorus Æmylius*, a man famous for his singular holiness and erudition. He was educated a papist, but being convinced of the errors of popery, he was constrained to desert his country, and had from time to time taken up his residence in different parts of the continent. This worthy man, discerning the traces of superior genius in young *Arminius*, had him instructed in the rudiments of the learned languages at *Utrecht*, where he then resided. Nor was he wanting in earnest exhortations to him, to dedicate himself to God: an advice which he had the satisfaction of seeing him even then most seriously embrace.

Arminius had been some years at *Utrecht*, when his patron was called of God to receive the reward of his labours. However he was not left without a friend: *Snellius* was just then on a visit to his own country, which he had been constrained to leave, to avoid the oppression of the Spaniards. Returning to *Hesse*, in the year 1575, he took *Arminius* with him. Scarcely had *Arminius* taken up his abode in *Hesse*, when he was alarmed by an account of the utter destruction of his native place by the Spaniards: the soldiers of the garrison being slain, the citizens butchered, and the houses burnt. It may be supposed, a report of this kind must give him the keenest distress. He immediately went to *Holland*; and how great was his concern, on finding the place which gave him birth, reduced to a heap of ruins, and learning, that the greater part of the citizens, amidst whom were his mother, sister, brother, together with his more distant relations, had perished in the general carnage!

After bidding a melancholy adieu to the remains of his native town, he returned on foot to *Hesse*. But soon after, hearing that a new college was opened under the auspices of the Prince of *Orange*, he once more returned to *Holland*. He took up his residence at *Rotterdam*, where he met with most of those
who

who had escaped from the destruction of *Oudewater*, together with many religious persons who were banished from *Amsterdam*. *Peter Bertius*, the pastor of the church of *Rotterdam*, at the request of the friends of young *Arminius*, took him to his house. Struck with the amiable disposition and uncommon genius of the lad, he thought with his friends, that he could not be situated more advantageously than at this new academy. His proficiency here was uncommon. *Daneus*, the professor of Divinity, would often urge his example, both as a Christian, and as a scholar on his fellow students. In the year 1582, the senate of *Amsterdam*, willing to afford him the utmost means of improvement, sent him to *Geneva*, at that time accounted the great seat of theologic knowledge. Here he heard the celebrated *Theodore Beza* explain the epistle to the *Romans*. To him he attached himself, with all the diligence which his intense thirst for knowledge could inspire. Yet after some time, being a great admirer of the Philosophy of *Peter Ramus*, which was not much regarded at *Geneva*, he removed to *Basil*. On his leaving *Geneva*, the faculty of theology there, presented him, at the public expence, with the degree of Doctor in Divinity.

After he had resided some time at *Basil*, he returned to *Geneva*. But he found most of the students, his countrymen, whom he had left behind him, were returned home. A few of them were gone into *Italy*. There was at that time a professor of Philosophy, *James Zabarelli*, who read lectures at *Padua* with considerable reputation. *Arminius* desirous of hearing him, agreed with one of his countrymen, who was yet at *Geneva*, to take a journey into *Italy*. During his stay at *Padua*, he taught logic to some Germans of fortune. From *Padua* he travelled through *Italy* to *Rome*. He would often express to his friends the satisfaction he had, in visiting *Rome*; declaring, that nothing but being present there, could have afforded him any just conception of the iniquity which abounds in that seat of Antichrist. On his return from *Italy*, he staid some time at *Geneva*; from whence at the request of his patrons, he went to *Amsterdam*.

dam. He now proposed himself as a candidate for the ministry, being abundantly recommended by *Beza*, and other eminent divines of *Geneva*. And no sooner did he appear in the pulpit than his reputation was universally established. His fine understanding, his deep erudition, his extensive knowledge of the scriptures, and above all, his lively piety, and fervent zeal for the welfare of men's souls, acquired him the general esteem and admiration both of the clergy and laity of *Amsterdam*.

About this time there was a little tract handed about at *Delf*, entitled, "*An answer to some of the arguments of Beza and Calvin, on Predestination, being a comment on the ninth chapter to the Romans.*"

This book was sent to *Arminius*, by *Lydius*, (who had formerly been a pastor in the church of *Amsterdam*, and was at that time, a professor in the new college of *Friesland*) together with an earnest intreaty, that he would undertake the defence of *Beza* against its authors. *Arminius* was not averse to the task, especially as *Beza's* notions, from his long residence in *Geneva*, were perfectly known to him. But after an attentive consideration of both sides of the question, after weighing every argument with that caution which the public declaration of his sentiments so loudly demanded, he found he had engaged in a task he was not equal to. In short, he was convinced, that the party he had undertaken to defend, were in the wrong, and that the people of *Delf* had only made use of the rights of humanity, in declaring their dissent from error, though advanced under the most respectable authority. He was convinced that *Beza* was mistaken, in asserting, that God, by an eternal decree of Predestination, had determined unconditionally to elect to eternal salvation, those whom he had not yet decreed to create. Nor could he agree with those of *Delf*, who maintained, that God, having decreed to create, and foreseeing the fall, yet had determined to elect some, without any antecedent reference to Christ Jesus. He, on the other hand, thought with *Melancthon*, and many more, That God, considering

sidering man as created and fallen, had chosen to himself those, who, by a holy faith, would become obedient to the heavenly calling. Yet, it is not strange, that when *Arminius* asserted this, many a warm bigot endeavoured to represent as an innovator, one who dissented from the received doctrine of the church. Although indeed, their confession of faith was then quite silent on these articles. Yet, notwithstanding many secret ill offices done him, he ever lived in the utmost affection and harmony, with his colleagues of *Amsterdam*. Mean time, from others he underwent almost continual persecution, and was treated with the most flagrant injustice. Thirty-one articles, containing many things which he utterly denied, as well as the most senseless and wilful misrepresentations of what he maintained, were circulated through *Holland*, as an exact code of his doctrines. He more than once, in his answer, complains of his enemies making him a fool, as well as an heretic. The declaration of his opinions, which he spoke in an assembly of the States, serve at once by facts to evidence the unfair usage he met with, and to proclaim to the world, as manly and rational a system of divinity, as any age or nation has produced. His uncommon mildness and forbearance, rendered still more extraordinary by the age in which he lived, is apparent in every page of his writings. And his disputes with the celebrated *Junius*, and our English *Perkins*, on the subject of Predestination, are for the polite and generous manner in which he has conducted them, an honour to human nature.

On the loss of *Junius*, and the elder *Frelcatius*, it was deemed necessary to supply their place in the college, with some professor, who might establish its reputation. The eyes of all were presently turned on *Arminius*. He had now exercised the ministerial function near 15 years at *Amsterdam*. It was not without repeated denials, and at the earnest request of some of the most respectable persons in *Holland*, that the people of *Amsterdam* could be prevailed upon to part with a man, whom they so highly esteemed. It was with the utmost difficulty, that the guardians of the college, together with some of the most celebrated

celebrated Dutch ministers, deputed by the Prince of *Orange*, were able to prevail on the congregation of pastors and elders, to spare a man whom they deemed so great an honour to their society. Some, however, were found, to cast invidious reflections on his orthodoxy. The matter was therefore debated in the presence of the guardians of the college, and some of the most respectable divines. It was by them determined, that all reflections of that kind, were unjust, that he had made only a proper use of his liberty of speech in the pulpit, and that, he had not, in any case, advanced any thing repugnant to the religion of Jesus Christ. He therefore succeeded, in the year 1603, as professor of divinity in the place of *Junius*. There are yet extant, two testimonials; the one, from the church of *Amsterdam*, signed by its pastors; the other, in the name of the class there, expressing their approbation of his life and manners while among them, in the strongest, and most honourable terms.

No sooner had he taken on him his new office, than he set about correcting the depraved taste of many of the students in divinity, who, leaving the scripture, and those necessary truths which it unfolds, had busied themselves in a variety of questions, as unimportant, as they were abstruse. While he cautioned them to beware of that knowledge which puffeth up, he urged them to obtain that charity which edifieth. Indeed, it was the constant endeavour of his life, to reduce religion to its primitive simplicity: to point out the few truths that are necessary to be believed, and to urge mankind to believe them with the heart unto righteousness.

It had been reported at *Leyden*, that the professors in theology disagreeing in certain doctrinal points, a synod would be necessary to settle the matter. This occasioned a public instrument signed by the rector of the college, together with *Arminius*, *Gomar*, and *Freelatus*, declaring the perfect unanimity of the professors, in every thing fundamental. Yet this did not prevent the matter being taken some time after into consideration by the States, which at length produced the famous synod at *Dort*.

In

In the mean time, *Arminius*, by a constant attention to the business of his calling, and by too much study, joined to that anxiety of mind which his particular situation exposed him to, was seized by a dangerous illness. At first, he was incapable of attending to business: afterwards, having a little ease at intervals, he remitted nothing of his former diligence. He went repeatedly to the *Hague*, at the request of those in power, where he delivered before the States, that elegant compendium of his opinion which we find in his works, under the title of *declaratio sententiæ*. He expressed great satisfaction to his friends, in thus having an opportunity of acquainting his rulers with his genuine sentiments, being well assured, that to have justice done it, his cause need only to be known. On his return, his disease again attacked him with such violence, that he was under a necessity of declining another journey to the *Hague*, which had been appointed. He acquainted the States by a letter, that they should have his papers unfinished, as he was constrained to leave them: that so far from doubting the truth of what he had advanced, he was more and more convinced it was the sense of scripture. And that he found himself perfectly at ease, in the thought of rendering to God, an account of those doctrines, which he had ever maintained.

His disease now daily increased, and soon acquired sufficient strength, to baffle every attempt of the ablest physicians. It seems, during his illness, his left eye became dim. Did not the history of mankind afford us strange instances of the delusions of religious zeal, it could scarcely be credited, that this was, by many, deemed the just judgment of God upon his heterodoxy. Yea, and Scripture was brought to prove it. What, said they is it not written in *Zechariah*, "*Wo to the idol shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened?*" Could any thing more exactly suit? Only in the present case, it was the left eye. During his illness, he abated nothing of that chearful, open manner, for which
he

he was so generally esteemed during his health. His pains were great, but sustained by a hope full of immortality, they were not greater than he could bear with the utmost patience and resignation. Finding that he was now beyond the reach of medicine, his physicians desired him to set his house in order, and give his last commands. Willing as far as might be, to obviate the unjust judgment of those who abhorred him, on account of their difference in sentiment, he dictated the following clause, to be added to his will. "Above all, I commend my spirit to God, its faithful creator and Saviour, before whom I have walked in my profession and calling, with a good conscience, in simplicity and sincerity. I call him to witness, that I have advanced nothing but what, after the most attentive consideration, I have deemed the sense of scripture: and that, in whatsoever I have advanced, I have had in view only to extend the knowledge of the religion of Christ Jesus, the worship of God, and the common holiness and peace of all." After repeating some devout ejaculations, he resigned with joy his soul into the hand of him who gave it. He died on the 19th of October, 1609, in the 49th year of his age.

The judgment of a candid and pious Calvinist, concerning this truly great man, you have in the Life of Sir *Henry Wotton*, then Provost of *Eaton College*. "In my travel toward Venice," says Sir *Henry*, "as I passed through Germany, I rested almost a year at *Leyden*, where I entered into an acquaintance with *Arminius*, then the Professor of Divinity in that University: a man much talked of in this age, which is made up of opposition and controversy. And indeed if I mistake not *Arminius* in his expressions, I differ from him in some points. Yet I profess my judgment of him to be, that he was a man of most rare learning. And I knew him to be of a most strict life, and of a most meek spirit. And that he was so mild, appears by his Proposals to Mr. *Perkins*, from whose book, *Of the Order and Causes of Salvation*, *Arminius* took the occasion of writing some Queries to him, concerning the Consequents of his Doctrine, intending them to come privately to Mr. *Perkins*'

own hands, and to receive from him a like private, and a like loving Answer. But Mr. *Perkins* died before those *Queries* came to him. And it is thought, *Arminius* meant them to die with him; for though he lived long after, he forbore to publish them. But his Sons published them since his death. It is pity, if God had so pleased, but Mr. *Perkins* had lived to see and answer those Proposals himself, for he was also of a most meek spirit; and though, since their deaths, many have undertaken to clear the controversy; yet they have rather satisfied themselves, than convinced the dissenting party. And doubtless, many men, who may mean well, many scholars, who may preach well, shall never know, till they come to Heaven, where the questions stick between *Arminius* and us. And yet they will be tampering with, and thereby perplexing the controversy: and therefore justly feel the reproof of St. *Jude*, for being *busy bodies*, and for meddling with things they understand not."



An ACCOUNT of the SYNOD of DORT:

*Extracted from Gerard Brandt's HISTORY of the REFORMATION
in the LOW-COUNTRIES.*

THE Disputes concerning Predestination broke out in the Low-Countries, about the year 1580. They increased till the year 1603, wherein *Arminius* was made Professor of Divinity at *Leyden*. After his death, in 1609, they ran higher and higher. The next year the Favourers of *Arminius*, who were afraid of being oppressed by the Calvinists, presented a *Remonstrance* to the States of *Holland*. From hence they were called *Remonstrants*.

The Doctrine which they opposed was this: "I. God has ordained by an eternal and irrevocable Decree, that certain Men (without considering their works) should be saved,

“ and that the others, whose number is much greater, should
 “ be damned, without any regard to their faith or works.
 “ II. Or thus : God has considered Mankind, as being fallen
 “ in Adam, he has decreed to save certain Men by an effect of
 “ his Mercy, and to leave the others under the curse, as so
 “ many examples of his Justice, without any regard to their
 “ Faith or Unbelief. To this end, God uses means, by virtue
 “ whereof the Elect are necessarily saved, and the Reprobate
 “ necessarily damned. III. Consequently Christ, the Saviour
 “ of the World did not die for all Men, but only for the
 “ Elect. IV. From whence it follows, that the Spirit of God
 “ and Christ works upon the Elect with an irresistible force,
 “ to make them believe, and to save them ; and that a neces-
 “ sary and sufficient Grace is not given to the Reprobate.
 “ V. That those, who have once received true faith, can never
 “ lose it wholly, how great soever their sins may be.”

Their own Doctrine was, “ I. God from all eternity has
 “ elected to eternal life those, who believe in Christ, and con-
 “ tinue in Faith and Obedience ; and on the contrary, he
 “ resolved to reject Unbelievers and impenitent Sinners. II.
 “ Consequently Jesus Christ, the Saviour of the World, died
 “ for all Men, so that he has obtained by his death their re-
 “ conciliation and the forgiveness of their Sins ; but in such
 “ a manner, that none but the Faithful actually enjoy those
 “ benefits. III. Man cannot acquire saving Faith of himself,
 “ or by the Strength of his Free-Will ; but he wants for that
 “ purpose the Grace of God, through Jesus Christ. IV.
 “ Grace is the Cause of the beginning, progress, and comple-
 “ tion of man’s Salvation ; so that nobody can believe or
 “ persevere in the Faith, without that co-operating Grace,
 “ and consequently all good works are to be ascribed to the
 “ grace of God in Jesus Christ ; but that grace is not irresisti-
 “ ble. V. The Faithful have a sufficient strength, through
 “ the divine grace, to oppose Satan, the world, and the flesh,
 “ and to overcome them. But those who have a true faith,
 “ may

“ may nevertheless fall by their own fault, and lose faith
 “ wholly, and forever.

In the year 1611, there were several conferences at the *Hague* on these heads, between six Calvinist ministers and six ministers of the other party: but they proved unsuccessful. The States of *Holland* having heard both parties, exhorted them to tolerate one another.

In the beginning of those Conferences, the six Calvinist ministers presented to the States a *Remonstrance*, contrary to that which their adversaries had presented the foregoing year. From that time the Calvinists were called *Contra-Remonstrants*; but more frequently, the *Reformed*.

In 1613, *Daniel Tilenus*, a celebrated Professor of Divinity in the Academy of *Sedan*, who had writ against the doctrine of *Arminius*, altered his mind, and embraced the opinions of the *Remonstrants*.

In 1617, the King of Great-Britain exhorted the States-General of the United Provinces to call a National Synod, in order to determine the disputes between the Reformed and the Remonstrants. This advice was seconded by the States of *Zeland*, *Gelderland*, *Friseland*, *Groningen*, *Ommelandes*, and *Over-ijssel*. And it was approved in the Assembly of the States-General, by the Deputies of *Zeland*, *Friseland*, *Groningen*, and the *Ommelandes*, and by the greatest part of those of *Gelderland*, notwithstanding the opposition of *Holland*, *Utrecht*, and *Over-ijssel*. Not long after, viz. the 20th of November, it was agreed that the Synod should meet at *Dort*. And it was agreed, that it should consist of twenty-six Divines of the United Provinces, twenty-eight foreign Divines, five Professors of Divinity, and sixteen Laymen,

Dr. *George Carleton*, Bishop of *Landaff*, and the other English Divines, being arrived at the *Hague*, were introduced the 5th of November into the Assembly of the States by the English Ambassador: and were received with great marks of distinction. The other English Divines were, *Joseph Hall*, Dean
 of

of Worcester; *John Darvenant*, Professor of Divinity, and Master of Queen's College at Cambridge; and *Samuel Ward*, Archdeacon of Taunton, Head of Sidney College at Cambridge. Some time after, *Walter Balcanqual*, a Scotch Divine, was added to them, to represent the churches of his country. King James acted only by reasons of state, and was rather an enemy to the persons of the Remonstrants, than to their doctrine. The same may be said of the Prince of Orange.

The 10th of November, the Divines of Geneva appeared in the Assembly.

The Synod began to meet on the 13th of November, 1618. *Balthazar Lydius*, Minister of Dort, preached in the morning, and *Jeremy de Pours*, Minister of the Walloon Church of Middleburg, in the afternoon: they implored God's blessing upon the Synod. Afterwards, the Commissioners of the States, the Professors of Divinity, and the Ministers and Elders deputed to the Synod, went to the place appointed for their Assembly. All the foreign Divines were received by two Commissioners of the States, in the name of all the others. The Commissioners took place on the right hand. The English Divines sat on the left. The third place was appointed for the Deputies of the Palatinate; the fourth for those of Hesse; the fifth for the Swiss; the sixth for those of Geneva; the seventh, for the Divines of Bremen; and the eighth, for those of Embden. The Deputies of Nassau and Wetteravia were not arrived. The Professors of Divinity took place next to the Commissioners, and then the Ministers and Elders of the Country, according to the rank of each province. Those of the Walloon Churches sat in the last place. I have already named the English Divines. Those of the Palatinate were, *Abraham Scultet*, *Paul Tossanus*, and *Henry Altingius*. Those of Hesse, *George Cruciger*, *Paul Steinius*, *Daniel Angelocrator*, and *Rodolphus Goclenius*. Those of Switzerland, *John-Jacob Breylingerus*, *Marc Rutineijerus*, *Sebastian Bechius*, *Wolfgang Mayer*, and *John-Comrad Cocchius*. Those of Geneva, *John Diodati*,

Diodati, and *Theodore Tronchin*. Those of *Bremen*, *Matthias Martinus*, *Henry Iffelburgius*, and *Lewis Crocius*. Those of *Embsen*, *Daniel-Bernard Eilshemius*, and *Risius-Lucas Grimerhemius*. The Divines of *Wetteravia*, who took place afterwards between those of Switzerland and Geneva, were, *John-Henry Alstedius*, and *John Bisterfeld*. The Divinity Professors of *Leyden*, *Groningen*, *Harderwick*, and *Middleburg*, were, *John Polyander*, *Francis Gomarus*, *Antony Thyfius*, and *Antony Valæus*. *Sibrand Lubbert*, Professor at *Franecker*, arrived afterwards. The Divines of the United Provinces appeared in greater number than the States-General had ordered; for, besides the five Professors, there were thirty-six Ministers, and twenty Elders; without reckoning two Remonstrant Ministers of the Province of *Utrecht*, and an elder of the same party. The foreign Divines were precisely twenty-eight; so that the Ministers of the United Provinces, being superior in number, might carry any thing.

When the Members of the Assembly had placed themselves, *Balthazar Lydius* made a Latin prayer; for, it was thought necessary to use that language in all the Transactions of the Synod, on account of the Foreigners. That prayer being ended, the same Divine complimented the Commissioners of the States, and the Divines of foreign Countries. Afterwards, *Martin Gregorius*, first Counsellor of the Council of *Gelderland*, saluted the Synod. He was on that Day President of the Commissioners the first time. The latter appointed *Daniel Heinsius* to be their Secretary: but this much displeased the Remonstrants: they said, *Daniel Heinsius* was prepossessed against them; and had little skill in Theological Matters. They complained also of the choice of the Commissioners, affirming that most of them were their enemies; that they hardly had any knowledge of Theology; and that some of them did not understand Latin.

November 14, the President of the Synod, two Assistants, and two Secretaries were nominated. The President was, *John Bogerman*,

Bogerman, Minister of Leuwarden. His Assistants were, *Jacob Rowland*, Minister of Amsterdam, and *Herman Faukelius*, Minister of Middleburg. The Secretaries were, *Sebastian Damman*, Minister of Zutphen, and *Festus Hammius*, Minister of Leyden. That election was made by the Divines of the United Provinces. The Remonstrants were much displeased with it; for they looked upon those five Divines as their professed Enemies, especially *Bogerman*, who affirmed that Heretics ought to be put to death.

The same day several Credential Letters were read in this Session. The Deputies of *Geneva* produced their Commission, written in the name of the Ministers of their Church, and the Professors of their Academy.

November 15, it was debated in what Manner the Remonstrants should be called to the Synod; and declared, it would be sufficient to summon some Remonstrants to appear within a few days.

November 16, the Letters of Summons were read and approved. The Remonstrant Deputies of Utrecht, who sat in the Synod, having observed that *Episcopus* was in the List of the cited Persons, said, he should appear in the Assembly, as a Member of the Synod, since he had been called to it by the States of Holland; and consequently, that he should not be summoned as a Party. The Moderator answered, that the Commissioners of the States thought fit to summon him; and advised those Deputies to make no opposition against it.

The same day, three Deputies of the Body of Remonstrants, attended by *Episcopus*, arrived at *Dort*. They requested the Commissioners of the States, that the Remonstrants might be allowed to send to the Synod a certain number of persons, whom they themselves should chuse, to defend their Cause. The Commissioners answered them, that the Synod had resolved to cite *Episcopus*, and some other Remonstrants. The three Deputies replied, that it was unreasonable to summon Divines, who were willing to come of their own motion. At
last

last they requested, that the Summons should be directed to the whole Body of the Remonstrants; that they might send such Persons, as they should think best qualified for the defence of their Cause. This second Request was not granted; any more than the first. The Remonstrants complained, that they were cited, like Criminals, before a Synod consisting of their Enemies; and that the Synod pretended to judge of their doctrine, without entering upon a dispute with Divines of their own chusing. The Synod maintained, that the Remonstrants had formerly *knocked at a wrong door*, by applying themselves to the States of Holland; and that it was time they should appear before the Supreme Ecclesiastical Tribunal of the United Provinces. They then named those three Deputies, *Episcopius*, and some other Remonstrant Ministers, and summoned them to appear before the Synod, within a fortnight.

November 19, in the sixth Session, the Synod proposed to get the Bible translated into Dutch.

November 20, the Deputies of Great Britain told the Assembly, what Rules King James had prescribed for publishing a new Edition of the Bible in English.

The same day, in this Session, it was resolved by most of the Members, that a new Translation of the Bible should be made: but that, in order to avoid the Scandal, which might arise from too great an alteration, the old Translation should be preserved as much as possible.

November 21, 22. In these Sessions it was debated, whether the Apocryphal Books should be translated, and added to the Canonical Books. It was agreed, they should be inserted at the end of the Bible.

November 23, the Assembly considered, whether the Translators should be confined to a certain time. It was carried in the Negative.

The same day, *John Hales*, Chaplain to the English Ambassador, came to Dort, in order to know what passed in the Synod, and give notice of it to that Ambassador.

There

There was a great Debate, whether the word *Thou*, or *Yon*; should be used in praying to God? The word *Thou* was like to carry it; but at last the majority of Votes was for the word *Yon*.

November 26, the Translators were appointed by the Synod.

November 27, the Assembly took into consideration the Manner of Catechizing. The last National Synod had ordered the Ministers to explain the Heidelberg-Catechism in their Afternoon-Sermons. That Decree was not executed in several places. Most of the Members of the present Synod declared, that the custom of explaining the Catechism every Sunday should be introduced into all churches.

November 28, the Synod went on with their debate, about the Manner of catechizing Children.

November 29, the Dean of Worcester preached upon these words of *Ecclesiastes*, Chap. vii. Verse 16. *Be not righteous overmuch, neither make thyself overwise.* He said, “that there
“ were two Sorts of Theology, one Scholastic, and the other
“ adapted to mean capacities; that the first made a Disputer
“ and the second a Christian; and, consequently, that the latter was preferable to the former; that it has been rightly observed by somebody, that the doctrine of *Predestination* is
“ much the same thing in Theology, as *Algebra* in Arithmetic;
“ that if St. Paul should come into the World again, he would
“ not understand the subtil disputes between the Jesuits and
“ the Dominicans; that the modern Theology was like the
“ *Quantity* of Mathematicians, which is divisible in *infinitum*.” The Preacher concluded with an Exhortation to Peace.
“ Promote Peace, said he. We are all Brethren. Why then
“ should we use the injurious words *Calvinists* and *Arminians*?
“ We are all Christians: let us be of one mind.”

November 30, it was ordered, that there should be three different Catechisms; one for Families, another for Schools, and a third for Churches.

December 1, and *3*, in these two Sessions, the Assembly spoke

spoke of the Baptism of the Children of Heathens, and examined how Students of Divinity should be exercised, to qualify them for the holy Ministry.

December 4, the Synod made the following Decree, That it was not lawful for Students of Divinity to administer Baptism.

December 5, the Assembly ordered, that Adult Heathens should be instructed and baptized, if they desired it ; and that the Children of Heathens should not be admitted to Baptism.

December 6. The thirteen Remonstrants, who had been summoned, came to Dort the 5th of *December*, and the next day were introduced into the Synod by their Brethren of Utrecht, and sat near a long Table in the middle of the Hall. The Moderator called them *Reverend, famous, and excellent Brethren in Jesus Christ.* *Episcopius*, who was their Spokesman, saluted the Commissioners and Divines. He said, that the Remonstrants were come to defend their Cause, in the presence of that venerable Assembly, by reasons grounded upon the Word of God ; or to be better instructed by the same Word. He added, that the cited Ministers, being arrived late the day before, requested a little more time to make themselves ready to enter into a Conference about the Articles in question. After that discourse, the Remonstrants went out. The Synod resolved to make them appear the next day. *Polyander* said, the Remonstrants should be told, they had not been cited to enter into a Conference, but to propose their opinions, and submit them to the Judgment of the Synod. The Remonstrants were sent for, and told by the President, that the Synod met to judge them, and not to *confer* with them.

The same day, the Remonstrants visited the foreign Divines, to desire their good offices. Most of those Divines received them civilly. Some deplored their condition : others appeared prepossessed against them, particularly *Diodati* of Geneva.

December 7. The Remonstrants being come into the Assembly, *Episcopius* desired leave to speak. He made a Discourse for an hour and an half, and pronounced it with great Steadiness.

That Discourse was heard attentively: several persons were extremely moved with it, and shed tears. Mr. *Hales* writ to the English Ambassador, that it was a strong and lively Discourse, and that *Episcopius* had spoke with all the gracefulness of an able Orator.

Then the Moderator, and the Ministers and Elders of the United Provinces, took the following Oath :

“ I promise, before God, in whom I believe, and whom I
 “ worship, as being present in this place, and as being the
 “ Searcher of hearts, that, during the course of the affairs of
 “ the Synod, which will examine and decide not only the five
 “ Points, and all the difficulties resulting from them, but also
 “ any other doctrine, I shall use no human Writing, but only
 “ the Word of God, which is an infallible Rule of Faith. And
 “ during all those discussions, I shall only aim at the glory of
 “ God, the peace of the Church, and, especially, the preservation
 “ of the purity of Doctrine. Thus help me, my Saviour
 “ Jesus Christ ! I beseech him to assist me with his Holy Spirit.”

That Oath was not tendered to the Remonstrant Deputies of Utrecht. All the foreign Divines took it, except the Swiss, who alledged upon that Head some Instructions of their Sovereigns. Several persons were surprized, that this Oath was not administered at the Opening of the Synod, but put off till the XXIII^d Session, after having made several Decrees, and decided many Matters. They suspected it was with a design to exclude the Remonstrants of Utrecht ; for, if they had taken the Oath at the Opening of that Assembly, it would have been difficult to dismiss them, when the other Remonstrants appeared, without showing great partiality. It was further said, that, if the Synod had turned them out from the beginning, such a step would have discovered their prejudices. But when the affair of the Remonstrants was to be examined, it was agreed the presence of those of Utrecht would be dangerous, because they would defend the Cause of the other Remonstrants, and impart to them every thing, that should be transacted.

acted. In order to oblige the Remonstrants of Utrecht to leave the Synod, their credential letters were examined anew; which gave occasion to believe that the Synod did always design to exclude them from the Assembly.

December 8. There were great debates upon this head. The next day, which was Sunday, the Ministers preached violently against the Remonstrants.

December 10. This day the President ordered the Remonstrants to give in writing their Sentiments about the five Points. *Episcopus* desired, that the Remonstrants might have leave to deliver to the Assembly a Writing, which was to be examined in the first place. That Writing consisted of two Parts. In the first, the Remonstrants said, that they did not acknowledge the Members of the Synod to be their lawful judges, because most of them, except the foreign Divines, were their professed Enemies. The second Part of that Writing mentioned twelve Conditions necessary to constitute a true Synod. The reading that Piece lasted above two hours, and tired many Members of the Assembly. The Assembly was much displeased with that Memorial. The Moderator exhorted them to submit to the Judgment of the Synod. They asked him, whether the Reformed would submit to the Judgment of a Synod, consisting of Lutherans? The President did not answer that question; but, using his Authority, commanded silence. Indeed, whenever he found himself perplexed, he used to cry, sometimes, *Satis est, sufficit, That's enough*; and sometimes, *Exite, Go out*.

The same day, the Moderator told the Remonstrants, that they were too audacious, and too insolent, to reject the Authority of such an Assembly; that their present condition was very different from the former; that the state of affairs was altered; that they should comply with the time, and behave themselves with humility. The Remonstrants continued to declare, that they would not be judged by their Adversaries.

December

December 11. They made their Apology, and protested against the Jurisdiction of the Synod.

During this whole Session, the Remonstrants were shut up in a room, so that none could tell them what passed in the Synod. The Doors were generally locked up; and they were observed by two or three door-keepers, to prevent their conversing with any body.

December 12. The Remonstrants received a new Reprimand about their Protestation.

The same day, they were ordered to obey the Synod. The Assembly made a great noise. Daniel *Heinsius* struck the table several times, as hard as he could, saying, *Will you obey, or not?* Notwithstanding this, they persisted in their refusal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the Assembly, and said, “We have considered the Resolution of the Commissioners of their High Mightinesses the States General, and have agreed to answer, that without prejudice to the Liberty of Conscience, and the Right of judging whether this Synod be a lawful Assembly, we are ready to propose our Sentiments about the five Points, and to explain and defend them; and in case we have any thing else to object, we shall set it down in writing, with the reasons of our doubts.” They were then required to present in writing, the next day, their Remarks upon the first Point.*

[*To be continued.*] 



L E T T E R S.

IT is natural to hope, that what has been of use to ourselves, may be of use to others also. I may then be excused for beginning this Collection of Letters, with some that were of use to me many years ago.

L E T T E R

* PREDESTINATION.

LETTER I.

Wroote, Jan. 26, 1725.

Dear Son,

AS to what you mention of entering into Holy Orders, it is indeed a great work. I am pleased to find, you think it so : as well as that you don't admire a callow Clergyman any more than I do. As to the motives, if it is no harm to desire getting into that office, even as *Eli's sons, to eat a piece of bread* ; yet certainly a desire and intention to lead a stricter life, and a belief one should do so, is a better reason : tho' this should by all means be begun before, or ten to one, it will deceive us afterwards. But if a man be unwilling and undesirous to enter into orders, tis easy to guess, whether he say so much as with common Honesty, That he trusts he is " moved to it by the Holy Ghost." But the principal spring and motive, to which all other should be only secondary, must undoubtedly be the Glory of God, and the edification of our Neighbour. And woe to him, who with any meaner leading view, attempts so sacred a work. For this he should take all the care he possibly can, with the advice of wiser and older men, (especially imploring the direction and assistance of Almighty God, with all humility, sincerity, and intention of mind) to qualify himself. The knowledge of the Languages is a considerable help in this matter, which I thank God all my three sons have. But then this must be prosecuted to the thorough understanding the Original text of the Holy Scriptures, by conversing with them long and constantly. You ask me, " Which is the Bible ?" I answer, The Bible itself. For the several Paraphrases and Translations of it in the Polyglot, compared with the Original, and with one another, are in my opinion, to an honest, devout, industrious, and humble man, infinitely preferable to any comment I ever saw. But Grotius is the best, for the most part ; especially on the New Testament.

By

By all this you see, I am not for your going too hastily into Orders. When I am for your taking them, you shall know : and 'tis not impossible, I may then be with you : God so long spare the life and health of

Your affectionate Father,
SAMUEL WESLEY.

Work and write while you can ! You see, Time has shaken me by the Hand. And Death is but a little behind him. My Eyes and Heart are now almost all I have left. And I bless God for them !



LETTER II.

Wroote, July 14.

AS for Thomas à Kempis, all the world are apt to strain either on one side or the other. And 'tis no wonder, if contemplative men, especially when wrapt in a Cowle, and the darkness of the Mystic Divinity, when they observed the bulk of the world so mad for sensual pleasures, should run into the contrary extreme, and attempt to persuade us to have no Senses at all, and that God made them to very little purpose. But for all that, Mortification is still an indispensable Christian Duty. The World is a Syren, and we must have a care of her. And if the *young man* will *rejoice in his youth*, yet let him take care that his joys be innocent, and in order to this remember, that *for all these things* God will bring him into judgment. I have only this to add of my Friend and old Companion, that making some grains of allowance, he may be read to great advantage ; nay, that 'tis almost impossible to peruse him seriously, without admiring, and I think in some measure imitating, his heroic strains of humility, piety, and devotion.

L E T-

LETTER III.

Wroote, Oct. 19.

Dear Son,

YOU seem staggered at the severe words in the Athanasian Creed. Consider, their point is levelled only against obstinate Heretics. A distinction is undoubtedly to be made, between what is wilful, and what is in some measure involuntary. God certainly will make a difference. We don't so well know it. We therefore must leave that to Him, and keep to the rule, which He has given us.

● As to the main of the Cause, the best way to deal with our adversaries, is to turn the war and their own vaunted arms against them. From balancing the Schemes, it will appear, That there are many irreconcilable Absurdities and Contradictions in theirs; but none such (though indeed some Difficulties) in ours. To instance in one of a side. They can never prove a Contradiction in our Three and One; unless we affirm them to be so in the same respect, which every child knows we do not. But we can prove there is One, in a Creature's being a Creator, which they assert of our Lord.



May I be permitted to add two or three of my Mother's Letters? The first of them gives an account of a very remarkable Providence. But it is imperfect with regard to me. That part none but I myself can supply.

Her account, wrote to a neighbouring Clergyman, begins,

LETTER IV.

Epworth, Aug. 24, 1709.

ON Wednesday night, February the ninth, between the hours of Eleven and Twelve, some sparks fell from the roof of our house, upon one of the children's (Hetty's) feet. She immediately ran to our chamber and called us. Mr. Wesley,

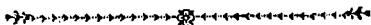
ley, hearing a cry of Fire in the street, started up : (as I was very ill, he lay in a separate room from me :) and opening his door, found the fire was in his own house. He immediately came to my room and bid me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst open the Nursery-door, and called to the maid to bring out the Children. The two little ones lay in the bed with her ; the three others, in another bed. She snatched up the youngest, and bid the rest follow ; which the three Elder did. When we were got into the Hall and were surrounded with flames, Mr. Wesley found he had left the Keys of the door above stairs. He ran up and recovered them, a minute before the Stair-case took fire. When we opened the Street-door, the strong North-East wind drove the flames in with such violence, that none could stand against them. But some of our Children got out through the windows, the rest through a little door into the Garden. I was not in a condition to climb up to the windows ; neither could I get to the Garden-door, I endeavoured three times to force my passage through the street-door, but was as often beat back by the fury of the flames. In this distress, I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm, than a little scorching my hands and my face.

When Mr. Wesley had seen the other Children safe, he heard the Child in the Nursery cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to give any help, he kneeled down in the hall, and recommended the soul of the Child to God.

I believe, it was just at that time I waked : for I did not cry, as they imagined, unless it was afterwards. I remember all the circumstances as distinctly, as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up. But none answering, I put my head out of the Curtains, and

and saw streaks of fire on the top of the room. I got up and ran to the door, but could get no farther, all the floor beyond it being in a blaze. I then climbed up on a chest, which stood near the window: one in the yard saw me, and proposed running to fetch a ladder. Another answered, "There will not be time: but I have thought of another expedient. Here I will fix myself against the wall: lift a light man, and set him on my shoulders." They did so, and he took me out of the window. Just then the whole roof fell; but it fell inward, or we had all been crushed at once. When they brought me into the house, where my Father was, he cried out, "Come, Neighbours! Let us kneel down! Let us give thanks to God! He has given me all my eight Children: let the house go: I am rich enough!"

The next day, as he was walking in the Garden, and surveying the ruins of the house, he picked up part of a leaf of his Polyglot Bible, on which just those words were legible, *Vade; vende omnia quæ habes, & attolle crucem, & sequere me. Go; sell all that thou hast; and take up thy cross, and follow me!*



LETTER V.

Wroote, June 8, 1725.

Dear Son,

I Cannot recollect the passages you mention: but believing you do the author, I positively aver, that he is extremely in the wrong, in that impious, not to say, blasphemous assertion, That God, by an irresistible decree, hath determined any man to be miserable, even in this life. His Intentions, as Himself, are holy, and just, and good: and all the miseries incident to men, here or hereafter, spring from themselves. The case stands thus. This life is a state of Probation, where in eternal Happiness, or Misery, are proposed to our choice, the one as the Reward of a virtuous, the other, as a Consequence

quence of a vicious Life. Man is a compound Being, a strange mixture of Spirit and Matter; or rather, a creature wherein those opposite Principles are united without mixture, yet each principle, after an incomprehensible manner, subject to the influences of the other. The true Happiness of Man, under this consideration, consists in a due Subordination of the Inferior, to the Superior Powers; of the Animal, to the Rational Nature, and of both to God. This was his Original Righteousness and Happiness, that was lost in Adam; and to restore Man to this Happiness by the recovery of his Original Righteousness, was certainly God's Design in admitting him to this State of Trial in the world, and of our Redemption by Jesus Christ! And surely this was a design truly worthy of God! And the greatest instance of Mercy, that even Omnipotent Goodness could exhibit to us!

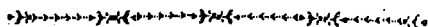
As the Happiness of Man consists in a due Subordination of the Inferior to the Superior Powers, &c. so the inversion of this order, is the true Source of human Misery. There is in us all, a natural propension towards the Body, and the World. The beauty, ease, and pleasures of the Body strongly charm us; the wealth, and honours of the World allure us; and all under the manage of a subtle, malicious Adversary, give a prodigious Force to Present Things: and if the Animal Life once get the ascendant of our Reason, it utterly deprives us of our Moral Liberty, and by consequence makes us wretched. Therefore for any man to endeavour after Happiness, in gratifying all his bodily Appetites in opposition to his Reason, is the greatest folly imaginable; because he seeks it, where God has not designed he shall ever find it. But this is the case of the generality of men: they live as mere Animals, wholly given up to the Interests and Pleasures of the Body; and all the use of their Understanding is, to make provision for the Flesh, to fulfil the Lusts thereof, without the least regard to future Happiness, or Misery. 'Tis true, our eternal State lies under a vast disadvantage to us in this Life, in that it is Future
and

and Invisibile. And it requires great attention, and application of mind, frequent retirement, and intense thinking, to excite our Affections, and beget such an habitual sense of it, as is requisite to enable us to walk steadily in the paths of Virtue, in opposition to our corrupt Nature, and all the vicious customs and maxims of the World. Our blessed Lord, who came from Heaven to save us from our sins, as well as the punishment of them, as knowing that it was impossible for us to be happy in either world, unless we were holy, did not intend by commanding us to take up the Cross, that we should bid adieu to all joy and satisfaction, indefinitely; but he opens and extends our Views beyond Time, to Eternity. He directs us where to place our Joy, how to seek Satisfaction durable as our Being; which is not to be found in gratifying, but retrenching our sensual appetites; not in obeying the dictates of our irregular passions, but in correcting their exorbitancy, bringing every Appetite of the Body, and Power of the Soul under Subjection to his Laws, if we would follow him to Heaven. And because he knew we could not do this, without great contradiction to our corrupt Animality, therefore he enjoins us, to take up this Cross, and to fight under his Banner, against the Flesh, the World, and the Devil. And when by the Grace of God's Holy Spirit we are so far Conquerors, as that we never willingly offend, but still press after greater degrees of Christian Perfection, sincerely endeavouring to plant each Virtue in our minds, that may through Christ render us pleasing to God; we shall then experience the truth of Solomon's assertion, The ways of Virtue are ways of Pleasantness, and all her paths are Peace.

I take Kempis to have been an honest, weak man, that had more Zeal than Knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of scripture. Would you judge of the Lawfulness, or Unlawfulness of Pleasure, of the innocence or malignity of Actions? Take this Rule. Whatever weakens your Reason,

Reason, impairs the tenderness of your Conscience, obscures your sense of God, or takes off the Relish of Spiritual Things ; in short, whatever increases the Strength and Authority of your Body over your mind ; that thing is Sin to you, however innocent it may be in itself. And so on the contrary.

'Tis stupid to say, nothing is an Affliction to a good man. That is an Affliction, that God makes an Affliction, either to good or bad. Nor do I understand, how any man can thank God for present Misery ; yet do I very well know, what it is to rejoice in the midst of deep Afflictions ; not in the Affliction itself ; for then it would necessarily cease to be one : but in this we may rejoice, That we are in the hand of a God, who never did, nor ever can exert his Power in any Act of Injustice, Oppression, or Cruelty ! In the power of that Superior Wisdom which disposes all events, and has promised, that all things shall work together for Good (for the Spiritual and Eternal Good) of those that love Him ; we may rejoice in hope, that Almighty Goodness will not suffer us to be tempted above what we are able, but will with the temptation make a way to escape, that we may be able to bear it. In a word, we may and ought to rejoice, that God has assured us, he will never leave or forsake us ; but if we continue faithful to him, he will take care to conduct us safely, through all the Changes and Chances of this mortal Life, to those blessed Regions of Joy and Immortality, where Sin and Sorrow can never enter.



LETTER VI.

July 18, 1725.

I Have often wondered that men should be so vain, to amuse themselves with searching into the Decrees of God, which no human wit can fathom ; and do not rather employ their time and powers, in working out their Salvation, and making their own Calling and Election sure. Such studies tend more

to confound, than inform the Understanding; and young people had better let them alone. But since I find you have some scruples concerning our Article of Predestination, I will tell you my thoughts of the matter; and if they satisfy not, you may desire your Father's direction, who is surely better qualified for a Casuist than me.

The Doctrine of Predestination, as maintained by rigid Calvinists, is very shocking, and ought utterly to be abhorred; because it charges the most holy God with being the Author of Sin. And I think you reason very well, and justly against it. For it is certainly inconsistent with the Justice and Goodness of God, to lay any man under either a physical, or moral Necessity of committing Sin, and then punish him for doing it. Far be this from Thee, O Lord.—Shall not the Judge of all the Earth do right?

I do firmly believe, That God from Eternity hath Elected some to Everlasting Life; but then I humbly conceive, that this Election is founded in his Fore-knowledge; according to that in the viiith. of Romans, ver. 29, 30. Whom he did Fore-know, He also did Predestinate, to be conformed to the Image of his Son.—Moreover, Whom He did Predestinate, them He also Called—and whom He Called, them He also Justified, and whom He Justified, them He also Glorified.

Whom, in his eternal Preseience, God saw would make a right use of their powers, and accept of offered Mercy—He did Predestinate—Adopt for his Children, his peculiar Treasure. And that they might be conformed to the Image of his only Son, He called them to Himself by his Eternal Word, through the preaching of the Gospel; and internally by his Holy Spirit; which Call they obeying, repenting of their sins and believing in the Lord Jesus, He Justifies them—Absolves them from the guilt of all their sins, and acknowledges them as Just and Righteous Persons, through the Merits and Mediation of Jesus Christ—And having thus Justified, He receives them to Glory—to Heaven.

This

Believe me, Youth ; (for I am read in Cares,
And bend beneath the weight, of more than Fifty Years.)

Believe me, dear Son, Old Age is the worst time we can choose, to mend either our Lives, or our Fortunes. If the Foundations of solid Piety are not laid betimes, in sound Principles, and virtuous Dispositions : and if we neglect, while Strength and Vigour lasts, to lay up something ere the Infirmities of Age overtake us, it is a hundred to one odds, that we shall die both poor, and wicked.

Ah ! my dear Son, did you with me stand on the Verge of Life, and saw before your eyes a vast Expanse, an unlimited Duration of Being, which you might shortly enter upon ! you can't conceive, how all the Inadvertencies, Mistakes, and Sins of Youth would rise to your view ! And how different the Sentiments of sensitive Pleasures, the desire of Sexes, and pernicious Friendships of the World would be then from what they are now, while Health is entire, and seems to promise many years of life !

[*To be continued.*]



P O E T R Y.

EUPOLIS's *H Y M N* to the *C R E A T O R*.

THE OCCASION.

Part of a (new) Dialogue between PLATO and EUPOLIS.—

The rest not extant.

Eup. **B**UT is it not a little hard, that you should banish all our Fraternity from your New Commonwealth ? What hurt has Father *Homer* done, that you dismiss Him among the rest ?

Plato. Certainly the blind old gentleman *lies* with the best grace in the world. But a lie handsomely told, debauches the
taste

taste and morals of a people. Besides, his tales of the gods are intolerable, and derogate in the highest degree from the dignity of the Divine Nature.

Eup. But do you really think, that those faults are inseparable from the Poetry? May not the One Supreme be sung, without any intermixture of them?

Plato. I must own, I hardly ever saw any thing of that nature. But I shall be glad to see you or any other, attempt and succeed in it. On that condition, I will gladly exempt you from the fate of your brother Poets.

Eup. I am far from pretending to be a Standard. But I will do the best I can.

The H Y M N.

AUTHOR of Being, Source of Light,
 With unfading Beauties bright,
 Fulness, Goodness, rolling round
 Thy own fair Orb without a Bound :
 Whether Thee thy Suppliants call
 Truth, or Good, or One, or All,
Ei, or Iao ; Thee we hail
 Essence that can never fail,
Grecian or *Barbaric* Name,
 Thy steadfast Being still the same.

Thee, when Morning greets the skies
 With rosy cheeks and humid eyes ;
 Thee, when sweet-declining Day
 Sinks in purple Waves away ;
 Thee will I sing, O Parent *Jove*,
 And teach the World to praise and love.

Yonder azure Vault on high,
 Yonder blue, low, liquid Sky,
 Earth, on its firm Basis plac'd,
 And with circling Waves embrac'd,

All Creating Pow'r confess,
 All their mighty Maker blefs.
 Thou shak'st all Nature with thy nod,
 Sea, Earth, and Air confess Thee GOD :
 Yet does thy pow'rful Hand sustain
 Both Earth and Heaven, both Firm and Main.

Scarce can our daring Thought arise
 To thy Pavilion in the Skies ;
 Nor can *Plato's* self declare
 The Bliss, the Joy, the Rapture there.
 Barren above Thou dost not reign,
 But circled with a glorious Train.
 The Sons of GOD, the Sons of Light,
 Ever joying in thy Sight :
 (For Thee their silver Harps are strung)
 Ever beauteous, ever young,
 Angelic Forms their Voices raise,
 And thro' Heav'n's Arch resound Thy Praise.

The Feather'd Souls that swim the Air,
 And bathe in liquid Ether there,
 The Lark, Precentor of their Choir,
 Leading them higher still and higher,
 Listen, and learn ; th' angelic Notes
 Repeating in their warbling throats :
 And ere to soft Repose they go,
 Teach them to their Lords below :
 On the green Turf, their mossy Nest,
 The Ev'ning Anthem swells their Breast.
 Thus like thy Golden Chain from high,
 Thy Praise unites the Earth and Sky.

Source of Light, Thou bid'st the Sun
 On his burning Axles run ;

The Stars like Dust around him fly,
 And strew the Area of the Sky.
 He drives so swift his Race above,
 Mortals can't perceive him move :
 So smooth his Course, oblique or strait,
Olympus shakes not with his Weight.
 As the Queen of solemn Night
 Fills at his Vase her Orb of Light,
 Imparted Lustre ; ' Thus we see,
 The Solar Virtue shines by Thee.

Firestone, we'll no more,
 Imaginary Pow'r, adore ;
 Since Oil, and Wool, and cheerful Wine,
 And Life-sustaining Bread are thine.

Thy Herbage, O Great *Pan*, sustains
 The Flocks that graze our *Attic* Plains ;
 The Olive, with fresh Verdure crown'd,
 Rises pregnant from the ground ;
 At thy Command it shoots and springs,
 And a thousand Blessings brings.
Minerva only, is thy Mind,
 Wisdom, and Bounty to Mankind.
 The fragrant Thyme, the bloomy Rose,
 Herb, and Flow'r, and Shrub that grows
 On *Thessalian Tempe's* Plain,
 Or where the rich *Sabeans* reign,
 That treat the Taste, or Smell, or Sight,
 For Food, for Med'cine, or Delight ;
 Planted by thy Parent Care,
 Spring, and smile, and flourish there.

O ye Nurces of soft Dreams,
 Reedy Brooks, and winding Streams,

Or

Or murmur'ing o'er the Pebbles shcen,
 Or sliding thro' the meadows green,
 Or where thro' matted sedge you creep,
 Travelling to your Parent Deep :
 Sound his praise, by whom you rose,
 That Sea which neither ebbs nor flows.

O ye immortal Woods and Groves,
 Which th' enamour'd Student loves ;
 Beneath whose venerable Shade,
 For Thought and friendly Converse made,
 Fam'd *Hecadem*, old Hero, lies,
 Whose Shrine is shaded from the Skies,
 And thro' the Gloom of silent Night
 Projects from far its trembling Light ;
 You, whose Roots descend as low,
 As high in Air your Branches grow ;
 Your leafy Arms to Heav'n extend,
 Bend your Heads, in homage bend :
 Cedars and Pines, that wave above,
 And the Oak belov'd of *Jove*.

Omen, Monster, Prodigy,
 Or nothing are, or *Jove* from Thee !
 Whether various Nature play,
 Or re-invers'd thy Will obey,
 And to Rebel Man declare
 Famine, Plague or Wasteful War.
 Laugh ye Profane, who dare despise
 The Threatning Vengeance of the Skies,
 Whilst the Pious, on his guard,
 Undismay'd is still prepar'd :
 Life or Death, his Mind's at rest,
 Since what Thou send'st must needs be best.

No Evil can from Thee proceed :
 'Tis only suffer'd, not decreed.
 Darkness is not from the Sun,
 Nor mount the Shades 'till he is gone :
 Then does Night obscene arise
 From *Erebus*, and fill the Skies,
 Fantastic Forms the air invade,
 Daughters of Nothing and of Shade.

Can we forget Thy Guardian Care,
 Slow to punish, prone to spare,
 Thou brak'st the haughty *Persian's* Pride,
 That dar'd old Ocean's Power deride ;
 Their Shipwrecks strew'd the *Eubœan* Wave,
 At *Marathon* they found a Grave.
 O ye blest *Greeks*, who there expir'd,
 For *Greece* with pious Ardor fir'd,
 What Shrines or Altars shall we raise
 To secure your endless Praise ?
 Or need we Monuments supply,
 To rescue what can never die !

And yet a Greater Hero far
 (Unless Great *Socrates* could err)
 Shall rise to bless some future day,
 And teach to live, and teach to pray.
 Come Unknown Instructor, come !
 Our leaping Hearts shall make Thee Room :
 Thou with *Jove* our Vows shalt share,
 Of *Jove* and Thee We are the Care.

O Father, King, whose heav'nly Face
 Shines serene on All Thy Race,
 We Thy Magnificence adore,
 And Thy well-known Aid implore :

Nor

Nor vainly for thy help we call ;
Nor can we want : for Thou art All !



H Y M N.

SALVATION DEPENDS NOT ON ABSOLUTE DECREES.

O 'Tis enough, my God, my God,
Here let me give my wand'rings o'er ;
No longer trample on Thy Blood,
And grieve thy Gentleness no more ;
No more thy ling'ring Anger move,
Or sin against thy Light and Love.

I loath myself in my own sight,
Adjudge my guilty soul to Hell ;
How could I do Thee such despite ;
So long against Thy Love rebel !
Despise the riches of thy Grace,
And dare provoke Thee to thy face !

But O ! if Mercy is with Thee,
Now let it upon me be shewn ;
On me, the chief of sinners, me,
Who humbly for thy Mercy groan :
Me to thy Father's Grace restore,
Nor let me ever grieve Thee more :

Fountain of unexhausted Love,
Of infinite Compassion, hear ;
My Saviour, and my Prince above,
Once more in my behalf appear ;
Repentance, Faith, and Pardon give,
O let me turn again, and live.

But

But if my gracious Day is past,
 And I am banish'd from thy sight ;
 When into outer darkness cast,
 My Judge I'll own hath done me right ;
 Adore the hand whose stroke I feel,
 Nor murmur when I sink to Hell.

No dire Decree of Thine is here,
 That pre-ordain'd my damn'd estate :
 Jesus, the Merciful I clear ;
 Jesus, the just, I vindicate :
 He swore He would not have me die :
 Why, Sinner, wilt thou perish ? Why ?

Because I would not come to Him,
 That I his proffer'd Life might have ;
 Jesus was willing to redeem,
 I would not suffer Him to save.
 I now his Truth and Justice prove,
 I now am damn'd, but God is Love.

O God, if thou art Love indeed,
 Let it once more be prov'd in me,
 That I thy Mercy's Praise may spread,
 For every child of *Adam* free :
 O let me now the Gift embrace,
 O let me now be sav'd by Grace !

If all long-suffering Thou hast shewn
 On me, that others may believe :
 Now make thy Loving-kindness known,
 Now the All-conq'ring Spirit give,
 Spirit of Victory and Power,
 That I may never grieve Thee more.

H Y M N

H Y M N,
On *UNIVERSAL REDEMPTION*.

GLORIOUS Saviour of my Soul,
I lift it up to Thee;
Thou hast made the Sinner whole,
Hast set the Captive free:
Thou my Debt of Death hast paid;
Thou hast rais'd me from my Fall;
Thou hast an Atonement made;
My Saviour died for ALL.

What could my Redeemer move
To leave his Father's Breast?
Pity drew him from above,
And would not let him rest;
Swift to succour sinking Man,
Sinking into endless woe,
Jesus to our Rescue ran,
And God appear'd below.

God in this dark Vale of Tears
A Man of Grievs was seen;
Here for three and thirty Years
He dwelt with sinful Men.
Did they know the Deity?
Did they own Him who He was?
See, the Friend of Sinners, see!
He hangs on yonder Cross!

Who hath done the direful deed,
Hath crucified my God?
Curse on his guilty Head
That spilt that precious Blood:

Worthy

Worthy is the Wretch to die,
 Self-condemn'd, alas, is he!—
 I have sold my Saviour; I
 Have nail'd him to the Tree.

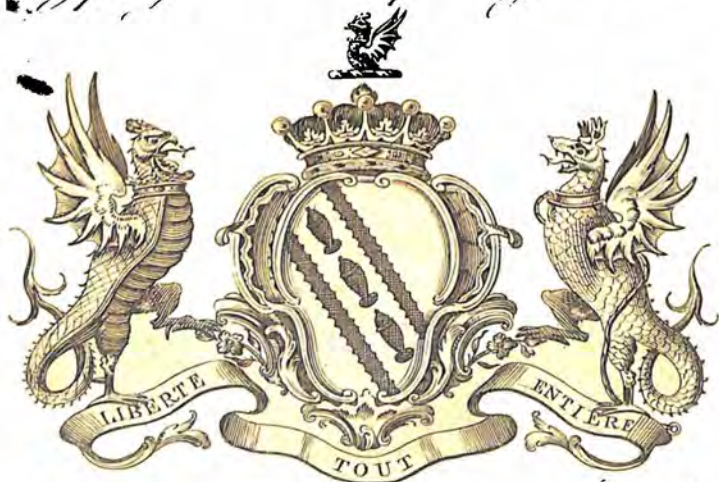
Yet thy Wrath I cannot fear,
 Thou gentle, bleeding Lamb;
 By thy Judgment I am clear,
 Heal'd by thy Stripes I am:
 Thou for me a Curse wast made,
 That I might in Thee be blest:
 Thou hast my full Ransom paid,
 And in thy Wounds I rest.

How shall I commend the Grace,
 Which All with me may prove;
 Magnify thy Mercy's Praise,
 Thy all-redeeming Love?
 O 'tis more than tongue can tell;
 Who the Mystery shall explain?
 Angels, that in strength excel,
 Would search it out in vain.

Far above their noblest songs,
 Thy Glorious Mercies rise;
 Praise fits silent on their Tongues,
 And Wonder lulls the Skies!
 O might I with them be One,
 Lost in speechless rapture fall,
 Cast my Crown before thy Throne,
 Thou Lamb that died'st for ALL,



Huntingdon, Part of Massacre



Butler, Part of Lanestborough



T H E

Arminian Magazine,

For FEBRUARY 1778.



An ACCOUNT of the SYNOD of DORT;
Extracted from Gerard Brandt's HISTORY of the REFORMA-
 TION in the LOW-COUNTRIES.

[CONTINUED.]

DECEMBER 13, 1618, *Episcopus* read a Writing, which contained the opinion of the Remonstrants about the first Point, viz. Predestination.

December 14. The Assembly ordered them to prepare for the next Session what they had to propose upon the four other Points.

December 15, *Abraham Scultet*, Professor of Divinity at Heidelberg, made a Discourse upon the CXXIII^d Psalm; and spoke a great deal about the *Peace of Brethren* among those, who breathed nothing but War.

December 17. The Remonstrants presented their Doctrine about the four other Points.

December 18. *Lucius* preached violently against the Innovators, who calumniated the Church, to make her doctrine odious. He said, they were of the race of *Ham*, who laid open the nakedness of his Father.

December 19. The Church of *Kampen* brought complaints to the Synod against the Remonstrant Ministers of that Town.

December 20. The Synod acquainted the Remonstrants, that they should declare their Opinions, not as far as they should think it necessary, but as far as the Assembly should think it fit. *Polyander* said, If the Remonstrants were allowed to follow the Method proposed by them, they would make the doctrine of the Reformed odious, and the good Cause would be exposed to great danger.

December 21. The Remonstrants presented their Remarks upon the Confession of Faith.

December 27. The Moderator declared to the Remonstrants, that the Synod allowed them only to defend their doctrine, and not to explain it as they should think fit. *Episcopius* answered, that the Remonstrants could not accept of those terms, without acting against their Conscience. The Moderator replied, the Synod would not permit, that the doctrine of the Reformed should be confused. *Episcopius* said, the Remonstrants could not acknowledge, That God has condemned the greatest Part of Mankind by an eternal and irrevocable Decree, only with a design to shew his Severity and Power. Mr. *Hales* says, that *Gomarus*, perceiving he was particularly concerned, told the Synod, " Nobody maintains, that God has absolutely
 " condemned Men without regard to Sin; but, as he has de-
 " creed the End, he has also decreed the Means; that is, as
 " God has predestinated Man to doath, he has also predestinated
 " him to sin." Mr. *Hales* adds, that upon this occasion, *Gomarus* imitated the Country-Tinkers, who make two Holes, when they stop one.

The same day, the Remonstrants were ordered to obey, upon pain of being punished at the discretion of the Magistrate. But they persisted in their resolution.

December

December 28. They sent a Letter to the Synod, in which they alledged the reasons why they could not obey that Assembly. *Episcopius* declared, that it was reasonable the Remonstrants should explain and defend their doctrine, not as far as the Synod should think fit, but as far as they themselves should think it necessary. Whereupon most of the Members of the Synod broke out into laughter. After a long dispute, the fifteen Remonstrants declared, that they could not obey the Synod with a good Conscience. They were then ordered not to depart the Town without leave.

The same day, it was resolved to soften the Decree of the Synod.

December 29. The Remonstrants desired still that they might explain their Sentiments, as far as they saw necessary. The Dutch Divines expressed upon this occasion the contempt they had for them. And they were asked again, whether they would follow the Method prescribed by the Assembly? They answered, that they could not submit to it. It was then agreed to send three Commissioners, and two * Ministers, to the States General, to inform them of the disobedience of the Remonstrants; and they were ordered again not to go out of Town without leave.

December 31. *Polyander* preached upon these words of the Prophet *Isaiah*, chap. LII. verse 7. *How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace!* The President, after he had given thanks to that Professor, said, he did not doubt that the Synod was directed by the Spirit of God, especially by reason of many learned and pious Sermons lately preached in it.

The Session of *January 2, 1619*, contains nothing that deserves our notice.

January 3. The Resolution of the States General about the Synod was read in this Session. It imported, " that the States, " having heard the report of the Lay and Ecclesiastical Deputies,

" ties,

* The Assessor *Faukelius*, and Secretary *Dammann*.

“ ties, approved all the Decrees, which had been made concerning the affair of the Remonstrants. That the States declared, the Remonstrants were obliged to submit to those Decrees, and that it should be required from them to submit to the like Decrees for the time to come. That if they persisted in their disobedience, they should incur not only the Censures of the Church, but also those of the State. That if they continued in the same disobedience, their opinions should be examined according to the Word of God; and that the said Remonstrants should stay in Town, and not go out of it, without express leave from the Commissioners in writing.”

After the reading of that Resolution, the Moderator undertook to examine the Remonstrants. They declared, that they could not, with a good Conscience, treat with the Synod, but upon the terms mentioned in their last Answer.

The Remonstrants being withdrawn, the Moderator made a Prayer, in which he inveighed against their obstinacy. He said, the Remonstrants did not act by a Principle of Conscience, but with worldly views; and he prayed God to discover and confound their designs.

January 4. A Remonstrant Minister observing, that the Preachers had compared those of his Party to *Ham*, who laid open the nakedness of his father; added, “ that those Preachers were like *Sem* and *Japheth*, who endeavoured to cover that nakedness, but did it backward, and very awkwardly.”

The Synod began to extract several Propositions out of the books of the Remonstrants. The six following Sessions afford nothing material.

January 11. The Remonstrants were asked again several questions, and exhorted to submit to the Synod.

January 12. There was on this day a private Conference between the Commissioners and the Remonstrant Ministers.

January 14. The Commissioners made a large report to the Synod of what passed in that Conference, and said, that the Remonstrants

Remonstrants persisted in their disobedience. The Moderator asked them, whether they would obey the Orders of the Synod without any stipulation? *Episcopus* answered, *We have prepared an Answer in writing, and desire it may be read, and then delivered to the Synod.* The Moderator said, *Answer peremptorily, Yes, or No.* *Episcopus* replied, *Such an Answer is to be found in the Memorial, which we have all subscribed.* The Commissioners and the Moderator insisted still, that the Remonstrants should answer, Yes, or No. *Episcopus* said, "It is a strange thing, that we cannot obtain, in a free Synod, such a small favour, as that of reading our Answer! Such a thing was never denied." At last, the Commissioners permitted the Remonstrants to deliver that Memorial. The latter desired leave to read it all, or at least the Preamble. Which being denied, they presented their Memorial; and then they were ordered to withdraw.

Soon after they were called in; and the Moderator asked them, whether they adhered still to the Answer contained in their Memorial, and expressed in these words: "We have been ordered to submit to the Resolutions of the Synod; but we have frequently declared, that we could not do it with a good Conscience. Nay, we have shewed at large, that the Orders of the Synod were inconsistent with Justice, and that the Assembly required from us things contrary to the Will of God. We are still of the same mind." All the Remonstrants declared, they adhered still to that Answer. The Moderator ordered them to rise, and sign it at his Table. *Episcopus* said, *Let that writing be brought to us, and we shall subscribe it.* The Moderator required still from the Remonstrants, that they should rise, to put their hands to it. *Episcopus* obeyed. But the Moderator perceiving that many Members did not approve the Remonstrants should be used with so much haughtiness, ordered the Paper to be brought to their Table, where they subscribed it sitting. Afterwards, he said,

"You do not deserve that the Synod should keep any longer

" correct.

“ correspondence with you. Wherefore they dismiss you; and
 “ when they desire you should appear again, they will give you
 “ notice of it. You must also know, that since your obstinacy
 “ has appeared by opposing the Resolutions of the Synod, care
 “ will be taken to acquaint all Christendom with it; and you
 “ will see that the Church does not want spiritual arms to
 “ punish you. A just Censure shall be inflicted upon you; and
 “ the Synod will shew the Equity of it in all Christian Coun-
 “ tries. I dismiss you therefore in the name of the Lords Com-
 “ missioners and of this Synod. Be gone.”

The Remonstrants rose, and went out of the Assembly. *Episcopius* said, as he went out, *Let God judge between the Synod and us concerning the craft, the deccits, and lies laid to our charge.*

Thus the fifteen Remonstrants were expelled the Synod. It appears by the Discourse of the Moderator, that a Divine at the head of an Ecclesiastical Assembly, may give up himself to an unchristian warmth. This was not approved by many Deputies of the foreign Countries, nor even by some of the United Provinces. They were offended at the violent anger of the Moderator, who often spoke false Latin in the heat of his zeal.

Mr. *Hales* writ to the English Ambassador, “ The foreign
 “ Divines believed, the Remonstrants had been used with great
 “ partiality. It was proposed, *says he*, that the whole Synod
 “ should judge of the conduct of the Remonstrants; and yet,
 “ when any question was proposed, if some foreign Divines
 “ spoke in favour of the Remonstrants, the Dutch opposed
 “ them with all their might, having little regard for the judg-
 “ ment of the foreign Divines, unless they sided with them.”

Balcanqual, the Scotch Deputy, writ to the same Ambassa-
 dor in the following words: “ As for the expulsion of the
 “ Remonstrants, I wish I could say, without offending any
 “ body, that it was a strange proceeding, and that the Synod
 “ was very much in the wrong.” The same Divine says, in
 another

another place: " After having gathered the Votes of a small
 " part of the Synod, the Remonstrants were called in, and
 " ordered to go away by a most violent Speech. I confess, I
 " am very uneasy, whenever I think of it. For, if the Re-
 " monstrants should say, that the Moderator has passed a Sen-
 " tence, which is not the Sentence of the Synod, they would
 " speak nothing but truth. For, the third part of the Votes
 " were not gathered, and consequently a just Sentence could
 " not be drawn up: besides, it was not written down, and ap-
 " proved by the Synod. The injurious words of that Sentence
 " were not the result of any Vote; and none but one Member
 " spoke some of those words. You rightly condemn that
 " Speech; and your Censure upon it ought to be respected."

Lewis Crocius, Professor of Divinity at *Bremen*, spoke the next day in the following manner: " I have observed that the
 " Moderator grew too warm upon this occasion, and that some
 " hard words escaped him, which it were to be wished he had
 " avoided. More circumspection should have been used in an
 " affair of such great importance. The Synod should have
 " been consulted about it, and a Form of Dismissal prepared,
 " to be pronounced in the name of the Assembly, and recorded.
 " By that means, the Synod would not have been reproached
 " on account of the Severity of the President. It had been
 " more glorious for the Synod, to act with less passion."

The Remonstrants complained, that they had been expelled, for refusing to be judged by their Adversaries, and to acknowledge that they had a right to prescribe to them how and when they should speak, or be silent, in defending their own Cause. They said, it was no new thing, to avoid the decisions of a partial Synod: that many Doctors of the Church, both among the Ancients and the Moderns, had refused to appear before such Assemblies, or went away, when they perceived that their Enemies were to be their Judges; that for the same reason, the Protestants would not submit to the Judgment of the Council of Trent. They added, that in all Civil Courts, a suspicion of

Partiality

Partiality was one of the main reasons to except against a Judge: They complained particularly of the Moderator, who always interrupted them, when he thought it convenient, or ordered them to be silent, or to withdraw, that he might say what he pleased, without hearing to be convicted.

In the Session of the same day, *January 14. 1610*, after having expelled the Remonstrants, the Assembly resolved to get Copies of the Explication of the first Article, which they had presented in the Morning, that all the Members of the Synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonstrants, were removed.

The same day they continued to gather the opinions of the Members of the Synod about the Method of examining the *five Points*; and it was resolved to prepare a Decree upon this Head, that the Assembly might examine and approve it.

January 16. The Moderator proposed several things, to explain the Second Article. A Form was produced, about the Manner of examining the doctrine of the Remonstrants; it was approved by a majority of Votes.

January 17. *Sibrand Lubbert*, Professor at *Francker*, began the Examination of the *five Points*. He spoke of God's Decrees, and endeavoured to confute the Sense which the Remonstrants put upon some Passages in Scripture.

January 18. *Gomarus* explained the words *to Elect*, *Election*, *Elect*.

January 21. The Resolution of the States General was read, in which they approved the Proceedings of the Synod from the first day of January.

The same day, the Remonstrants sent to the Synod a Memorial, which was read by the Moderator and some other Divines; but was not communicated to the Assembly. They shewed, how they had been used by the Synod, who had incensed against them the Supreme Powers, the foreign Divines, and the Commissioners of the States. They maintained, that
the

the Synod never designed to grant them the Liberty necessary to defend their Cause; and that they had been treated with great partiality and injustice, especially when they were dismissed in such a rude manner.

January 22. The Synod met privately in the evening, to discourse of some Articles, about which the Members were not agreed among themselves.

The next day, the foreign Divines met at the Lodgings of the Bishop of Landaff.

It was then that every foreign Divine had his Task given him, to examine the five Points. *Baleanqual* writ to the English Ambassador, that there was in this respect a great confusion in the Proceedings of the Synod; that the Assembly knew nothing of the Method of referring Matters to a Committee, in order to be reported to the Synod, who should approve or reject them, as is practised in all Councils; that Matters were immediately communicated to the Synod; which was the reason why there were as many opinions as Members: lastly, that the Dutch Divines were so prepossessed against the Remonstrants, that the Moderation of the Foreigners was not acceptable to them.

The Leaders of the Synod found themselves very much perplexed, because several foreign Divines were not satisfied with their conduct. Those Divines complained, that the Remonstrants were confused in their absence, though they were still in Town, and had offered to explain their doctrine, upon condition that they should be allowed a reasonable liberty. The Deputies of the United Provinces were sensible they could not easily justify themselves in that respect. But what could they do? It was dangerous to take new measures, lest the authority of the Synod should be depreciated: and therefore they did not think proper to recall the Remonstrants. However, to satisfy the Foreigners, it was agreed to allow the Remonstrants a little more liberty. The Commissioners sent for them the 23d of January, and the President told them, that though they were

excluded from the Synod, yet the Commissioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpose.

The Remonstrants were agreeably surprized at such a Proposal, and gladly accepted the offer. It was believed, that the Commissioners made that step against the will of the Leaders of the Synod.

January 24. *Polander* and *Wakenus* explained some Passages of Scripture, which the Reformed used to alledge against the Remonstrants.

January 25. *Goelenius*, Professor of Philosophy at Marburg, endeavoured to confute the Remonstrants. He was asked why he did not explained himself more clearly, since he had always approved *Melancthon's* opinion, which came very near that of the Remonstrants? And why he sided with those, who condemned that doctrine? He answered, he knew the Prince and the States would have it so: and he added, *Et nos habemus hic bonum vinum: Besides we have here excellent wine.* Indeed the fumes of it made him sleep frequently in the Synod.

The Remonstrants sent a Memorial to the States-General, and a Letter to Prince Maurice, to justify their conduct in the Synod. Those two pieces were not answered.

January 28. *Abraham Scultet* spoke about the *Certainty* of Election: he maintained, that it was necessary that every body should be sure of his Salvation. At the end of his Discourse, he exhorted the Commissioners to suffer no longer the *abominations of the Remonstrants* in the United-Provinces.

January 29. *Altingius* maintained, " that God has reprobated whom he pleases, according to his mere will, without
" any regard to Sin; that those Sins, which have followed that
" Reprobation, are the fruits of it; that God is nevertheless
" Holy; and that we ought to cry out, as the Cherubim do:
" *God is Holy, though He reprobates Men; God is Holy, though
" He blinds them; God is Holy, though He hardens them.*"

[To be continued.]

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The

The Examination of TILENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

Wrote by one who was present at the Synod of Dort.

MY dear Friend, these Papers come to your hands, to give you assurance; that my late Discourses upon the subjects here treated of, were in good earnest. Whatever it was that occasioned my present conceptions, nothing hath had a greater hand in it, than your Passionate opposition. For I am weary of debates by word of mouth, wherein men of much prejudice grow so hot and transported, that instead of solid Arguments and sober Reason, they can levy no other forces but Froth and Choler to assist them. That I may no more endanger making the least flaw in that dear friendship, that hath grown up to so great a height betwixt us; I have resolved to take this calmer course, to give an account of some grounds of my present persuasion. Perhaps they may some time find your affections so quiet, and your understanding so well awakened, that these truths may have a better impression than hitherto they have done upon you. And because I remember (in some heat) you have thrown some things upon me, (which were not so much faults in me, as prejudice in you) I shall briefly wipe them off, that you may have the less objection to fright you from a further enquiry into the Articles under question.

I beseech you, in the first place, upbraid me no more with the Errors of my Education; because the greater my Prejudices were against these doctrines, the greater you ought to conclude the Light to be, which hath induced me to embrace them, against all the charms of Interest, wherewith the World attempts us to the contrary.

Inconstancy

Inconstancy (one of your other charges) I confess is sometimes Culpable: but not always. Our Happiness, that will be unchangeable, commenceth in a Change; and it is our duty to turn from *darkness to light*, though we be called inconstant for it. We were not born with our eyes open; neither shall we ever see far, if we look no further than that prospect, which some few admired Writers have set before us. We have a Dawning first; but the Progress of our Light holds a proportion with the sedulity of our studies. We are never too old to learn in Christ's School. But the great scandal, you say, is, to profess myself a disciple to such Masters. What Masters do you mean? I call no man Master on Earth (in this sense) nor ever will give any so great a dominion over my Faith, as to swear allegiance to his Doctrines. But yet I know it is a duty to march after the Standard of Truth, what hand soever carries it before us. And who do you think were the bearers of it? If you enquire into their Learning, (even their adversaries being Judges) they were as lights shining in the midst of a crooked and perverse nation, *Phil. ii. 15.* And if you examine their Lives, they were blameless and harmless, as becomes the sons of God; not more polite in their intellectuals, than unproveable in their morals. And they have declared their Virtues as well in a way of Passive obedience as Active. What Professors were ever more constant and cheerful in their sufferings for the word of God, and for the testimony which they held, as the truth is in Jesus, *Ephes. iv. 21.* They have been banished, imprisoned, &c. Inasmuch that one of them bespeaks his fellow-soldiers in this Conflict, after this manner, * *Vos societatis nostræ decorum ac lumina, &c.* " You the lights and glory of our society, whose bonds are famous throughout the whole Christian world, whose invincible patience hath given proof to your very adversaries, and all the world besides, that the Remonstrants value their Conscience, above all things whatsoever. March on with me,

* Apolog. pro Confess. in Prefat. ad finem.

me, saith he, to the mark, By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as ferocious, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Cor. vi. 8, 9, 10."

But you will say, It is not the Suffering, but the Cause, that makes a man a Martyr; and those men run after the Error of Pelagius. To this I shall return *Arminius's* own solemn Protestation: * *Inspiciantur capita omnia Pelagianæ doctrinæ, prout illa in Synodis Milevitana, Arausicana, & Hierosolymitana enarrantur & condemnantur, etiam ut à Pontifice Romano Innocentio referantur; & adparebit posse quempiam Pelagianam doctrinam improbare, & tamen doctrinæ ipsi (Comari sc.) de Pædestinatione, non accedere.* If this Protestation be not sufficient to clear the innocency of these tenets, take *Fossius's Historia Pelagiana*, and *Grotius's Disquisitio* on that very argument, for their Compurgators.

But you object further, These tenets are not agreeable to the doctrine of St. *Augustine*. St. *Augustine* must give us leave to depart from him, where he takes leave to depart from all that went before him, and from himself also. For it is observed, that he changed his Batteries, as he changed his Enemies, and employed other Principles against the *Pelagians*, than those he used in combating the *Manichees*; and from the Variety of his opinions in these points it proceeds, that his followers express themselves in such different terms, that though taught in the same school, and of the same master, yet they seem not to have learnt the same lesson. And yet we must not deny, that St. *Augustine* might have confuted the *Pelagians* sufficiently, and yet have omitted the way of Predestination. And yet the doctrine of Predestination, as it is handled by *Comarius* and his friends, differs much from that of St. *Augustine*, and lays down many things which *Augustine* would by no means grant.

And

And therefore your objection, that these *Tracts* are against the doctrine of the Synod of *Dort*, is of no value: for besides their dissent from all the Ancients, and from St. *Augustine* himself, the Manner of their proceedings against the Remonstrants was enough to beget an Aversion to their Doctrine. Take it in their words, who had most reason to be sensible of the injury. *Scrip. Hist. Rem. p. 211*, where they refer us to their *Historica Narratio, & Antidotum*, in which *Iniquitas (Dortrac. Synodi) imprimis autem fraudes, imposturae, & equivocationes in Canonibus Synodicis ad horrendam illam Absolutæ Predestinationis sententiam colore aliquo suadendum & incrustandum usurpatae, clarissime deteguntur.*

Tilenus, who was present there, an eye and ear witness of those transactions, could discover something: but he spares you. And yet he cannot but tell you, that the many pitiful shifts, and thin distinctions and horrid expressions, which he observed to be frequently made use of, by persons of that persuasion, have contributed very much to the rectifying of his judgment. Would it not startle a man, that were well in his wits, to consider that opinion so stily maintained by *Piscator*, *Maccovius*, and divers others, * That God hath so predetermined the will of every man to every action, that he cannot possibly *do any more good than he doth, nor omit more evil than he omitteth*? What sad inferences may be drawn, and properly enough, from this doctrine? Will it not (in the consequence of it) take off the wheels of duty, and furnish the careless with an excuse, and lay all sin at the door of the most Holy God? Some of you, indeed, to decline the odium of this assertion, tell us the quite contrary, and affirm roundly, that men may do more good, and commit less evil, if they will. But (see the fallacy!) they hold withal, that the Decree

of

* *Pisc. ad amic. dupl. Vossii, p. 175.* in summâ se tueri sateretur Deum absolute decrevisse ab æterno & efficaciter, ne quispiam hominum plus boni faciat, quam reipsa facit, aut plus mali omittat, quàm reipsa omittit. See the doctrine of these Divines recited, *Ad. Synodal. par. 2. p. 25, 27.*

of God hath made it *impossible* for them to will either. You may as well say, that a dog can fly, and a horse become an excellent Philosopher, if they *will*. You cannot but take notice, when you are treating of these points, how your doctrines and uses interfere; and when it hath cost you much noise and sweat to confute, what you account an error in the doctrine, how you are said to quote the very same opinion to help you, at a dead list, in your exhortation. You deliver it for sound DIVINITY, that Christ died only for a *few*, and yet vehemently urge *all* men to believe in Him, which they cannot rationally do, unless they be persuaded of the contrary. Have you not heard the Preacher inveigh against *Apostacy*, and yet almost in the same breath tell his *Audience*, the *Elect* can never fall away, and the *rest* never stood? One while you cry, O *Caſſio*! and declaim against prying into God's Secrets; and anon you are as definitive, as if you had been of God's *Counſel*; and seem to be angry that others should pretend to have as good a *Key* to open that *Cabinet*, as yourselves. You ascribe much to God's *Omniscience*, and yet you will not allow him to see *future* events, but by the perspectives and *optics* of such Decrees as yourselves fancy him to have made to that purpose. You set up his *Sovereignty*, to confront his *Justice* and *Mercy*; and think you much honour him, in assigning him a power to command *Perjury*, *Lying*, *Blasphemy*, and a prerogative to cast poor innocent babes into *Hell-torments*. What think you of that passage, which an honest ear-witness told me from the mouth of one of your brethren, *That God deals by Reprobates, as the Rat-Catcher does by those Vermin, who stops up all their avenues and Passages, and then hunts them with his dogs, that he may provoke them to fly in his face?* Do such expressions become the pulpit, or that reverence which should govern our thoughts, when we speak of the Divine Majesty?

But this is one of your excellent artifices, to save the Justice of God's Decree of Reprobation; and because you dishonour him in the *first* act of it, [the *Præterition* of those forlorn wretches,

wretches, without any respect to sin,] you think to make him amends in the latter, by saying, * *He necessitates them to sin, that he may seem not to condemn them without Justice.* You say, his Wisdom hath contrived it, his Will decreed it, and his Power brings it to pass infuperably. I know you will blift this off, by saying, that the Reprobates sin *voluntarily*. But will this plea more alleviate, or aggravate the cruelty? That holy man could say, *It is better to be in Hell without sin, than in Heaven with it.* If a man be cast into Goal without fault, he carries the comfort of a good Conscience to help to bear the burden of his durance: but when his Judge contrives to draw him into some crime, that the guilt and remorse of his own Conscience may make an accession to his misery, this leaves him nothing to reflect upon to mitigate his torments. I pray, by whose Decree comes it to pass, that the soul of the Reprobate is polluted at the first? Their first sin comes to them by *imputation*, and that draws all the rest after it by an invincible necessity. Upon which account, God would have been less severe, if he had cast them into hell innocent, and *without any sin* at all, as, you say, he *cast them off*, or *past them by*, at first, without any *respect* at all to it.

But you have one *reserve*, by which you are confident, after all these foils, to win the field at last. You say, God's Decrees could be no other than they are: for the Decrees of God are God himself; and therefore to make a *conditional* Decree, were to make a *conditional* God; and if *Election* or *Reprobation* could have respect to any *qualifications* in their objects, this

* Ant. Thesius ad Summ. Baronis ex Piscatore, Reprobatio facta est nulli habitū peccati ratione. Idem ib. ex Wittak. Cygn. Cant. p. 57. Ibi demum infinitum Bē. 39, & abyssus est divinæ discretionis, quando sine peccati ratione quidam reprobantur.

† Zanc. de nat. Dei, l. 5. c. 2. de præd. part 4. Resp. ad postrem. arg. p. 743, 744. Quia reprobatio immutabilis est, &c. damus reprobos necessitate peccandi coque & pereundi ex hac Dei ordinatione constringi, atque ita constringi ut neque aut non peccate & perire. Et Mox, Non dubitamus ergo consisti, &c. vide.

this would amount to a denial of God's *Independency*. And having resolved Justification to be an *immanent* act of God, and consequently *God himself*: it follows, from the same principle, that it must be from all eternity, and that men's sins are remitted *before* they be committed; and that it is as impossible for all the most horrid sins in the world, to cause any *interruption* of a man's Justification, as for Almighty God to become *mutable* in his nature; that Faith serves not as a Condition to *qualify* us for our actual Justification before God, but only for a *Mean* to procure the *sense* and *feeling* thereof in ourselves. These opinions unavoidably follow from *that* one position, which you think as certain, as if you found it (*totidem verbis*) in the Gospel. But that the very foundation, upon which you build so many gross errors, is itself *unsound*, you may learn from your own *Gomarus*, who was once of that opinion with you; but, being afterwards awakened to a more mature judgment in this point, hath left arguments enough in his writings to confute you.

In the mean time, if there be in any word of this address, more asperity than I ought to use, I desire you to pardon it, for the sake of God's honour, which I am zealous to vindicate from that soul impeachment. *Nevertheless*, to conclude with the words of the great Apostle, *Whereunto we have already attained, let us walk by the same rule, let us mind the same thing. Endeavouring to keep the unity of the spirit in the bond of peace. Phil. iii. 16. Eph. iv. 3.* I have two things, which I must yet beg of you upon the score of our old friendship, the continuance of your affection, and your prayers; which I assure you, how freely soever you lay them out, shall not be cast away upon

S I R,

Your true and faithful Friend,

N. N.

*The EXAMINATION of TILLENUS, before
the Triers in EUTOPIA.*

T H E T R I E R S.

Dr. ABSOLUTE, *Chairman.*

Mr. FATALITY.	Dr. CONFIDENCE.
Mr. PRÆTENSION.	Dr. DUBIOUS.
Mr. FRI-BARL.	Mr. MEAN-WELL.
Dr. DAM-MAN.	Mr. SIMULANS.
Mr. NARROW-GRACE.	Mr. TAKE-O'-TRUST.
Mr. EFFICAX.	Mr. KNOW-LITTLE.
Mr. INDEFECTIBLE.	Mr. IMPERTINENT.

The Clerk examined TILLENUS, a Well-wisher to some
Tenets of the Remonstrants, and by Fiction of Person.

1. INFIDELIS, *an unbelieving person.*
2. CARNALIS, *a carnal, profane person.*
3. TEPIDUS, *a lukewarm, slothful person.*
4. TENTATUS, *an afflicted, despairing person.*

The Commissioners being all sat, and TILLENUS presenting himself (with a Certificate and a legal Presentation) before them, the Chairman addressed his Speech as followeth.

Dr. *Absolute.* **T**HE great prudence and piety of the Governors of this Commonwealth, have been pleased (out of an ardent zeal to God's glory) to think upon a course how their Dominions may be made happy in the settlement of an able and godly Ministry amongst them; for which purpose they have appointed Commissioners to examine the gifts of all such as shall be employed in the office of public Preaching. And seeing you have addressed yourself to us for our approbation,

approbation, in order to your Establishment in that office, we hope you understand the nature and weight thereof. You are to be a Pastor not of beasts, but of reasonable Creatures, framed after God's own image, and purchased with his blood. Having undertaken this charge, it is incumbent upon you to watch for those souls under your inspection, as one that must give an account. And that we may not be found betrayers of the great trust reposed in us, we must receive some satisfaction how you stand qualified for the carrying on so great a work. And because it is to be suspected, that he who is not sensible of the work of grace in himself, will not be very zealous in his endeavours to procure it in others; let us be informed in the first place, what assurance you have, that you are in a state of grace?

Tilenus. Sir, I trust you shall find, that I am no Reprobate.

Dr. Confidence. Methinks you speak very doubtfully?

Tilenus. Sir, I humbly conceive it becomes not me to be too Confident, when the modesty of the great Apostle was content with the same expression which I used. *2 Cor. xiii. 6.* And, blessed be God! the Piety of my Parents took an early care that I should not be alienated from him through the allurements of the world, for want of a religious education; and from a child having been acquainted (as *Timothy* was) with the holy scriptures, *which are able to make us wise unto salvation, through faith which is in Christ Jesus*; herein I have exercised myself, through the assistance of his grace, to have always a conscience void of offence towards God and towards man.

Mr. Narrow-grace. You speak as if Regeneration came by nature and education.

Tilenus. No, Sir; to say Regeneration comes by nature were a Contradiction.

Mr. Efficax. Do you think the Grace of Conversion is *resistible*? The Apostle tells you, that God exerts and putteth forth a power for the conversion of a sinner, *equal to that, which he wrought in Christ, when he raised him from the dead.*

Ephes.

Ephes. i. 20. And indeed there is a necessity of such a power for the accomplishment of this work; because the sinner is as a dead person; *dead in trespasses and sins*. Ephes. ii. 1.

Tilenus. Metaphors never make solid arguments. Sinners are like dead men: but no like is the same. If they were absolutely dead, then it were impossible for them to make any resistance at all, to the least dispensation of grace. Resistance implies re-*action*: but the dead have no power at all to act: and yet it is acknowledged, that the sinner hath a power to resist, and doth actually resist: therefore man is not dead in every sense. We find him sometimes resembled to one asleep, *Ephes. v. 14*. so that you cannot infer the conclusion desired, from such figurative expressions.

Mr. Impertinent. It is said of those that disputed with *Stephen*, *Acts vi. 10*. that *they were not able to resist the wisdom and spirit by which he spake*.

Tilenus. He speaks of that conviction, which the force of his arguments (dictated to him by the Holy Spirit) made upon their understandings, so that they were not able to answer him in disputation: but he speaks not of any irresistible impression that the Divine Grace made upon their wills; for there was no such effect wrought in them, as appears in the following verses, but rather the contrary, as you may conclude from *St. Stephen's* words, *Acts vii. 51*. *Ye do always resist the Holy Ghost*.

[To be continued.]

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The LIFE of MARTIN LUTHER.

Written originally in German, by John Daniel Hermschmid.

CHAP. I.

Of his Birth and Childhood.

1. **T**HAT in the Fifteenth Century, the State of the Church, was above measure corrupt, and that in Civil as well as Religious Affairs, nothing but Wickedness covered the face of the

the Earth, is so clear and incontestable a truth, that the Romanists themselves, both in that Age and our own, have been constrained to acknowledge it. To stem this torrent, God, who calls the weak things of the world, to confound the things that are mighty, in the year 1483 caused *Martin Luther* to be born. His Parents, *John Luther* and *Margaret Lindeman*, lived in a little village between *Eisenach* and *Salzung*. They came to *Iyleb* to buy some things they wanted, when his mother was big with child, who was brought to bed of him there, on the 10th of November, about eleven at night. After a short time his father removed and settled at *Mansfeld*, where he followed his business, which was to work in the mines.

2. He was an honest man, and one that feared God; and when his son was capable of going to School, gave his Master a particular Charge concerning him. Being afterwards informed, that he took his Learning well, he determined to breed him up a Scholar. Accordingly, at fourteen years old he sent him to *Magdeburg*, and the next year to *Eisenach*. His great progress in Learning was soon observed both by his Masters, and other learned men.

3. Both at *Magdeburg* and *Eisenach*, being extremely poor, he procured himself the necessaries of life, by going round with several other poor Scholars, singing Psalms at the doors of the Citizens: till a pious Gentlewoman of *Eisenach*, related to his mother, observing his devout manner of singing and praying, took him to diet at her own table. God by this means taught him, both a deep Compassion for the Poor, and an unshaken reliance on his Providence.

4. While he was at School, he was excited to diligence in study, by the usual Motives of Praise and Vain-glory. Having experienced the danger of this course, he was the more vehement all his life long, in dissuading others from poisoning the minds of youth, either with Desire of Honour, or Fear of Contempt: insisting, that they ought to be accustomed to act, in Childhood, as well as in riper Years, only upon those nobler

as well as more powerful motives, The Fear and the Love of God.

5. In his eighteenth year he was sent to the University at *Erfurt*, where he made so swift a progress in his Studies, that in less than three years time the Degree of Master of Arts was conferred upon him. All this time he attended all the public Lectures; when there were none, he was in the Library. He often conversed with the Professors, and himself read Lectures on *Aristotle's* Ethics, and other parts of Philosophy. Thus was he led by the wise Counsel of God, into a thorough knowledge of all these things, that he might be afterwards able to give the stronger testimony against the Abuse of them.

CHAPTER II.

Of his Convictions, and entering into a Monastery.

1. **I**N the midst of his Philosophical Studies, he always retained the Fear of God. And hence it was that he constantly began his Studies, with fervent Prayer to God, and through his whole Life very frequently used this saying,

Dimidium studii rite precatus habet.

i. e. He who has prayed aright, has half finished his study. Thus the Goodness of God impressed that upon his mind, which preserved him even in his youth both from the wilfulness and lasciviousness which are too common both in Schools and Universities.

2. Nor did God suffer him to stop here, but drew his inmost Soul nearer and nearer to himself. While he was at the University, he fell into a dangerous illness, which caused him to meditate much upon Death. An old Priest came to him in the height of it, and said, "Be of good Courage: you shall not die of this sickness. Our God will make you a Great Man, who shall comfort many. For God lays the Cross early upon him whom he loves, and is preparing for the Salvation of others. Those who have patience, learn many
" things

“ things in this School of the Cross.” This gave him much comfort, and he had a thankful remembrance of it to his Life’s end.

3. Soon after he was extremely shocked by the terrible Murder of an intimate Acquaintance; so that he fell under a deep and lasting Apprehension of the Wrath and Judgment of God. And as he returned one day from *Mansfield* to *Erfurt*, he was so affrighted by Thunder and Lightning, that he fell to the Earth half dead; and during that fright made a Vow to God, that if his Life was spared, he would wholly renounce the World, and retire into a Monastery. He made no delay, but immediately entered himself in the Monastery of the *Augustines* at *Erfurt*.

4. Here he was put upon hard service, being ordered, not only to discharge the Office of Porter, but also to clean and empty the Necessary-house, and to go a begging round the city. It may be easily conceived, to what Straits he was now reduced; not only finding no relief for his troubled Mind, but having new burthens laid both on his Body and Soul; of which this was not the least, that his Father would by no means be appeased or reconciled to his Monastic Life. And when he was at length prevailed upon to see him, he would receive no Excuse, but left him with that word, “ Have you not heard, that Children ought to obey their Parents?”

5. In these floods was he tost to and fro, during the year of his Noviciate. But in all his Anxiety and Trouble, he gave himself up to continued and earnest Prayer: and all his vacant hours he employed in reading a Latin Version of the Bible, which he studied with such Application, and made so familiar to him, that he could turn at once to any passage contained therein. From the hour he first light upon this in the Library, he esteemed this book above all in the world; and often beg’d of God, that he might sometime or other have such a book of his own. And now in the midst of all his Superstitions and Prejudices, did that Good Seed begin to be sown in his heart,
which

which was never afterwards rooted out, till by the Grace of God he brought forth fruit with patience.

6. It does not appear, that he ever complained of the hard usage he met with in the Monastery; till some of the University prevailed with the Superior, to exempt him from those mean Employments: in which they were seconded by *John Staupitius*, the Provincial of the Order; who likewise advised him, to draw all his doctrine from the fountain-head; which advice he willingly obeyed.

7. In the twenty-fourth year of his age (1507) he was ordained Priest. He was then ordered to read the Schoolmen, which he did with all diligence, together with the Ecclesiastical Historians. Notwithstanding which he hid himself as often as he could in the Library, with his Bible; the only book, as he often said, wherein he could find Comfort, in the Melancholy that frequently came upon him.

8. Whatsoever he did, he did it with all his might, as unto the Lord, and not unto men, exceedingly macerating his body with intense Study and Prayer, as well as with Watching and Fasting. He was often so taken up with reading or writing, that he forgot to recite the Canonical Hours. He would then, to satisfy his conscience, shut himself up in his chamber, and neither eat nor drink till he had said all those prayers: so that sometimes he had not an hour's sleep in a night for four weeks together, till his senses were almost gone.

9. He was generally pensive and sad, (though this was not his natural temper) in the midst of which he had strong Consolations from God. *Staupitius* likewise administered much comfort to him, when he told him his horrible and grievous temptations. "You know not, said he, how useful and necessary these temptations are. God does not thus exercise you, without cause: he will make you an instrument of great things."

10. He was strengthened yet more by the Discourse of an old Augustine Monk, concerning the Certainty we may have
that

that our Sins are forgiven. This he inferred even from that Article of our Creed, "I believe the Forgiveness of Sins:" strongly insisting, that these very words implied, not barely a belief, that some men's sins are forgiven; but that each man is personally to believe for himself, "God through Christ has forgiven my sins."

11. God likewise gave him much Comfort in his Temptations, by that Saying of *St. Bernard*, "It is necessary to believe first of all, that you cannot have Forgiveness but by the mere Mercy of God; and next, to believe that through his Mercy thy Sins are forgiven thee." This is the witness which the Holy Spirit bears in thy heart, "Thy Sins are forgiven thee." And thus it is, that according to the Apostle, a man is justified freely through faith.

C H A P. III.

Of his Remove to Wittenberg, and Journey to Rome.

1. **A**S God is wonderful in all his ways, so it was a singular Instance of his Providence, that *Frederic* the III^d, Elector of *Saxony*, founded a new University at *Wittenberg*, in *October* 1502, and employed *Staupitius* to procure Men of Piety and Learning, from all parts, to settle there. He soon cast his eyes upon *Martin Luther*, whose Religion and Learning he was well apprized of, as being Vicar-General of all the Convents of *Augustine* Monks.

2. It was in the year 1508, that he ordered *Luther*, being then twenty-six years of age, to remove to *Wittenberg*. He was here much employed in Public Disputations; wherein he soon signalized himself, as by his ready and succinct method of expressing himself, so by the quickness and strength of his Understanding.

3. His Manner of Disputing was widely different from that which then obtained in most Universities. For he judged and spoke of nothing, but according to the dictates of his Con-

science, and from an experimental Knowledge of all he said. And from the very beginning, he grounded all his Doctrines, not on the Schoolmen, but on the Word of God. Whence it was, that his Positions always contained something far above the received Doctrines of the Age. For although it was as yet blended with much darkness, yet had he great Light into many practical Truths: which gave occasion to that judgment which the great *Malvestadius* so early formed concerning him, "That
 " Monk will confound all the Doctors, and reform the whole
 " Church, for he minds only the Prophets and Apostles, and
 " builds on the word of Jesus Christ: a foundation which nei-
 " ther the Philosophers, nor Sophists, nor Scotists, nor Tho-
 " mills are able to overthrow."

4. Indeed the Love of the Scriptures (whatever else he was constrained to teach) increased in him more and more: which was in great measure owing to those Pangs of Conscience, that still pursued him with little intermission, and which he could no otherwise assuage, than by close application to the Word of God. "How willingly (says he, writing to a friend about this time) would I change all my Philosophical Studies for that
 " of Divinity! The Divinity I mean, which searches the ker-
 " nel of Religion, which pierces the marrow, and discerns the
 " thoughts and intents of the heart."

5. Having now, under the secret Leadings of God, and the bitter Exercises of Repentance, experimentally learned the nature of Sin, the utter Impotence of Man, and the absolute Necessity of Grace; and being confirmed herein by the Word of God, as well as by some of the Ancient Fathers, he contracted the strongest Aversion to those Principles and Doctrines of the Schoolmen, which contradict these fundamental Truths. Nor had he any desire to conceal that Aversion; supposing, in the simplicity of his heart, that the Church still retained those essential Truths, from which the Schoolmen had deviated. And hence he still held the Church and all the Governors thereof, in the highest reverence and esteem.

6. About

6. About this time both his Brethren and the Provincial, had such an opinion of the Sanctity of his Manners, and of his Learning and Understanding, that they deputed him to *Rome*, in order to put an end to those disputes, which had disturbed the Whole Order, and set one part of them at variance with the other. This was in the year 1510. He transacted the affair with such diligence and success, as to gain the applause not only of *Staupitius*, but of the whole Society.

7. In this journey, he beheld the Pope and his Prelates, and all the Ceremonies of the Church with the utmost reverence. He attended all the Churches and Chapels, and firmly believed all the Legends he heard there. Yet at the same time he could not but observe the Lives of the Clergy, at which he was extremely offended. And this offence sunk deeper into his heart, when as he was saying Mass with some other *Italian* Priests, One at the next Altar, had recited Seven Masses before he had finished one. He was likewise exceedingly shocked at finding so many Atheists in *Italy*, among the Laity, as well as Clergy: insomuch that many looked on it as a disgrace, to be thought to believe the Resurrection of the Dead.

8. By all this it appears, that *Luther's* coming to *Rome*, was by the peculiar Providence of God, that he might see that Desolation with his own eyes, of which he was afterwards to bear witness. And this he acknowledged himself often, saying, "He would not but have seen *Rome* for a thousand Florins." God preserved him untainted in the midst of the Abominations which he saw, both by keeping his Conscience always awake and tender, by a Fit of Sickness he had at *Bononia*, and by sharp temptations concerning the Forgiveness of his Sins, out of all which he was afterwards delivered.

9. In the year 1512 he was ordered by the Provincial, to take his Doctor's Degree. He endeavoured to excuse himself on account of his weak and sickly Habit of Body. But being peremptorily required to obey, he complied, and was created Doctor of Divinity. At his Inauguration he took, as usual, a solemn

solemn Oath, To teach the Holy Scriptures. And many times afterwards, when he was in strong agony of Spirit, and tempted not to write or preach any more, he was confirmed by that thought, I have sworn unto the Lord, and I cannot go back from it.

C H A P. IV.

Of the four next Years of his Life.

1. **B**EING now called more immediately than before, to study and expound the Holy Scriptures, he gave himself wholly up thereto, and to the study of the *Greek* and *Hebrew* Tongues. And hence it was, that he came to have so high an esteem for *Erasmus*, and several other learned men: in particular, for *Philip Melancthon*, who was a kind of Master to him in acquiring those Languages. Indeed in the beginning of this Century, God revived in many souls, together with a thirst after all useful Learning, a great Love for those Tongues, whereby a way was opened for the more swift and effectual Revival of the Gospel.

2. It being now a branch of his office, to read Public Lectures in Divinity, he set upon the work with the utmost pleasure. He read, disputed, and preached with all diligence. He expounded the Psalms and the Epistle to the Romans, and the Galatians. He began to enlarge on that question, Whether we are not to learn, How to believe aright, to live holy, and to die happy, from the book of God, rather than from the books of Pagan Philosophers? of *Aristotle* in particular, whose Philosophy had then engrossed all Pulpits as well as Schools. Having learned by painful Experience, how weak and unavailing all the Helps of Human Reason are, and how effectual the pure Word of God, for the Relief of a wounded Spirit.

3. From this time he began to look deeper into the Epistle to the Romans, and to consider, what St. Paul means there,
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by The Righteousness of God. And he no sooner perceived that it is not Inherent, but Imputed Righteousness, for which God justifies a sinner, through Faith in Jesus Christ, than “ he felt himself, as it were in Paradise, and changed into a new Creature.” The whole scripture appeared with another face. His views of Divinity were quite altered; and on this foundation he built all his Doctrines for the time to come. And though he still retained many of his former erroneous opinions, concerning less essential points; yet as he had himself tasted the Marrow of Christianity, so he was continually recommending it to others.

4. In the year 1516, *Staupitius* being sent by the Eleſtor into the *Netherlands*, he was appointed Vicar of all the *Auguſtine* Convents in thoſe Provinces, during his Abſence. In his Viſitation of them, he had not only an opportunity of inſtilling into many the great Truths of the Goſpel, but likewiſe of narrowly obſerving the grievous Vices of all kinds, which reigned in thoſe that were called Religious Houſes. His chief Care in this Viſitation was, To preſs them all to ſtudy the Holy Scriptures, and to lead Lives agreeable thereto, as well as to the Solemn Vows that were upon their Souls.

In the ſame year he diſputed publicly againſt the Doctrines of the Schoolmen, concerning the Natural Free-Will of Men, and laboured to ſet in a true and clear Light, what he had learned herein from his own experience. It is not therefore ſtrange, that from this Time many began to look upon him as a Heretic, and others, who had a reliſh for better things, to eſteem him very highly in Love.

[To be continued.]



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L E T T E R S.

L E T T E R VIII.

From Mrs. Susannah Wesley.

Wroot, May 14, 1727.

Dear Son,

THE difficulty there is in separating the Ideas of Things that nearly resemble each other, and whose Properties and Effects are much the same, has I believe induced some to think, that the Human Soul has no Passion but Love; and that all those Passions, or Affections, which we distinguish by the names of Hope, Fear, Joy, &c. are no more than various Modes of Love. This Notion carries some shew of Reason, tho' I can't acquiesce in it. I must confess, I never yet met with such an accurate Definition of the passion Love, as fully satisfied me. It is indeed commonly defined, A Desire of Union with a known, or apprehended Good. But this directly makes Love, and Desire, the same Thing, which upon a close inspection I conceive they are not; for this reason: Desire is strongest, and acts most vigorously, when the Beloved Object is distant, absent, or apprehended unkind or displeased; whereas when the Union is attained, and Fruition perfect, Complacency, Delight, and Joy fill the Soul of the Lover, while Desire lies quiescent; which plainly shews, (at least to me) that Desire of Union is an Effect of Love, and not Love itself.

What then is Love? Or how shall we define its strange mysterious Essence? It is, I don't know what! A powerful Something! Source of our Joy and Grief! Felt and experienced by every one, and yet unknown to All! Nor shall we ever comprehend what it is, till we are united to our First Principle, and there read its wondrous Nature, in the clear Mirror of Uncre-
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ated Love! Till which time it is best to rest satisfied with such Apprehensions of its Essence, as we can collect from our observation of its Effects and Properties; for other Knowledge of it in our present state is too high and wonderful for us; neither can we attain unto it!

Suffer now a word of Advice. However curious you may be in searching into the Nature, or in distinguishing the Properties of the Passions or Virtues of Human-kind, for your own private Satisfaction; be very cautious in giving nice distinctions in public Assemblies: for it does not answer the true End of Preaching; which is to mend Men's Lives, and not fill their Heads with unprofitable Speculations. And after all that can be said, every Affection of the Soul is better known by Experience, than any Description that can be given of it. An honest man will more easily apprehend what is meant by being zealous for God, and against Sin, when he hears what are the Properties and Effects of true Zeal, than by the most accurate Definition of its Essence.

Dear Son, the conclusion of your Letter is very kind. That you were ever dutiful, I very well know; but I know myself enough to rest satisfied with a moderate degree of your affection. Indeed, it would be unjust for me to desire the Love of any one. Your Prayers I want, and wish; nor shall I cease while I live to beseech Almighty God to bless you.

Adieu.

L E T T E R IX.

From the same.

July 26, 1727.

TIS certainly true, that I have had large experience of what the World calls Adverse Fortune; but I have not made those improvements in Piety and Virtue, under the Discipline of Providence, that I ought to have done; therefore I
humbly

humbly conceive myself to be unfit for an Assistant to another in Affliction, since I have so ill performed my own duty. But blessed be God, you are at present in pretty easy Circumstances, which I thankfully acknowledge is a great mercy to me, as well as you: yet if hereafter you should meet with Troubles of various sorts, as it is probable you will in the course of your life, be it of short or long continuance, the best Preparative I know of for Suffering, is a regular and exact Performance of present Duty. For this will surely render a man pleasing to God, and put him directly under the protection of his good Providence; so that no evil shall befall him, but what he shall certainly be the better for it.

It is incident to all men to regard the past, and the future, while the present Moments pass unheeded; whereas in truth neither the one or the other is of use to us any farther than they put us upon improving the present time.

You did well to correct that fond desire, of dying before me; since you do not know what work God may have for you to do ere you leave the world. And besides, I ought surely to have the pre-eminence in point of time, and go to Rest before you. Whether you could see me die without any motions of Grief, I know not; perhaps you could: 'tis what I have often desired of the children, that they would not weep at our parting, and so make Death more uncomfortable than it would otherwise be to me. If you, or any other of my children, were like to reap any Spiritual Advantage by being with me at my Exit, I should be glad to have you with me. But as I have been an unprofitable servant, during the course of a long life, I have no reason to hope for so great an honour, so high a favour, as to be employed in doing our Lord any service in the Article of Death. It were well if you spake prophetically, and that Joy and Hope might have the Ascendant over the other Passions of my Soul in that important Hour: yet I dare not presume, nor do I despair; but rather leave it to our Almighty Saviour, to do with me both in Life and Death just what He pleases, for I have no Choice.

L E T T E R X.

From the same.

Feb. 14, 1735.

Dear Son,

I Cannot well say, whether it will answer any good end to let the young Gentleman know, that you have heard of what he has said against you. I doubt it will make him desperate. I remember a piece of advice which my Brother Matthew gave in a parallel case. "Never let any man know that you have heard what he has said against you. It may be, he spake upon some misinformation, or was in a passion, or did it in a weak compliance with the company: perhaps he has changed his mind, and is sorry for having done it, and may continue friendly to you. But if he finds you are acquainted with what he said, he will conclude you cannot forgive him, and upon that supposition will become your enemy."

Your other Question is indeed of great weight, and the resolving of it, requires a better judgment than mine; but since you desire my opinion, I shall propose what I have to say.

Since God is altogether inaccessible to us but by Jesus Christ; and since none ever was, or ever will be saved, but by Him, is it not absolutely necessary for all people, young and old, to be well grounded in the Knowledge and Faith of Jesus Christ? By Faith I do not mean, an Assent only to the Truths of the Gospel concerning Him; but such an Assent as influences our Practice: as makes us heartily and thankfully Accept Him for our God and Saviour, upon His own Conditions. No Faith below this can be Saving. And since this Faith is necessary to Salvation, can it be too frequently, or too explicitly discoursed on to young People? I think not.

But since the natural Pride of Man is wont to suggest to him, that he is self-sufficient, and has no need of a Saviour; may it not be proper to shew (the young especially) that without the

Great Atonement, there could be no Remission of Sin: and that, in the present State of Human Nature, no man can qualify himself for Heaven, without that Holy Spirit, which is given by God Incarnate? To convince them of this Truth, might it not be needful to inform them, That since God is infinitely Just, or rather, that He is Justice itself, it necessarily follows, That Vindictive Justice is an essential Property in the Divine Nature; and if so, one of these two things seems to have been absolutely necessary, either that there must be an adequate Satisfaction made to the Divine Justice for the violation of God's Law by Mankind; or else, that the whole human Species should have perished in Adam: (which would have afforded too great matter of Triumph to the Apostate Angels) otherwise how could God have been Just to Himself? Would not some mention of the necessity of Revealed Religion be proper here? Since without it, all the wit of man could never have found out, how human Nature was corrupted in its Fountain: neither had it been possible for us to have discovered any way or means, whereby it might be restored to its primitive purity. Nay, had it been possible for the brightest Angels in Heaven to have found out such a way to redeem and restore Mankind as God hath appointed; yet durst any of them have proposed it to the Uncreated Godhead?—No. Surely the Offended must appoint a way to save the Offender, or Man must be lost for ever.—

“ O the depth of the riches of the wisdom, and knowledge,
 “ and goodness of God! How unsearchable are his judgments,
 “ and his ways past finding out! As the heavens are higher than
 “ the Earth, so are His Thoughts higher than our Thoughts,
 “ and His Ways than our Ways!” Here surely you may give free scope to your spirits, here you may freely use your Christian Liberty, and discourse without reserve of the excellency of the Knowledge and Love of Christ, as His Spirit gives you utterance. ——— What, my Son, did the pure and Holy person of the Son of God, pass by the Fallen Angels, who were far superior, of greater dignity, and of an higher order in
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the scale of existence, and chuse to unite himself to the Human Nature? And shall we soften (as you call it) these glorious Truths? Rather let us speak boldly without fear; these Truths ought to be frequently inculcated, and pressed home upon the Consciences of Men; and when once men are affected with a sense of Redeeming Love, that Sense will powerfully convince them of the Vanity of the World, and make them esteem their Honour, Wealth, and Pleasures of it, as dross, or dung, so that they may win Christ. As for Moral Subjects, they are necessary to be discoursed on: but then, I humbly conceive, we are to speak of Moral Virtues as Christians, and not like Heathens. And if we would indeed do honour to our Saviour, we should take all fitting occasions to make men observe the Excellence and Perfection of the Moral Virtues, taught by Christ and his Apostles, far surpassing all that was pretended to by the very best of the Heathen Philosophers. All their Morality was defective in Principle and Direction; was intended only to regulate the outward Actions, but never reached the Heart: or at the highest, it looked no farther than the Temporal Happiness of Mankind. "But Moral Virtues evangelized, or improved into Christian Duties, have partly a view to promote the Good of Human Society here, but chiefly to qualify the Observers of them, for a much more blessed, and more enduring Society hereafter." I cannot stay to enlarge on this vast subject, nor indeed (considering whom I write to) is it needful. Yet one thing I cannot forbear adding, which may carry some weight with his Admirers, and that is, the very wise and just reply, which Mr. *Locke* made to one that desired him to draw up a System of Morals: Did the world, says he, want a Rule, I confess, there could be no work so necessary, nor so commendable. But the Gospel contains so perfect a body of Ethics, that Reason may be excused from that Enquiry, since she may find Man's Duty clearer, and easier in Revelation, than in herself.

That

That you may continue steadfast in the Faith, and increase more and more in the Knowledge and Love of God, and of his Son, Jesus Christ! That Holiness, Simplicity, and Purity, (which are different words signifying the same thing) may recommend you to the Favour of God Incarnate! That His Spirit may Dwell in you, and Keep you still (as now) under a sense of God's blisful Presence, is the Hearty Prayer, of, Dear Son,

Your Affectionate Mother,

And most Faithful Friend,

S. W.

L E T T E R XI.

From the same.

Gainsborough, Nov. 27, 1735.

GOD is Being itself! The I AM! And therefore must necessarily be the Supreme Good! He is so Infinitely Blessed, that every perception of his blisful Presence, imparts a vital gladness to the Heart. Every degree of approach toward Him, is in the same proportion a degree of Happiness. And I often think, that were He always present to our minds, as we are present to Him, there could be no Pain or sense of Misery. I have long since chose him for my only Good! My all! My pleasure, my Happiness in this world, as well as in the world to come! And although I have not been so faithful to his grace, as I ought to have been, yet I feel my Spirit adheres to its choice, and aims daily at cleaving steadfastly unto God. Yet one thing often troubles me, that notwithstanding I know, *while we* are present with the body, we are absent from the Lord; notwithstanding I have no taste, no relish left for any thing the world calls pleasure: yet I do not long to go home as in reason I ought to do. This often shocks me; and as I

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constantly pray (almost without ceasing) for thee, my Son, so I beg you likewise to pray for me, that God would make me better, and take me at the best.

Your Loving Mother,

SUSANNA WESLEY.

The following Letter, wrote about the year 1737, by the Rev.

Mr. *Gambold*, to a studious young Lady, well deserves the attention of the serious and sensible reader. And indeed, unless read with a good deal of attention, it will scarce be understood, the thoughts are so deep, and so concisely expressed.

L E T T E R XII.

Madam,

I Will no more speak against Reading. since, as you say, you “ take pleasure in nothing else in the world.” For I cannot deny, but I should be glad myself to have some object of pleasure in the world; something, whether great or mean I do not care, so it be innocent, that might be a relief to my weary mind. In the situation I am in, not yet admitted to the glorious comforts of Faith, and yet sick of the burden of corrupt nature; a nature pretty long and nicely examined into, and discovered, (let me assume so much to myself, for it is all I can pretend to;) it seems necessary sometimes to set aside the desisting prospect, (though not to set it quite out of sight, which, indeed, I cannot) by some amusement, however low. The lower it is, the fitter for me, till Faith in Christ raises me from spiritual darkness and death. Then I would hope for such solid consolation, as may well supersede the poor amusements and delights of the natural man. Thus I readily permit you to go to a Book, as I myself do sometimes, to divert and deceive a heavy heart.

heart. Suppose, after pouring out your grief in prayer, and feeling your judgment and Will, as well as you can, by meditation; you should then endeavour to forget yourself, over a book of History or Travels.

But perhaps I mistake you all this whilst it is not amusement, but some intellectual attainments, you seek. Indeed, by such humble, religious Reading, as is only used to awaken, direct, and comfort you in a devotional way, your mind and heart will be bettered, and that everlastingly. But if you suppose, it will be a future, or even a present solid advantage to your mind, to be well furnished with several points of knowledge, in a philosophical way; I am afraid, you will be disappointed. But is it not found, you will say, that such an employment of the mind deadens the senses and passions, and lifts us above this world; that it makes us "more chearful and humane?" 'Tis true, when a man's ruling passion is Philosophy, or the love of Science, like every other ruling passion, it swallows up the lesser passions. And this it will do: it will have the same effect, whatever the darling Science be, whether Metaphysics, Morality, Heraldry, Riding the Great Horse, &c. For even those Sciences, that are built on the eternal and necessary relations of things, (except where they immediately direct practice; and there every plain man is master of them, only without the quaint terms) are no more perfective of the mind, than the most trifling ones are, when a man is but equally animated and elated with them. There is more difference between the Greatness of soul, the Abstraction from the senses, and the Chearfulness and Humanity acquired by discussing some grand question of Metaphysics, and that acquired by any other application of the mind, (suppose, in finding out the best form of a Hunter's Horn, and the manner of blowing it; or the method of flying up to the Moon, or in searching for the old Roman Causeways;) than there is between the Heat, acquired by walking in St. James's Park, and the Heat you get, by walking as swiftly on any other ground. Walking, on whatever ground, will produce heat;
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and eagerness in pursuing whatever kind of knowledge, will create an indifference and dispassionateness, as to other things; a looseness of mind, in proportion to the value you set upon your attainments; together with such enjoyment and good liking of yourself and your ideas, as will occasion Cheerfulness, and consequently Good-humour, Free-heartedness, and Humanity. But then this will continue (which is worst of all) no longer, than you are pursuing Knowledge: when you have attained it, all is over; it no longer delights you, and, consequently, no longer inspires you with excellence of Temper. It is here, as in Hunting; all the pleasure lies in the Chace: and, as some say it is in Courtship, men are strangely inspired, while they are pursuing; but the rapture is over, when they have attained: Yea, we are so disengaged and alienated from our late darling Speculation, that we cannot help starting after a new one. There is no such lumber in the world, as our last year's Notions, which yet, in their day, were wonderfully fine and delightful. The fruit of the Tree of Knowledge will not keep: it is pleasant enough, when you first pluck it; but if you pretend to lay it up, it will rot. The Learned Man is just as happy in his stock of Notions, as a Gardener in a heap of old rotten Apples. So you would find it, if the Learned would but be sincere. The man who has discovered, as far as Human thought can go, the manner how the world was created, and how it shall be restored, the nature of the human Soul, and its state after death; and gratified the age with the brightest scenes of Contemplation; when he has done, what is he the better? When the heat of Thinking is over, will his heart be found in any better or nobler condition, than other men's? Unless some bye-reasons engage him still to his old speculations, (as the respect paid him upon that account, by the world, and by his juniors) will not he confess, that he is now never the happier for them? Will not he prefer plain Common Sense, before all such Subtilties? And, unless Conscience restrains him, (for Knowledge will not restrain him; yea, it is well, if it does not very much weaken the

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the power of Conscience itself) will not be, after all, be as prone to seek comfort in an heap of Money, or in Love and a Bottle, as another man? Alas, alas! Under the greatest accomplishments of the Head, the Heart remains just the same as it was. This is very true, though it does not presently appear to us. I cannot therefore agree to that fine *Platonical* insinuation, That "so much as we have of Truth, so much we have of God." At that rate, if we had but a sufficient number of Notions or Problems, and were on the right side of the question in all of them, it would swell up at last into a beatific vision. No, no; nor introduce us to that vision neither. There is, indeed, one Truth that can do this; a Truth, that will make us free: but that is only the True knowing and receiving of Jesus Christ.

I have said more upon this subject, than I designed. I must therefore be so much the shorter upon the other points, touched in your Letter. I am very glad, that your "demeanor (which was never hard upon any one before, but by being sprightly) is softened still more and more, even towards gainstayers." There are two ways for it to be so, by virtue of your Reading. One is, while you enjoy yourself in the possession of some sublime Truths, above the common reach, and from thence look down serenely upon the ignorant world, and pity, bear with, and humour them, as you would do children or fools. The other is, when your Philosophical Paradise withers under you, when your fine Notions no longer please, and you descend to the vulgar again, better disposed than ever to esteem and agree with all Mankind, except in Sin: because you now perceive, that those, who have only good plain Sense, have a more useful Light to lead them, than any dazzling Philosophy; and those, who are more philosophical, but of a different opinion from you, are, after all, as likely to be in the right as you, in those nice and disputable points, you once took a pleasure to be positive in. Whatever we may think in the servour of Speculation, the most valuable knowledge is that, which is most vulgar;

gar; and our bright discoveries are therefore not vulgar, because they are not considerable enough, to be so. They are so far from Essential, that We may err a little on one hand, and our Neighbours err a little on the other hand, and neither of us be the worse men, or the worse friends and companions for all that.

Perhaps I have already said something, that may help to give you ease under some of your "Afflictions." I heartily condole with you upon the troubles of this Life: I am ready to sink under them myself. But I must distinguish them into two sorts, those whose edge is real, and those whose edge is only given them by ourselves. Of the first sort, you suffered several, while you lived with us, as Sickness and Pain, bodily Hardships, Want of proper accommodations, &c. It grieves me to think, that ever it should be your lot to struggle with these. Yet, while you continue in this world, you must expect to bear your Cross. Comfort yourself under it as well as you can, by applying arguments for Patience: and, if at any time you should not have strength of mind to do this, God himself will either support and comfort you, or pity and accept you amidst your Weakness. And above all, your Hope will not deceive you, of Rest and Refreshment with Christ hereafter, if you not only put your whole Trust in Him, but submit to suffer with Him here. One Suffering more I will mention, allowing it to have a solid and just foundation, Compassion for others in distress. But some Afflictions there are, that we create to ourselves. To give an instance of this. Suppose I should take it in my head to be uneasy, because the persons, I am in company with, are of a different Opinion from me in some things: this would be a very groundless Grief. How so, you will say; is not the comfort of Society destroyed in this case? Not at all: the comfort of Society is, to love one another with a cordial, uniform Friendship, and serve one another by proper and substantial good Offices. But as for Talking, it is but an idle business; and to build either Happiness or Misery upon it, is

a jest. Let Conversation bend to Convenience and Charity: stop its mouth, stop its ears, if it threatens disturbance to yourself or others. And why should not the disagreeable subject be dropt, by your refusing to repeat or dispute? You want to set your neighbour right. Perhaps he is not wrong; or, at least, in no error, that you would think it material to deliver him from, if you were not entered into terms of Emulation with him, by these Disputes. If he makes the attack on you, you can easily divert it: yet consider, at your peril, whether it is proper to do so. Perhaps he understands Christianity better than you, and the advice he gives you is exceeding seasonable, though not so pleasing to you. Happy should we be, to have always those near us, who are better Christians than ourselves; whose Example and Speech should be most critically useful, where it most galls us; who should be instant in season, and out of season, and draw us by the head and shoulders, to that right and happy state of Religion we ought to be in!

Now, after all this long Talk, the chief thing, that by my Calling and my Conscience I ought to have spoken of, and recommended to you, I have passed over; (yea, and I must pass it over, for I am not worthy or qualified to speak of it) and that is Faith in Christ. This is the thing, that I ought to speak of with Zeal and Delight, that ought to be brightest in my Imagination, and nearest to my Heart. How little do any other speculations or reasonings conduce to this Faith; and how insignificant are they, if they do not conduce to it! I know, and actually make the reflection upon myself, that whatever I read, or write, or speak, upon any other subject but this, I am a miserable trifler. Perhaps then I do very ill, to trifle to you. It may be, you have felt the great work of Faith, cleansing you from all Sin in the Blood of Christ; that, being righteous before God, you have Peace thereupon, which passes all Understanding; that all things are become New with you; and you have a new judgment and taste, as well as new satisfactions and employments, suggested to you by the Spirit of Wisdom and Consolation.

Consolation. You seem to hint in the beginning of your Letter, that either you are in this state, or the desire of your heart is towards it. For you say, you now acquiesce in that, which (by the description I could make of it) is the Righteousness of Faith. If so, then you have cause to rejoice: and your joy no man taketh from you.

P O E T R Y.

ON TAKING UP A BIRD SHOT THROUGH THE WING,
IN GOING TO NEWNHAM.

By the Rev. Mr. Gambold.

E'EN this poor Bird, some hours ago,
Did strength of wing, and freedom know:
Where'er his little will would steer,
He trac'd each landskip far and near;
And felt each joy, the neighboring field
To Virtuoso Bird could yield.
At ev'ry halt the shades among,
Gullful and ready flow'd his song;
He chirp'd in self-applauding lay,
Whate'er a jolly heart would say.
But most his conscious soul was blest,
When of aerial walks possess'd,
He could look down on man and beast;
As there the purer breezes play,
And glitters the superior day,
He'd grow more stately than before,
And drink in pride through ev'ry pore.
But now no boastful notes he sings,
No more he wields his former wings;
On lowly earth his path now lies,
And he's a reptile till he dies,

}

So,

So, when to high Abstractions wrought
 By fine machinery of thought,
 (As Sages, fill'd in nature, tell)
 Have sons of Contemplation fell!
 Some magic dart, in silence thrown,
 To human life has scotch'd them down;
 With other mortals humbly mixt,
 Their courage quail'd, their wing transfixt.

While thus with tender moan I call'd,
 And held him in my hand, and walk'd;
 His head the Bird with languor wav'd,
 His eye grew dull, his bosom heav'd,
 His plumes were of their gloss bereav'd. }
 On the next hedge I perch'd him fair,
 High and well-poiz'd in fresher air:
 In vain—that wing no more must fly!
 That fainting heart forgets the sky!
 He sunk amid the thicket low,
 Obelient to his weight of woe.
 I bade the boughs that o'er him spread,
 Gently to hide his luckless head.

JESUS CHRIST, THE SAVIOUR OF ALL MEN.

SEE, Sinners, in the Gospel-glass,
 The Friend and Saviour of Mankind!
 Not one of all th' apostate race,
 But may in Him Salvation find!
 His thoughts, and words, and actions prove,
 His life, and death—that God is Love!

Behold the Lamb of God, who bears
 The sins of all the world away!
 A servant's form He meekly wears,
 He sojourns in a house of clay;

His glory is no longer seen,
But God with God is man with men.

See where the God Incarnate stands,
And calls his wand'ring creatures home!

He all day long spreads out his hands,

"Come, weary souls, to Jesus come!

"Ye All may hide you in my breast;

"Believe, and I will give you Rest.

"Ah! do not of my Goodness doubt,

"My Saving Grace for All is free;

"I will in no-wise call him out

"Who comes, a sinner, unto Me;

"I can to none Myself deny:

"Why, sinners, wil ye perish? why?"

(The mournful cause let Jesus tell,)

"They will not come to Me, and live;

"I did not force them to rebel,

"Or call, when I had nought to give;

"Invite them to believe a lye,

"Or any soul of man pass by."

Sinners, believe the Gospel-word,

Jesus is come, your souls to save!

Jesus is come, your Common Lord!

Pardon ye All in Him may have;

May now be fav'd, whoever will:

This Man receiveth sinners still.

See where the lame, the halt, the blind,

The deaf, the dumb, the sick, the poor

Flock to the Friend of Human kind,

And freely All accept their cure:

To whom doth He his help deny?

Whom in his days of flesh pass by?

Did.

Did not his word, the fiends expel?
 The lepers cleanse, and raise the dead?
 Did he not all their sickness heal,
 And satisfy their every need?
 Did He reject his helpless clay?
 Or send them sorrowful away?

Nay, but his bowels yearn'd to see
 The people hungry, scatter'd, faint;
 Nay, but He utter'd over thee,
 Jerusalem, a true complaint;
 Jerusalem, who shed'st his blood,
 That, with his tears, for thee hath flow'd,

How oft for thy hard-heartedness
 Did Jesus in his spirit groan!
 The things belonging to thy peace,
 Hadst thou, O bloody city, known,
 Thee, turning in thy gracious day,
 He never would have cast away.

He wept, because thou wouldst not see
 The Grace which sure Salvation brings;
 How oft would he have gather'd thee,
 And cherish'd underneath his wings;
 But thou wouldst not—unhappy thou!
 And justly art thou harden'd now.

Hyman
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Would Jesus have the sinner die?
 Why hangs He then on yonder tree?
 What means that strange expiring cry?
 (Sinners, He prays for you and me.)
 "Forgive them, Father, O forgive,
 "They know not that by Me they live!"

He prays for those that shed his blood :
 And who from Jesu's blood is pure ?
 Who hath not crucify'd his God ?
 Whose sins did not his death procure ?
 If All have sinn'd through Adam's fall,
 Our Second Adam dy'd for All.

Adam descended from above
 Our loss of Eden to retrieve :
 Great God of Universal Love,
 If All the World in Thee may live,
 In us a Quick'ning Spirit be,
 And witness, Thou hast dy'd for me.

Dear, loving, all-atoning Lamb,
 'Thine by thy painful Agony,
 Thy bloody Sweat, thy Grief and Shame,
 Thy Crofs and Passion on the Tree,
 Thy precious Death, and Life, I pray
 Take all, take all my Sins away !

O let me kiss thy bleeding Feet,
 And bathe, and wash them with my Tears ;
 The story of thy Love repeat
 In ev'ry drooping Sinner's Ears,
 That all may hear the Quick'ning Sound :
 If I, ev'n I have Mercy found !

O let thy Love my heart constrain,
 Thy Love for Ev'ry Sinner free,
 That ev'ry fallen soul of man
 May taste the Grace that found out me ;
 That All Mankind, with me, may prove
 Thy Sovereign, Everlasting Love.

THE ROSE-BUD. TO A YOUNG LADY.

QUEEN of Fragrance, lovely Rose,
 The Beauties of thy Leaves disclose;
 The Winter's past, the Tempells fly,
 Soft Gales breathe gently through the Sky;
 The Lark, sweet-warbling on the wing,
 Salutes the gay Return of Spring;
 The silver dews, the vernal show'rs
 Call forth a blooming waste of Flow'rs;
 The joyous Fields, the shady Woods
 Are cloth'd with Green, or swell with Buds:
 Then haste thy Beauties to disclose,
 Queen of Fragrance, lovely Rose!

Thou beauteous Flow'r, a welcome Guest;
 Shalt flourish on the Fair One's Breast,
 Shalt grace her Hand, or deck her Hair,
 The Flow'r most sweet, the Nymph most fair:
 Breathe soft, ye Winds; be calm, ye Skies;
 Arise, ye flow'ry Race, arise!
 And haste thy Beauties to disclose,
 Queen of Fragrance, lovely Rose!

But thou, fair Nymph, thyself survey
 In this sweet Offspring of a Day;
 Swift as the Flow'r your Charms will fly:
 At Morn they bloom, at Ev'ning die.
 Now Helen lives alone in Fame,
 And Cleopatra's but a Name:
 Time will indent that heav'nly Brow,
 And thou must be, what Helen's now!
 This Moral to the Fair disclose,
 Queen of Fragrance, lovely Rose!





T H E

Arminian Magazine,

For M A R C H 1778.



An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's HISTORY of the REFORMATION in the LOW-COUNTRIES.

[CONTINUED from p. 58.]

JANUARY 30, 1619. A shorter Method of proceeding was proposed; but it was rejected by a Majority of Votes.

January 31, Preparations were made to enter upon the discussion of the second Article.

February 1, *Balcanqual* and *Cruciger* spoke upon it. Afterwards, the Moderator ordered *Steinius*, Professor at *Cassel*, to speak on the fourth Article, the third being agreed upon. The English Divines were surprized, that the Synod should proceed so fast; for all the Deputies had not yet proposed their opinions about the first Article. They could not apprehend what

was the reason of so much haste; whereupon Mr. *Hely* compared the Synod to a Clock, the chief Springs of which he hid.

February 4, It was proposed to write some Treatises for the use of the Dutch Churches, viz. a Formulary of Doctrine, in which the Five Articles should be explained, and another Work divided into two Parts. The first was to be a confutation of the Errors contrary to the orthodox faith; and the second was an historical account of what had been transacted in the Synod.

In the next place it was proposed to answer the objections of the Remonstrants against their Confession of Faith. Lastly, the Moderator proposed to send a short account of the Proceedings of the Synod to the King of Great Britain, and other Princes and States, who had sent Deputies to the Synod.

February 5, The second Article of the Remonstrants was examined. The Assembly discoursed about the Merits of Christ's Death. *Martinus of Bremen*, and Dr. *Hard* and *Davenant*, maintained as well as they, that Christ died for all men: The Bishop of *Landaff*, Dr. *Goad*, another English Divine, and *Balcanqual*, a Scotchman, maintained on the contrary, that he died only for the *Elect*. This difference of opinions gave the Synod a great deal of trouble: they were afraid it would occasion some disorder. But it was contrived so, that the Moderator took no notice of the Opinions of the English Divines on the Article.

February 6, *Steinius* treated the fourth Article of the Remonstrants, maintaining, that the grace of God is irresistible.

On the 7th of the same month, the Remonstrants presented to the Commissioners a Writing, containing, 1. A defence of the first Article of their Doctrine, and a confutation of that of their adversaries: 2. An explication of the ninth Chapter of the Epistle to the Romans: 3. A discourse about Reprobation: 4. A larger explication of the second Article, and the testimonies of the Reformed concerning the same Article.

February

February 7. The Moderator acquainted the Synod, that the Remonstrants had presented a large Manuscript to the Commissioners; and it was agreed to put off that matter till the next Monday.

February 8. *Martinus of Bremen* sent word to *Poppius*, a Remonstrant Minister, that he desired to see him in the night; and told him, that though he did not approve all the opinions of the Remonstrants, yet he thought they should be treated otherwise; that *there were some diabolical things in the Synod, others that were divine, and others human*; that many things might be reformed in religion, but it should be done cautiously: that he was as great an enemy to the doctrine of Reprobation as the Remonstrants themselves; that he had not subscribed the opinion of *Piscator*, though he had been his colleague eleven years. *Martinus* complained of the ill usage he had himself met with, since his arrival at *Dort*. He said, he never had so much trouble any where else; that he was looked upon as a hypocrite, and a dissembler. He solemnly declared, that he would never speak against his Conscience, to please any body. He said, he had frequently expressed his affection for the Remonstrants, and that their Cause would not want Defenders. It seems, added he, that the States banter the foreign Deputies, since they suffer that so many Ministers should be deposed, whilst the dispute is undecided in the Synod.

February 8. The Moderator presented to the Synod some Propositions concerning the third and fourth Articles of the Remonstrants.

February 11. *Sebastian Bekkius*, a Swiss Divine, examined the fourth Article, and endeavoured to confute the Arguments of the Remonstrants, by which they undertook to prove that Grace is not Irresistible.

The Discourse of *Bekkius* being over, the Moderator dismissed the Hearers. The doors were shut; and the Synod examined what should be done with the large Manuscript the Remonstrants had delivered to the Commissioners.

The

The Members were much divided in their judgment. Most of them agreed, that a Committee should be appointed to examine it, and to inform the assembly whether it contained any thing new.

The same day, they began to examine the third and fourth Article of the Remonstrants.

February 13, The Assembly went on with that Examination.

The 15th of the same month, the Remonstrants presented to the Commissioners a larger Explication of the third, fourth, and fifth Articles.

February 15, Alstedius, Professor at *Herborn*, spoke against the third and fourth Article of the Remonstrants, discoursing about resistible and irresistible Grace.

February 18, They read thirty seven pages of the Manuscript.

The same day, *Gomarus*, and some other Divines of the United Provinces, treated *Martinus* in an unworthy manner; all the Foreigners were offended at it: and *Martinus* was ready to leave the Synod. *Balcanqual* says, that though a Divine did not approve any of the five Articles of the Remonstrants, yet the Dutch Ministers did not look upon him as orthodox, if he departed ever so little from their expressions.

February 19, Fifty seven pages of the Manuscript were read.

The same Day, the Synod was full of discord. *Balcanqual* says, there was a design to disgrace the Divines of *Bremen*. *Sibrand Lubbert* and *Scultet* attacked *Martinus*, without any civility. *Scultet* said, that some men had a mind to introduce the Theology of the Jesuits into the Reformed Churches, and to corrupt the Youth. *Martinus* answered *Scultet* with great moderation. *Crocus* his Colleague was altogether silent.

Afterwards, *Gomarus* examined the third and fourth Articles of the Remonstrants; but says *Balcanqual*, he dropped "some expressions against the Divines of *Bremen*, which could "only proceed from the mouth of a Madman." *Martinus*

had

had said, he would be glad to have this doubt resolved: *How can God require from Man, whose power is limited, a saving faith, which is an effect of an unlimited power?* He added, that neither *Calvin*, nor any other Reformed Divine, had been able to untie that Knot. *Gomarus* answered, that the Person who spoke so, was not worthy to untie the latches of *Calvin's* shoes; and that the difficulty he had proposed, was so inconsiderable, that a school-boy could resolve it. These words raised the indignation of the Assembly, the more, because *Martinus*, had said nothing against *Gomarus*. When *Gomarus* had made an end of his discourse, the Bishop of *Land:ff* told the Moderator, "that it was not the design of the Assembly to give any body an occasion of showing his love for quarrels. Wherefore he desired the bond of unity should be preserved." Then *Gomarus* cried out: *Most Reverend Lord Bishop, the Synod ought not to be governed by Authority, but by reason. I have a right to speak for myself, and nobody must think he shall hinder me from doing it by his Authority.* The Bishop made no reply, and the Moderator told that Prelate; that "the celebrated Doctor *Gomarus* had not spoke against persons, but against their Opinions; and consequently, that he had said nothing that deserved censure." It seemed, the Moderator was in the Plot against *Martinus*. The latter said only, that he was sorry to be thus rewarded for his long journey.

Thysius, Professor at *Harderwick*, said, he was sorry, that *Martinus* should have been ill used for a word, which was true. Meantime *Gomarus* and *Sibrand Lubbert*, pulled him by his cloak, and inveighed against him in a terrible manner. The whole Assembly was surprized at the patience of *Crocus*, *Martinus's* Colleague: he was altogether silent.

February 20, Sixty three pages of the Manuscript of the Remonstrants were read.

The same day, Dr. *Mayer*, a Swiss Divine, Minister of *Basil*, said, that the Remonstrants had fetched *Pelagius* out of hell, to place him in heaven; that they had taken the venerable

ble *Anſlin* from Heaven, to throw him into hell; that *Pelagius* would be ſent again into his place, and *Anſlin* would triumph in Heaven. Then he directed his Speech to the Commiſſioners, to the Synod, the City of Dort, and the Remonſtrants. He often ſaid, that the Synod was a *Holy Aſſembly*; and every time he ſaid ſo, he pulled off his velvet-cap with profound reſpect. *Audite*, (ſaid he for inſtance) *ſatidicam vocem, O Sancta Synodus! quanto magis intereſcis, tanto magis effloreſcis*. He ſaid, the City of Dort was very happy, becauſe the Synod had met in it. He called it *the Holy City, our Mother, the Heavenly City of Dort*.

February 21, Sixty Pages of the large Manuſcript were read.

February 22, Was another reading of ſeventy-five pages, which concerned the doctrine of Reprobation.

The ſame day the five Profeſſors of the United Provinces treated of the doctrine of Perſeverance; and the reading of the large Manuſcript was ended. The Divines of *Bremen* were reſolved not only to return home, but alſo to publiſh an Apology, in which they would complain of the injurious words ſpoken againſt them. The Foreigners acknowledged that thoſe Divines had been ill uſed, and that *Gomarus* had been wanting in reſpect to the Biſhop of *Landaff*. The Engliſh were deſired to reconcile the Deputies of *Bremen* and *Scultet*; which appeared no eaſy thing; for thoſe Divines demanded a public ſatisfaction, becauſe they had been publicly accuſed of corrupting the youth. *Martinius* had ever ſince abſented himſelf from the Synod; and he and his colleagues had complained to the Commiſſioners againſt *Gomarus*. The Engliſh were reſolved to deſire the Commiſſioners to take cognizance of the affront put upon the Biſhop of *Landaff*. *Balcanqual* deſired the Ambaſſador to write to the Preſident, and exhort him to keep peace in the Aſſembly. That Letter had a good effect: the Moderator intreated the Divines to make no more perſonal Reflections

tions; and some Professors of the United Provinces shewed a great Moderation. The Divines of *Bremen* were contented with a private Satisfaction. *Scullet, Lubbert, and Gomarus*, protested that they had no ill opinion of those Deputies, but looked upon them as learned and pious Divines. *Martinus* appeared again in the Synod. But he often wished he had never seen the Town of *Dort*. He said, it was the first Synod at which he had assisted, and it would be the last. He added, he had been informed, that if he persisted in his obstinacy, care would be taken, that upon his return to *Bremen*, nobody should go to his lectures of Divinity: that some had already writ against him to the Magistrates of that City: that if his best friends had not interceded for him, he would have been brought into trouble, because he could not approve every thing the Leaders of the Synod required from him. 'Tis thought those threatenings made some impression upon him: he had eleven children. How many honest Divines have been reduced to the cruel necessity of acting against their conscience, for fear of starving!

February 25, The Remonstrants presented to the Commissioners the defence of their second Article.

Isaac Frederic and *Niellius*, two of the Remonstrant Ministers, being informed that the Magistrates of *Utrecht* had deprived them of their Benefices in their absence, desired leave to go home. But the Commissioners would not grant their request.

February 26, Fifty-six pages of the Defence of the second Article were read. And

February 27, Fifty three pages.

The same Day, the Moderator said, the Synod was come, by the Grace of God, to the end of the discussion of the five Articles. *Tronchin* of *Geneva* discoursed about the Perseverance of the Faithful.

February 28, About fifty-four Pages of the defence of the second Article were read.

The same day, they discoursed again about *Perseverance*.

March

March 1. They went on with the Examination of the same doctrine in this Session, and in the next.

March 4. *Dominic Supma*, one of the Remonstrant Ministers, being informed that the Magistrates of *Horn*, had ordered his wife, who was big with child, to leave the house belonging to the Minister, was so grieved at it, that he resolved to go to *Horn*, without leave from the Commissioners, to assist his wife. But he was quickly recalled to *Dort*.

March 5. A long Memorial was read.

The same day, the Moderator said, that the discussion of the five Articles was ended, except the task laid upon *Diodati* by the Synod. That Divine being indisposed, *Martinus* had been desired to make a Discourse upon the Person of Christ, God and Man.

March 6. One of the Secretaries, by the Moderator's order, began to read the opinions of the English Divines about the five Articles. Those Divines opposed it; they said, that the judgment of the Deputies of every State ought not to be read in a clandestine manner; that it was for the Honour of the Synod, to read their Opinions publicly, and that every body should be allowed to hear them. For said they, the Remonstrants themselves being convinced of the strength of our arguments, will perhaps give up some of their opinions; and all the other Hearers will be confirmed in the truth, being witnesses of the harmony which appears among so many learned men of different countries.

These objections alarmed the Moderator. The Foreigners were surprized that he should undertake a thing of such great importance, without consulting the Members of the Synod: "We have taken great pains, *says Balcanqual*, to show that we condemn all the opinions of the Remonstrants, that deserve to be rejected. But on the other hand, we have taken care to condemn some harsh expressions of the Contra-Remonstrants, especially about the Doctrine of Reprobation. We know that when they draw up their canons, they will take

“ take no notice of our judgment, because the Dutch Divines
 “ will have a majority. Wherefore we have desired that the
 “ opinions should be read in the presence of strangers, that they
 “ might be witnesses of our sincerity.”

When the Assembly broke up, the Moderator sent Secretary *Damman* to the English Divines, to desire them to follow his advice, of reading their judgment privately. *Balcanqual* says, that the same thing was also desired of the other foreign Deputies. He concludes, that *the advice of the Moderator was safer, and that of the English more honourable.* And

The same day, it was agreed, that the report of the opinions should be made without witnesses. The opinion of the English and Palatine Divines about the first Article were read. The latter exhorted the Clergy to preach seldom, and with great caution upon the Doctrine of Reprobation.

In the following Sessions, they went on with the report of the opinions of the Foreign Divines about the first Article. Then a report was made of the opinions of the Members of the Synod, concerning the four other Articles. The English did not limit the extent of the efficacy of Christ's death. The Divines of the Palatinate fell out into a violent passion against Dr. *Ward*, on account of some things he had said about the second Article. *Balcanqual* observes; that next to *Gomarus*, those Divines spoke most magisterially.

In general; the English spoke with moderation. The Deputies of *Wetteravia* said; that the Articles of the Remonstrants “ were vast waves, which the Devil made use of to toss the
 “ sea of the Church.” The Divines of *Geneva* affirmed; that the Remonstrants “ undermined the foundations of Salvation :
 “ that they brought back true Popery, and seasoned the old
 “ Heresy of the Pelagians with a new Sauce.” The Deputies of *Bremen* distinguished themselves by their moderation. Those of *Emden* thought fit to say, that the Doctrine of the Remonstrants was “ a mixture of several heresies, which had been
 “ formerly condemned in the person of *Pelagius*, and had

" been revived by the Socinians, the Papists, the Anabaptists, and the Free-Thinkers." They concluded with these words of St. Paul: *Would to God that those who trouble you, were cut off.* The Dutch Divines declared, that the errors of the Remonstrants ought not to be tolerated. Thus, in the same century, the Roman Catholics of France said, that the errors of the Reformed ought not to be tolerated.

March 22. The Moderator presented to the Assembly, the first Draught of the Canons upon the first and second Articles. But the English, and some Deputies of South-Holland, opposed this; saying a Committee should be appointed to draw up the Canons. That affair was debated with great heat.

March 25, The Commissionsers thought, that some foreign and Dutch Divines should be joined to the Moderator, and his Assessors, to form the Decrees of the Synod. The Members were divided about it. Many of them desired that the Moderator should draw up the Canons. *Lubbert* fell into a passion against those, who were of a contrary opinion; he said, they deserved an Ecclesiastical censure; and that the foreign Divines should not concern themselves in that affair, since they were not acquainted with the State of the Churches of the United Provinces. Probably there would have been fewer quarrels in the Synod, if *Lubbert* and *Gomarus* had not been Members of it; those two had a fit of madness by turns; and in this Session, *Lubbert* inveighed horribly against the Deputies of England. Dr. *Davnant*, who was a moderate man, desired he might be allowed to answer for himself and his Colleagues; but he could not obtain his request. At last, it was resolved by a majority of Votes, that some Divines should be joined to the President, to draw up the Canons. The Bishop of *Landaff*, *Scultet*, and *Diodati*, were nominated among the Foreigners; and among the Natives, *Polyander*, *Walaus*, and *Trigland*. All the Members of the Synod were not pleased with that choice. *Balcanquhal* writ to the English Ambassador, that if his Excellency did not give advice to those who were to draw
up

up the Canons, the Synod ran the hazard of being laughed at by every body; that the Moderator, and the other Dutch Divines, had no regard for the Foreigners; that they were resolved to insert in their Canons all the subtleties of their Catechism, and all the particular notions of the Divines of the United Provinces.

The Remonstrants presented another Memorial to the States-General, the 26th of March. They desired leave to go home. The same day, they writ a Letter to the Prince of Orange. Their Request was denied.

[To be continued.]

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The Examination of TILENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONTINUED from p. 68.]

Mr. *Efficax*. **B**Y resisting the Holy Ghost there, *Stephen's* meaning is, that they opposed the outward Ministry, which was authorized by the Holy Ghost.

Tilenus. The words are plain, and are literally clear against you: but that this Evasion may not serve your turn, we find the Word and Spirit both together, *Zech. vii. 12*. Yet it is said, *They hardened their hearts like an adamant, and resisted both, Esa. lxiii. 10*. But (2) men may, and do resist that Power of Divine Grace, which doth effectually and eventually convert others; yea, a greater Power, than that which doth it. *Luke xi. 32*. *The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah: and behold a greater than Jonah is here.* And as much is implied in those other words of Christ: *Mat.*

xi. 21. *Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* Those Heathen cities would have been wrought upon, by these gracious dispensations; but you, to whom they are so freely and earnestly administered, resist them. And why should our Saviour work so many miracles to their senses, to induce them to believe and be converted? Why so much pains lost? For (if that had been the way) that one Superlative miracle, the *irresistible* operation of internal Grace, had superseded the necessity of all others.

Mr. *Efficax*. The Apostle saith, *It is God, which worketh in you, both to will and to do, of his good pleasure.* Phil. ii. 13,

Tilenus. The Apostle doth not say, that God doth this irresistibly; for, if he did, that would evacuate the force of his exhortation, to the duty of *working out our salvation*; for the enforcing whereof, that is rendered as the reason. He speaks not of the *means* or *manner* * of God's working: and that he works the *ability*, I grant; but not the very *act* itself of our Duty, (which if he did, it would be His act, not Ours, and so not Obedience, for he hath no Superior) much less doth he work it *irresistibly*.

The truth is, it standeth not with God's Wisdom; neither doth he ever use to work upon the will of man after this manner, and that for three reasons,

Dr. *Dubious*. I pray, let us hear them.

Tilenus. First then, though (speaking of his absolute Power) God can necessitate the will of man, (and so we do not make him stronger than God, as is very weakly concluded by some) yet he will not; because he will not violate that Order, which he hath set in our Creation. He made man after his own Image, invested him with a reasonable Soul, having the use of Understanding, and Freedom of Will: he endowed him with a power to consider and deliberate, to consult and choose, and so

* See 1 Pet. i. 22. 1 Cor. xv. 10,

by consequence gave him dominion over himself, and his own actions; that, having made him Lord of the whole world, he might not be a Slave to himself, but first exercise his Sovereignty in the free possession of his own mind. To force his will, were to destroy the nature of his Creature, (which Grace is not designed to do, but only to heal and assist it) and therefore God deals with man as a Free Agent, by instructions and commands, by promises and threatenings, by allurements and reproofs, by rewards and punishments. So true is the saying of that Father, *Nemo invitus fit bonus*. With this accords the Son of Syrach: Ecclus. xv. 14,—17. *God made man from the beginning, and left him in the hand of his own Counsel. If thou wilt keep the commandments, and perform acceptable Faithfulness. He hath set Fire and Water before thee: stretch forth thy hand into whether thou wilt. Before man is Life and Death, and whether him liketh shall be given him.*

Mr. Know-little. That text is *Apocryphal*, and therefore will not confirm a point of Faith.

Tilenus. My second reason shall confirm it, out of the Authentic Canon. God will have our faith and our repentance, and his whole service, (wherein we engage ourselves) to be a work of our own choice; as it is said of Mary, *She had chosen the good part*. And hereupon our Saviour propounds the query, John v. 6. *Wilt thou be made whole?* And so the Prophet Jeremiah before him, Jer. xiii. and the last: *O Jerusalem, wilt thou not be made clean? When shall it once be?* God doth not necessitate or irresistibly determine his people's will; but only directs, and conjures, and assists them, to make the best choice. Deut. xi. 26. *Behold, I set before you this day a blessing and a curse; and more fully, Chap. xxx. ver. 15. See, I have set before thee, this day, life and good, death and evil; and ver. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose Life.* And this is rendered, as the reason of man's rejection, Prov. i. 29. *Because ye did not choose the fear of the Lord.*

Mr.

Mr. *Narrow-grace*. By this reason you make man to have *Free-will*.

Tilenus. Sir, it is not I, but it was God, that made him to have it; and he, that denies all Freedom of Will to man, deserves no other argument than a Cudgel to confute him. Our experience tells us, we have too much *Free-will* to do evil; and Scripture teacheth us plainly, that we have Liberty in moral things, Numb. xxx. 12. 1 Cor. vii. 36, 37. And for the service of God, and things spiritual, our Saviour Christ saith, John viii. 36. *If the Son shall make you free, (and he doth so, by the ministry of his Gospel, ver. 32) ye shall be free indeed; and Sin shall have no more dominion over you, (unless ye yield yourselves up to the power of it.) Joshua* was so well assured hereof, that he puts it to the people's Choice, Josh. xxiv. 15. (which implies their Liberty) to serve the Lord, or other gods. Yourself acknowledged even now, (out of the *Philippians*) that God worketh in us to will and to do, (which signifies a Liberty, else it could not signify an Ability) whereupon St. Paul saith, Phil. iv. 13. Ἰχθὺς: *I am able to do or suffer all things*.

Mr. *Narrow-grace*. The Apostle addeth in that place, *through Christ strengthening me*; for without Christ *we can do nothing*. John xv.

Tilenus. Nothing spiritual, that puts us into possession of Heaven, or accompanies Salvation. But observe, it is not through Christ *forcing*, but through Christ *strengthening* me. The Grace and the Ability is from Christ; but it is our part and duty to actuate that Ability, and co-operate with that Grace; and therefore it will be worth your notice to observe, that what God *promiseth* to do Himself in one place, He *commands* the very same things to be done by Us in another; to intimate, that, although the Power of acting be derived from his Assistance, yet the *Act* itself, as it is a *duty*, depends upon our Co-operation. Thus, *circumcision of the heart* is promised, (as from God) Deut. xxx. 6. but commanded (as to be done by us) Deut. x. 16. Jer. iv. 4. *A new heart and spirit* promis-

ed,

ed; Ezek. xxxvi. 26; but commanded, Ezek. xviii. 31. * *I will be your God*, promised, Jerem. xxxii. 38. but commanded, Exod. xx. 3. *And if ye forsake him, he will cast you off for ever*, 1 Chron. xxviii. 9. *One heart and one way*, promised, Jer. xxxii. 39; yet commanded, Ephes. iv. 3, 4. 1 Cor. i. 10. So Jer. xxxii. 40, it is promised, *I will put my fear in their hearts*. Yet, Prov. i. 29, *they did not choose the fear of the Lord*. And it is evident, that God many times fulfilleth his Promise, and performed his Part; when man altogether neglecteth his Part and Duty. Ezek. xxiv. 13. *I have purged thee, and thou wast not purged*. See Mat. xi. 21. Luke vii. 30.

Dr. Dubius. Enough of this: you promised us a third Reason, why God doth not (as you pretend) work man's Conversion and Faith, by a power of Grace irresistible.

Tilenus. Sir, it is this: because he will not save us, (I speak of the *Adult*, who have the use of their Faculties) but in a way of Duty. Gen. iv. 7. *If thou do well, shalt thou not be accepted?* Rom. ii. 6, 7. *To them, who, by patient continuance in well doing, seek for glory, and honour, and immortality; to them, and to them only, will he render eternal life: and therefore He is said to be the Author of eternal salvation, only to them that obey him*. Heb. v. 9. Now observe; that, which is not wrought, but by the Omnipotent impulse, and irresistible operation of God, cannot be the duty of a poor frail creature: what is a work of *Almightiness* in God, cannot be a work of *obedience* in Us. But Repentance and Amendment of life, &c. are required, as a Duty, of us, and as part of our Obedience, Jer. vii. 3, 5. *Amend your ways, and make you a new heart, and a new spirit*, Ezek. xviii. 31.

Mr. Know-little. By this doctrine, you make a man his own Saviour.

Tilenus. If I do, so it be in a way of *subordination* to Christ, I see no harm in it. St. Paul saith, *Work out your salvation*. Yea, St. Peter, exhorting to repentance, saith expressly, *Save yourselves*,

* See Ephes. iv. 23.

yourself, Acts ii. 40. To our safety, our own sedulity is required, according to that trite saying, *He, that made thee without thyself, will never save thee without thyself.*

Dr. *Dam-man*. I fear, you do not agree with the doctrine held forth by the *Divines* at the Synod of *Dort*.

Tillemus. Their principles may be summed up in these five Articles following.

1. " That God by an absolute Decree hath elected to salvation a very little number of men, without any regard to their faith or obedience whatsoever, and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency.

2. " That Christ Jesus hath not suffered death for any other but for those Elect only; having neither had any intent, nor commandment of his Father to make satisfaction for the sins of the whole world.

3. " That by Adam's fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatever they do or do not, whether it be good or evil; being thereunto predestinated by the Eternal and effectual secret decree of God.

4. " That God to save his Elect from the Corrupt Mass doth beget faith in them by a power equal to that whereby he created the world; insomuch that such unto whom he gives that grace cannot reject it: and the rest, being reprobate, cannot accept of it, though it be offered unto both, by the same preaching and ministry.

5. " That such as have once received that grace by faith, can never fall from it finally nor totally, notwithstanding the most enormous sins they can commit."

Dr. *Dam-man*. I confess you have done the *Divines* of that Synod no wrong; but what objection have you against this Doctrine?

Tillemus. I insist only upon this (and 'tis so comprehensive, I need

need mention no more) it doth not only evacuate the force and virtue, but quite frustrates the use of the ministry of the word, and all other holy ordinances instituted by Christ, and commanded to be continued for the benefit of his Church to the world's end.

Dr. Dubious. How can you make that appear?

Tilenus. The ministry of the word is employed, either about the wicked or the godly; the wicked are of two sorts, either *Infidels* despising, or *Carnal Persons* professing the Holy Gospel: the godly too, we may consider under a two-fold estate, either as *remiss and tepid*, or, as *disconsolate and tempted*; so that the ministry of the word is designed to a four-fold end, (in respect of man.)

1. The *Conviction and Conversion* of an *Unbeliever*.
2. The *Correction and Amendment* of the *Carnal*.
3. The *Quickening and Provocation* of the *Lukewarm and Slothful*.

4. The *Comfort and Consolation* of the *Afflicted and Tempted*.

But that Doctrine is so far from being serviceable to any of these four ends, that it is directly repugnant to them all, and therefore not consonant to that holy scripture, *given by inspiration of God*, which is *profitable* (for all those ends, as the Apostle saith; 2 Tim. iii. 15, 16.) *for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God; (who is a helper of the people's joy, 2 Cor. i. 24) may be thoroughly furnished unto every good work.* That this may the more evidently appear, I desire you to make a *practical attempt* of it. But I desire you to be true to your own principles, and not to flatter, as usually in your popular sermons, wherein the *Calvinian principle* in your *Doctrine* is always confuted by an *Arminian application*. In the mean while I am content to *personate* successively those four sorts of men; and for method sake, I pray address your discourse; first, for the *Conversion of Tilenus Infidelis*.

Dr. Absolute. Most gladly will we undertake this task, that
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we may convince you of the errors, in which we see you are immersed; provided you do not alledge any other reasons to justify your averfeness to the Christian faith, than what you clearly deduce from the doctrine of the *Synod*, and the *Divines* thereof. To begin then, we will take it for granted that you acknowledge a Deity, and demand of you, what Attributes this Deity is, according to your apprehension, invested with?

Tilenus Infidelis. The School of Nature hath determined that question by so many irrefragable arguments, that I am convinced, there is a sovereign Power called God. And when I consider such characters of wisdom and knowledge in the soul of man, such impressions of truth and justice upon his conscience, with so great a variety of goodness in all creatures, I must conclude, that God, the Maker of all these, is an Eternal Being, infinitely *wise, good, and just*. I believe further, that this most wise God, in communicating so much goodness unto man, intended hereby to oblige him to pay (according to his ability,) such homage and service as is due to his sovereign excellency and bounty, and in performance hereof we may be confident to find protection and reward.

Mr. Simulans. The God whom we profess and worship, and he alone, is such a God, as you have described; but *more merciful and gracious*, infinitely, than you have been acquainted with, to whose service therefore we most earnestly invite you.

Tilenus Infidelis. I thank you for your kindness; but if you can produce no fairer glass to represent the nature of your God, than the doctrine of that *Synod*, I must tell you, I shall have no temptation at all to believe in him: for that doctrine is so far from exalting the Attributes of *wisdom, goodness, and justice* in him, that it doth in a high measure impeach them all.

Mr. Fatality. You will never be able to make that good.

Tilenus Infidelis. I beseech you, hear me patiently. For his *wisdom* first; I conceive, that is extremely eclipsed, in that he hath made choice of no better means to advance his own honour,

nour, but hath stooped to such mean and unworthy designs (to compass that end) as all but *tyrants* and *bankrupts* would be ashamed of.

Dr. Dubious. How so?

Tilenus Infidelis. Your doctrine supposeth him to have made a *peremptory decree*, whereby his subjects are *necessitated* to trade with *Hell and Satan* for *sin* and *damnation*, to the end he may take advantage out of that *commerce* to *raise an inconsiderable impost*, to augment the revenues of his own glory.

Mr. Præterition. We have his own word for it. *Mat. xx. 15. Is it not lawful for me to do what I will with my own?*

Tilenus Infidelis. (1.) Your Scripture does not affect me, while I personate the *Infidel*: but (2.) We are not now arguing what God may do by his *absolute power* and *right of dominion*, but what is agreeable to his infinite wisdom. And (3.) your text speaks of a free disbursement of his *favours*: but our discourse proceeds upon appointing men to sin and punishment. Now I hope you will not call sin God's *own*, (though your doctrine concludes him to be the Author of it) and for punishment, he is pleased to call that, not his *own*, but a *strange work*. But if our God, for his *mere pleasure only*, and to make *demonstration* of his *absolute power*, hath appointed to eternal torments, the greatest part of his noblest creatures *without any respect to sin*, as some of your *Synod* maintain, not regarding his own image in them, what is this but to play the tyrant? And where then is that *infinite goodness*, which you profess to be in your, and I expect to be in that God, *whom* I fear and honour? A righteous man regardeth the life of his beast, *Prov. xii. 10.* yet his mercy is to be but a copy transcribed from that original in God: but if your God be of that temper, the righteous man may very well be a precedent of mercy unto him.

Mr. Præterition. Indeed some of the *Synod* maintain that rigid way: but the *Synod* itself determined otherwise, *viz.* That Almighty God looking upon mankind, *as fallen in the loins of Adam*, passed over the greatest part of them, leaving them in
that

that *lapsed estate*, not affording them sufficient Grace for their recovery, ordaining finally to condemn them.

Tilenus Infidelis. If for the sin of another man, (and that pardoned to him, that did wilfully commit it, but) imputed to his posterity, who never were in a capacity to consent unto it, or protest against it, your pretended God deals thus cruelly with them, depriving them for ever of his Grace, which should enable them to repent, and sealing them up by an irrevocable decree, under an irresistible necessity continually to sin, and then to perish everlastingly for so sinning; where is that *infinite Justice*, accompanied with that *superabundant Mercy*, you affirmed to be in him? I have heard, that the God whom Christians adore, is so *infinitely merciful*, that he *will have all men to be saved*, and *none to perish*; and not able to swear by a greater, swears by himself, that he *willeth not the death of the sinner, but that he may repent and live*: that he protesteth the *sufficiency* of his own applications, and bewaileth their wilful obstinacy, and expostulateth most earnestly: *What could have been done more that I have not done? O that there were such a heart in you! Why will ye die?* Indeed, there is so much grace and sweetness in these expressions, they would bring a poor wretch presently upon his knees to such a God.

[To be continued.] 155

The LIFE of MARTIN LUTHER.

Written originally in German, by John Daniel Hernnschmid,

[CONTINUED from p. 77.]

CHAP. V.

Of his First Attempts toward a Reformation.

1. IN the year 1517, when the word *Penitentia* (Penance, Penitence, or Repentance) was occasionally mentioned

in Conversation, *Staupitius* observed, that “ there is no true
 “ Penance or Repentance, but that which arises from the Love
 “ of God.” This Conversation sunk deep into *Luther's* heart,
 and “ I soon, says he, saw the Error of those, who make Pe-
 “ nance or Repentance little more, than a few trifling Satis-
 “ factions, and Confessions to a Priest: being carried away
 “ with the sound of the word, *Doing Penance*, which signifies
 “ rather an Action than any Change of Affection, and does in
 “ no wise express the least part of the Greek word *μετανοια*, or
 “ *μετανοειν*.

2. “ While my thoughts were warmly engaged on this, there
 “ began, continues he, to sound all round us, new Trumpets
 “ of Pardons and Indulgences in a manner unheard before.
 “ And the most impious, false, and heretical things were taught
 “ with so great Authority, that whoever dared to mutter
 “ against them, was strait devoted to the flames, and to ever-
 “ lasting damnation.” And thus it was that he was drawn un-
 awares into a Controversy, from which he could never draw
 back.

3. The Case was thus. *John Tezel*, a *Dominican* Monk, a
 man famous for all manner of Vice, had been employed sever-
 al years, in selling Indulgences up and down *Germany*. He
 came this year on the same Business as before; but more con-
 fidently than ever: having a Commission to sell them, under
 the Great Seal of *Albert*, Archbishop of *Mentz*. The form of
 Indulgence, sold to any who would pay the price, ran in these
 words:

“ The Lord Jesus Christ absolve thee, through the merits of
 “ his most holy Passion: and by his Authority, and that of the
 “ blessed Apostles *Peter* and *Paul*, and our most Holy Pope—
 “ I absolve thee first, from all Ecclesiastical Censures; then
 “ from all the Sins and Offences thou hast committed, how
 “ enormous soever. I remit to thee, by this plenary Indul-
 “ gence, all the Punishment in Purgatory due for these Crimes.
 “ And I restore thee to the Innocence and Purity in which
 “ thou

" thou wast, when thou wast baptized: so that the gates of
 " Punishment shall be shut to thee when thou diest, and the
 " gates of Paradise open. In the Name of the Father, of the
 " Son, and of the Holy Ghost. Amen.

" *John Tezel* wrote this with his own hand."

4. Abundance of people flocking to Father *Tezel*, to purchase these Indulgences, *Luther* began modestly to teach the people of *Würtemberg*, " That they might employ both their
 " Money and Time better." He did not then know, for whom that Money was designed. But not long after, the Archbishop published an Order, requiring the persons intrusted, to press the people with all their might to buy those Indulgences. It was then known, that he had hired *Tezel* to undertake the Work; and that the Pope had authorized him so to do, on condition that half the Money should be sent to *Rome*, toward the building of *St. Peter's Church*. The rest was for the Archbishop, to pay for his Cardinal's Cloak, for which thirty thousand pieces of Gold were due to the Holy See.

5. *Luther* had soon a nearer occasion given him, to oppose this scandalous traffic. Several whose Confessor he was, acknowledged they had committed the most heinous crimes; but yet refused the Penances he enjoined, because they had Indulgences. *Luther* not accepting their Plea, denied them Absolution. Of this they bitterly complained to *Tezel*; who thereupon began furiously to inveigh in his Sermons, against those who undervalued the Rights of the Holy See, and to threaten them with the rigours of the Inquisition, and with the punishment due to obdurate Heretics.

6. *Luther* was much moved at this, and not only preached more freely on this head than before, but also published a Sermon on Indulgences; toward the close of which he observes, " That they are grounded neither on Evangelical Precept, nor Counsel, but are only suffered for the sake of lazy
 " and slothful Christians; that it cannot be proved, that Souls
 " are thereby delivered out of Purgatory; that whoever teaches
 otherwise

“ otherwise is a Seducer, and carries his Soul in his Purse, and
 “ has more concern for the getting of Money, than for the
 “ saving of Souls.”

7. *Tetzel* was above measure exasperated at this Sermon :
 against which he published a Tract in *German* ; which *Luther*
 presently answered ; adding in the close, “ At length, after he
 “ is tired with reading the Scripture, he brandishes all his
 “ Darts at me, calling me Heretic, Schismatic, and so on.
 “ To this I answer, God be merciful both to me and thee !
 “ Amen.”

8. In the mean time were published those famous Theses,
 Ninety-five in number, which *Luther* allixed to the Gates of
All Saints Church in *Würtemberg*, on the 31st day of *October*.
 These contained the same Doctrines with his Sermon ; only
 proposed in a different Form, as Questions to be examined by
 Disputation, if any would offer themselves to dispute with the
 Proposer. He subjoined to them a Protestation, “ That he
 “ would neither maintain nor believe, any thing but what was
 “ grounded on Scripture, and on the Fathers, Canons and De-
 “ crees received in the holy Roman Church. He submits him-
 “ self to the Judgment of all his Superiors ; claiming to him-
 “ self only that Privilege of every Christian, either to receive
 “ or refuse the Opinions of any Canonists or Schoolmen, if
 “ they are not supported by Holy Writ.”

9. None appeared to dispute on these Theses. But *Tetzel*
 fixed up at *Frankfort upon the Oder*, a hundred and six, and
 soon after fifty Theses, by which, says he, “ it will be seen at
 “ the first glance, who is to be accounted an heretic, a schis-
 “ matic, stubborn, obstinate, erroneous, and seditious. To the
 “ glory of God, and the honour of the holy Apostolic See.” *Lu-
 ther* was not so confident as this : yet by the Duty of his Office,
 as well as by the Clamours of his Adversaries, he was con-
 strained to go on, though studiously endeavouring to clear the
 Pope from the Scandal of these vile Practices, (as never ima-
 gining, that all these things were done, not only with his
 knowledge,

" sinkings of spirit, yea, well nigh Despair, I was continually
 " struggling with, they can by no means judge, who now set
 " upon the Pope, with such boldness and self-sufficiency. But
 " I, who encountered the whole Storm alone, was not so
 " bold and sure of my cause. I was then ignorant of many
 " things, which by the grace of God, I now know. Only
 " I was desirous to learn; and not finding satisfaction in the
 " books of Canonists and School Divines, I wanted to consult
 " and argue those points with living Men, and above all to hear
 " the Church. In the Church only I expected the Gifts of
 " the Spirit, (meaning thereby, the Pope, Cardinals, Bishops,
 " and Clergy) and that with such earnestness, that I was hardly
 " in my senses, and scarce knew whether I was asleep or awake.
 " And when I had mastered all the objections brought from
 " Scripture, still I could not for a long season, get over that
 " great Objection of all, That I ought to obey the Church."

CHAP. VI.

Of what preceded, and followed his journey to Augsburg.

1. **O**N Trinity Sunday, *Luther* wrote to Pope *Leo X*, sending him his Theses at the same Time. He concludes his Letter in these words: " I offer myself prostrate at your
 " feet, most Holy Father, with all that I have or am. Bid me
 " live or die; call, recall; approve, or reject, as you see good.
 " I shall acknowledge your voice as the voice of Christ, presiding
 " and speaking in you. If I have deserved Death, I refuse
 " not to die. The Earth is the Lord's, and the fulness thereof."

2. In the mean time, while he was expecting all good things from the Pope, divers adversaries began to write against him. The first was, *John Eccius*, Vice-Chancellor of the University of *Ingoldstadt*. The next was *Sylvester Prierias*, a Dominican Friar, Master of the Palace at *Rome*: who so extolled the Authority of the Pope and the Church, that *Luther* even then did

did not scruple to declare: " If this be taught at *Rome*, with
 " the Knowledge of the Pope and Cardinals (which I hope it
 " is not) I freely pronounce, That he is the true Antichrist,
 " sitting in the temple of God, and reigning in that purple
 " Babylon, and that the Court of *Rome* is the Synagogue of
 " Satan." The third who entered the lists was *James Hock-*
strate, a *Dominican* of *Lovain*, who exhorted the Pope to use
 no other remedy against such an Heretic, but fire and sword.

3. From this time his Faith and Courage increased daily.
 And hence, although many endeavoured to dissuade him, yet
 he would go to the General Convention of the *Augustine* Monks,
 which was this year held at *Heidelberg*, being strongly recom-
 mended by the Elector of *Saxony*, to the Prince *Palatine*. In
 his Journey, he waited on the Bishop of *Wirtzburg*, who re-
 ceived him with great humanity, as being a favourer of his Doc-
 trine. But he lived only till the next year. At *Heidelberg*, he
 publicly disputed on Twenty-eight Theological, and Twelve
 Philosophical Paradoxes; in which he treated of Free-will since
 the Fall, of Grace, of Faith, of Justification, and of Good
 Works. There was a vast Concourse of Hearers, not only of the
 Students, but of the Citizens and Courtiers also. He was opposed
 by Five Doctors of Divinity. His great Sweetness and Perspicuity
 in answering, and readiness in solving all their objections, caused
 an universal Admiration. Among his Hearers were *Theo-*
bald Billicanus, *John Brent*, and *Martin Bucer*. The two
 former were thoroughly convinced of the Truth, and from that
 time preached it with all diligence. *Bucer* came to his house,
 asked many questions, and at length was fully satisfied.

4. He now published his Sermon on the Sacrament of Pe-
 nance, by which we may perceive how he was led from one
 point to another. He teaches in this, " That the Remission of
 " Punishment, must be distinguished from Remission of Sin:
 " that if Indulgences avail any thing, it pertains to the former;
 " but the latter is to be sought from God only: that a man
 " may be saved without Indulgences, but not without a peace-

ful Conscience, and a Soul rejoicing in God, which can only arise from the Remission of his Sin. That this is sought in vain from Indulgences, Fasting, or ever so many good Works; all who seek it from these, mistaking here, that they would do Good Works, before their sins are forgiven: whereas their sins must first be forgiven, before they can do any Good Works: seeing their Works do not expel Sin, but the expelling of Sin, makes their Works Good — That Unbelief is the greatest of all Sins, in that it makes God a liar: that we ought not (as some men falsely teach) to be uncertain, touching our Pardon, and doubtful, whether our Sins are forgiven or no, and whether we are sufficiently contrite; that we ought rather to believe, that all our contrition, how great soever, is utterly insufficient, and that for this very cause, we have no other refuge, than the Free Grace of God in Christ Jesus — That we ought with all our might to repent, to mourn, to confess our sins, and to do all good Works: but still to remember, Faith is the principal Good, whence all truly good works must spring, being wrought purely for the glory of God, and the good of our neighbour, not as an atonement for the least sin — That all this properly belongs to those who are convinced of Sin; not to the stubborn or careless Sinner, who must first be terrified and awakened by denouncing the just and dreadful judgments of God."

5. There were now great Commotions concerning these Doctrines both in *Italy* and *Germany*. And the Emperor, *Maximilian* the First, having called a Diet at *Augsburg*, wrote a Letter to Pope *Leo X*, dated the 5th of *August*, wherein he desired these things might be determined as soon as possible, and promised his own assistance therein. At *Rome*, all things went ill on *Luther's* side. Cardinal *Raphael* had before written to the Elector, pressing him, not to defend him any longer. To whom the Elector replied, " That he did not take upon

" But

“ But that yet he could not condemn him, seeing *Luther* was
 “ always ready to appear before any fair and competent Judges,
 “ either to defend his own Doctrine, or to learn any better,
 “ which should be taught him out of the Holy Scriptures; that
 “ he was grieved any Errors should ever creep into the Holy
 “ Catholic Faith, and prayed that God would preserve him
 “ from the Impiety of espousing or defending them.”

6. Cardinal *Cajetan* was at the Diet, sent by the Pope as Legate *à latere*. To him the Pope directed an Apostolical Brief, so called, on the 23d of *August*, commanding him to require *Luther* (already pronounced an Heretic by *Jerome*, Bishop of *Asti*, whom he had commissioned to examine the cause) to appear before himself at *Rome*; and to call in the assistance, both of the Emperor, and of the other Princes of *Germany*, with all the Communities, Universities, and Potentates, whether Ecclesiastical or Secular. That if *Luther* came to him of his own accord, to ask pardon, and shewed signs of true Repentance, he might receive him to favour; but if not, he should by a public Edict, warn all the Christians in all parts of *Germany*, to look upon him as an excommunicated, anathematized, accursed Heretic, and to seize and deliver him into his hands. That whosoever gave him any help, encouragement, or advice, publicly or privately, directly or indirectly, their Cities, Towns, and Countries should be laid under an Interdict, the Clergy deprived of their benefices, the Laity outlawed, debarred from Christian Burial, and farther punished as the cause should require.

7. The Pope sent a Brief to the Elector the same day, exhorting him to take care, that “ *Luther*, that Son of Wicked-
 “ nels, might be delivered up to the Judgment of the Aposto-
 “ lic See; whom he knew from the relation of most religious
 “ and learned men, particularly, his beloved Son, Master of
 “ the Palace, to be an Asserter, and public Preacher of impi-
 “ ous and heretical Doctrines.” *Luther* plainly shewed in a little tract, soon after published, how unjust this usage was.

For

For he was not cited by the Bishop of *Afulua*, till the 7th of *August*. And in that Citation he was allowed sixty days, wherein to appear and make his Defence : whereas there were, only sixteen days between this and the 23d of *August*, the day on which the Brief was dated.

8. However, by the Intercession of his friends, instead of going to *Rome*, he was ordered to appear before Cardinal *Cajetan*, at *Augsbu*g. He went thither on foot. At *Nuremberg*, one observing his Cowl, which was exceedingly worn and thread-bare, constrained him to borrow another, having no money to buy, no not a single * *Kruetzer*. When he came to the town, a lodging was provided for him among the *Augustine* Monks. The Elector had recommended it to the Senate of the Town, to see that he should receive no Hurt. And this they faithfully performed. He likewise found many friends, both among the Clergy and Laity : yea, and many there were who had his safety much at heart, even among the Emperor's Counsellors.

9. As soon as he came into the Town, several of the *Italians* came to see him, and advised him in many smooth words, " To have a good Opinion of the Cardinal, and go to him without any suspicion." They exhorted him to comply with his Desire, telling him, " The whole affair might be concluded in three syllables, *Revoco*, (I recant.)" But the Senators charged him, Not to go, till he had a Safe-conduct from the Emperor himself. This being obtained, with the Abbot in whose house he lodged, and three or four more of his brethren, he went to the Cardinal, and (as the custom was) threw himself on his face before him. Being ordered to rise, he modestly said, " That he was come to hear what was objected against him, being ready to obey, if he should be shewn wherein he had erred, and instructed better."

10. The Cardinal answering him (in his *Italian* manner) with many mild and soft words, required three things ; First,

To

* A coin, about an half-penny in value;

To recant what he had taught; then, To teach it no more; and lastly, To abstain from teaching any thing, which might disturb the Peace of the Church: withal promising, that he would deal tenderly with him, as a Father with a Son. He then offered to disprove what *Luther* had taught. But it was easy to be discerned, that he was not to be satisfied with any thing less than a full Recantation of all.

[To be continued.] / 165

L E T T E R S.

It will easily be observed, that the following, are little more than fragments of Letters. My eldest Brother had no leisure to write long letters: and those he did write were so intermixed with family-business, that only a few parts of them were proper to be inserted in a work of this kind. But those small parts may be acceptable, and I trust, profitable to persons of understanding.

L E T T E R XIII.

From the Rev. Mr. Samuel Wesley.

Sept. 19, 1730.

Dear Brother,

YOUR Question concerning the Eternity of Hell Torments, may do me good in considering it, if not you in my answering, and therefore I would not have you be sparing on such occasions, provided you always remember how much it has lain out of my way to study.

1. I own I think the *similis Ratio* seems not strong enough to bear the Weight of infinite Punishment; yet though the Argument from thence be metaphysical, I know not how to answer it. If Offences rise in Guilt in proportion to the Dignity of the Person offended, shall we only deny it when against God?

God? Or because he is infinite, must there be no proportion, which there undeniably is in all other cases?

2. Necessity of Nature I think much stronger, and indeed sufficient to make the scale even, at least, if not to cast it. Every Fault is not only *in some sort*, but in fact infinite; that is, in Duration: for Guilt is indelible without Atonement; as men have formerly universally acknowledged; which appears by their expiatory sacrifices.

There is no regard even in human punishments to the continuance of suffering, or at least no proportion ever aimed at between the Duration of the Crime and of the Punishment. A Thief at fifty, shall have ten years of life cut off for a Felony done in a quarter of an hour; and a Thief at twenty, shall lose twenty or thirty years for a less Theft. I own *Draco's* Excuse comes in here—That the least deserved Death, and he had no farther punishment for the greatest crime; yet still this shews, there is no Difference allowed between the two, merely because their Punishments would be of a different Length; which is of no concern to the Lawgiver, though of very great to the Offender.

But there is one consideration which I think of great weight. Supposing it unjust to punish a short Life of Sin with Eternal Torments, it does not follow, that Eternal Punishments are unjust in another World: because this short life is not *the only* ground of that punishment, since there is Repetition of Sin to all Eternity, which *must necessarily* occasion Repetition of Suffering. There is no Preventing Grace to hinder it beforehand, and no Propitiation to atone for it afterwards.

3. I own, I think Immortality of both kinds was brought to light by the Gospel, and therefore that Natural Reason is no farther concerned, than to clear it from Contradiction. The *Worm* we may find out even by that Reason; though Revelation shews us *the Fire* which is not quenched. Indeed, it is very remarkable in *Virgil*, that he puts an end to the Joys of *Elysium*, but none to the Torments of *Tartarus*. To those

who

who do or may embrace the Gospel, Choice seems to be clear; and as for others, we have a general rule, Not to judge of those that are without. Only we may argue, that as in Heaven are many Mansions, so there are in Hell likewise: and he who knew not his Lord's will, shall be beaten with few (that is, comparatively few) stripes. I am,

Your affectionate Friend and Brother,

S. W E S L E Y,

L E T T E R XIV,

From the same,

Dear Brother,

I Think you are now in that state, wherein he who is not for you is against you. The interrupting your Meeting, is doubtless in order to letting it alone for good: and altho' I do not know how often you met together, yet I would rather straiten than slacken the firing now, if it might be without breaking. I cannot say, I thought you always in every thing right; but I must now say, Rather than you and *Charles* should give over your whole Course, especially what relates to the Castle, I would choose to follow either of you, nay both of you to your graves. I cannot advise you better than in the words I proposed for a Motto to a Pamphlet, *ἑστὶν ἐσφαῖρος ὡς ἀκμὴν τυπτόμενος, καλῶ γὰρ ἀθλητῆς δέρεσθαι καὶ νικᾶν*, Stand thou steadfast as a beaten anvil, for it is the part of a good champion, to be flead alive, and to conquer.

L E T T E R XV,

From the same,

Dear Brother,

YOUR last Letter affected me much. I find by the very way of pronouncing, that you are not yet in a Consumption.

tion, though there is apprehension and danger of your being so. Your Life is of Benefit and Consequence to the World: and I would therefore willingly, for the sake of others, draw your Days out to their usual Date. For yourself, indeed, the matter is not much, if you go well whensoever called; as I don't question but you will. As to any Faults I have to tell you of, I think you know already all I say and all I think too upon that subject. The main is what I have often repeated—Your Soul is too great for your Body: your Watching and Intention of Thought for a long time: your speaking often, and long, when wearied: in short, your Spirit (though in a better sense than *Dryden* meant it) o'er-informs its Tenement of Clay.

I do not apprehend, that the following are inserted in the printed Collection of Mr. *Hervey's* Letters. The candid Reader will learn hence, in what light he viewed *me*, before he was thoroughly tinctured with *Calvinism*. He was then capable of lending his Name, at least, to the *Eleven Letters* of famous Memory.

L E T T E R XVI.

From the Rev. Mr. James Hervey.

אֲמַת לְלוֹיָהּ

Oxon, Sept. 2, 1736.

Rev. and Dear Sir,

I Have read your Journal, and find that the Lord hath done great things for you already; whereof we rejoice. Surely, He will continue his loving-kindness to you; and shew you greater things than these. Methinks, when you and dear Mr. *Ingham* go forth upon the great and good enterprize of converting the *Indians*; you will in some respects resemble *Noah* and his little household going forth of the Ark. Wherever
 יָסֻעַ

you go, you must walk among dry bones or carcases; among a People that are aliens from the life of God, buried in ignorance, dead in trespasses and sins. Oh! may the Blessing of that illustrious Progenitor of ours, and of that favourite with the most High, be upon your heads! May you "be fruitful and multiply; " may you bring forth abundantly in that barren land and "multiply therein!"

As for me, I am still a most weak, corrupt Creature. But blessed be the unmerited mercy of God, and thanks be to your never to be forgotten example, That I am what I am. As to my strength and activity with regard to others, I fear it may be too truly said, "It is to sit still." I am at present one of the remainder: but I expect, before this reaches you, to receive the office of a Deacon, and become a Minister of the New Testament. Oh! may I also "receive the Holy Ghost not many days hence;" and be made a faithful Minister of those saving mysteries from that time forth and for ever! I hope I shall then hear a voice behind me, saying, "Awake thou that sleepest, from thy slumber, and Christ shall give thee light." Christ shall be thy Sanctification; Christ shall be thy Illumination: he shall stand by thee and strengthen thee; He shall give thee both to will and to do: through the power of his Grace, thou shalt run, and not faint; thou shalt be fervent in the business and propagation of righteousness; nor ever give over, till thou givest up thy soul to God, its Maker; and thy body return unto the Dust, as it was.

That I may be obedient to such a heavenly call, is (I hope) "all my will and all my desire." This is indeed the treasure I value, the thing that I long for. Do you, dear Sir, put to your incessant Prayers, and Oh! let the mighty God set to his seal, That the thing may be established: that it may be unto me according to my heart's desire. Then will I invite you (my Father, shall I call you, or my Friend? For indeed you have been both unto me) to meet me among the Spirits of just men made perfect; since I am not like to see your face in the flesh
any

any more for ever ! Then will I bid you welcome, yea I will tell of your love, before the universal assembly, and at the tremendous Tribunal. I will hear with joy, the man Christ Jesus say of you, (O ye that are greatly beloved !) Well done good and faithful servants, ye have served your Lord and your Generation with your might. Ye have finished the work, which the eternal Acknowledgement of my Father gave you to do. If others have turned their thousands, ye have turned your ten thousands from the power of Satan unto God. Receive therefore a glorious Kingdom, a beautiful and immortal crown from my hand. Enter with the children I have given you, with the Souls that you have won ; O ye blessed Ones, ye Heirs of Glory, enter in at those everlasting doors ; and receive there the reward of your labours, even the fulness of Joy, for ever and ever !

I am, and may I always be, Dear Sir,

Your Son in the Lord Jesus Christ,

J. HERVEY.

P. S. I heartily thank you, as for all other favours, to especially for teaching me Hebrew. I have cultivated (according to your advice) this study, and am (blessed be God the giver of knowledge) somewhat improved in this language. My Prayers accompany you, and all that engaged with you in the same glorious design. Let me also have your's and their's for Jerusalem's, for Christ's sake.

LETTER XVII.

From the same.

Stoke Abbey, Dec. 1, 1738.

Most dear and Rev. Sir,

WHOM I love and honour in the Lord ; indeed it is not through any forgetfulness of your Favours, or Unconcernedness for your Welfare, that you have not heard from me, but through the miscarriage of my letter. Immediately on the news of your first arrival in England, I made haste to salute you, and wondered why your answer was so long in coming. But wondered
more

more when I heard that you had left the nation a second time, without being so condescending as to own me, or so kind as to vouchsafe me a single line. But now, Sir, that I am assured under your own Hand, that you have escaped the perils of the sea, the perils of foreign countries, the perils of those that oppose the truth; are restored in safety to your native country, are resettled at *Oxon*, and both have been doing, and still are doing spiritual and everlasting good to men——I may truly say, “my heart rejoiceth, even mine.” O! that I could give you a comfortable account of myself, and of my zeal for God! Alas! I must confess with shame and sorrow, “my zeal has been to sit still!” I am not strong in body, and lamentably weak in spirit; sometimes my bodily disorders clog the willing mind, and are a grievous weight upon its wheels; at other times the mind is oppressed with flesh, and thereby rendered listless and indisposed for labouring in the Lord. Pray for me dearest Sir, and engage all my friends to cry mightily to Heaven in my behalf, if so be this dry rod may bud and blossom; this barren Tree may bring forth much fruit.

I live in the family of a worthy gentleman, who is a hearty well-wisher to the cause of pure and undefiled Religion; who desires no greater happiness than to love the Lord Jesus Christ in Sincerity; who would be glad of a Place for himself and household in your Prayers. Dear Sir, will you permit me to inform you what is said, though I verily believe, slanderously said, of you? 'Tis reported, that the dearest Friends I have in the world are setters forth of strange Doctrines; that are contrary to Scripture, and repugnant to the articles of our Church. This cannot but give me uneasiness, and I should be glad to have my fears removed by yourself. 'Tis said, that you inculcate faith, without laying any stress upon good works; that you endeavour to dissuade honest tradesmen from following their Occupations, and persuade them to turn Preachers; now these calumnies I wish you would give me power to confute, who am,

Dear Sir,

Your ever obliged and grateful Friend,

J. HERVEY.

L E T T E R XVIII.

From the same.

Weslon, near Northampton, Dec. 30, 1747.

Dear Sir,

WITH pleasure I received, and with gratitude acknowledge, the favour of your two letters. That which bears the date of *November 21*, I should have answered long ago, had I not been retarded by the following reason.

I was desirous to give a proof of my love for your person and of my Reverence for your conduct, somewhat more substantial than the bare profession of my pen. My bookseller is, this week to pay a sum of money for a second impression of two little pieces of devotional meditation, which I lately ventured to publish, and which God has vouchsafed to honour with acceptance. This is to be received by my Brother in *Miles's-Lane*, at whose house if you please to call, he will, in my name present you with five guineas; which I beg of you to accept as a token of that affectionate and grateful esteem which I bear to my ever-valued friend; and distribute among the indigent or distressed Members of that Divine Benefactor, who died for us both.

Assure yourself, dear Sir, that I can never forget that tender-hearted and generous Fellow of *Lincoln*, who condescended to take such compassionate notice of a poor Undergraduate; whom almost every body condemned, and no man cared for his Soul.

If you ask, why I have withdrawn into a corner, and lain hid in obscurity, while God seems to be shaking the Heavens and the Earth; and to be doing his work, his great and glorious work, of bringing sinners to Christ, as the doves to their windows — I will tell you freely. It is because of an infirm constitution; a languid flow of spirits, and an enervated state of body; which renders even that small share of business, which

which lies within my narrow sphere, too often burthensome to me, and but very poorly performed by me.

As for points of doubtful disputation those especially which relate to Particular or Universal Redemption, I profess myself attached neither to the one nor the other. I neither think of them myself, nor preach of them to others. If they happen to be started in conversation, I always endeavour to divert the discourse to some more edifying topic. I have often observed them to breed animosity and division, but never knew them to be productive of love and unanimity. I have farther remarked, that, in forming their sentiments on these doctrines, persons may be diametrically opposite, and yet be high in the favour of God and eminently owned by him in their Ministry. Therefore I rest satisfied in this general and indisputable Truth, that the Judge of all the Earth will assuredly do right, and whosoever cometh to Him, under the gracious character of a Saviour, will in no wise be cast out.

I embrace, readily embrace your offer. Let me ever be reckoned in the number of your Friends, and often remembered in the earnestness of your prayers. Though it is your distinguished Province, to lift your voice on high, and make the world resound with the Redeemer's Name; though my employ is, to catch the pleasing accents, and echo or rather whisper them, among a little circle of acquaintance; yet, I hope, we may be united in the same cordial affection here, and united in the same Kingdom of our common Master hereafter.

Your correspondence will be greatly esteemed, and, I hope will prove a blessing to, dear Sir,

Your very Unworthy

But truly affectionate Brother and Servant,

J. HERVEY.

I think

I think it very proper to add here, the last letter I wrote to Mr. *Hervey*. Let any who reads it judge which of us has used the other as Justice and Mercy require.

L E T T E R XIX.

To the Rev. Mr. Hervey.

London, Nov. 29, 1758.

Dear Sir,

A Week or two ago, in my return from *Norwich*, I met with Mr. *Pierce of Bury*, who informed me of a conversation which he had had a few days before. Mr. *Cudworth*, he said, then told him, "That he had prevailed on Mr. *Hervey* to write against me, who likewise in what he had written referred to the Book which he (Mr. *Cudworth*) had lately published."

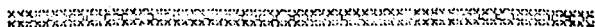
'Every one is welcome to write what he pleases concerning me. But would it not be well for you to remember, that before I published any thing concerning you, I sent it to you in a private letter. That I waited for an answer for several months; but was not favoured with one line: that when at length I published part of what I had sent you, I did in the most inoffensive manner possible; in the latter end of a larger work, purely designed to *preserve* those in connection with me from being tossed to and fro by various Doctrines. What therefore I may fairly expect from my friend, is, to meet me with the same measure. To send to me still in a private manner, any complaint he has against me; to wait as many months as I did; and if I give you none, or no satisfactory answer, then to lay the matter before the World, if you judge it will be to the glory of God.

But whatever you do in this respect, one thing I request of you. Give no countenance to that insolent, scurrilous, virulent libel, which bears the name of *William Cudworth*. Indeed, how you can converse with a man of his spirit, I cannot comprehend. O leave not your old well-tryed friends! the new is not comparable

table to them. I speak not this because I am *afraid* of what any one can say or do to *me*. But I am really concerned for *you*: an evil man has gained the ascendant over you, and has persuaded a dying man, who had shined it all his life, to enter into controversy as he is stepping into Eternity! put off your armour my Brother! you and I have no moments to spare, let us employ them all in promoting peace and good will among men. And may the peace of God keep your heart and mind in Christ Jesus! so prays,

Your affectionate Brother and Servant,

J. WESLEY.



P O E T R Y.

THE LOSS OF ETERNAL LIFE NOT OWING TO ANY
ABSOLUTE DECREE.

JESU, my hope, my help, my power,
On Thee I ever call,
O save me from Temptation's hour,
Or into Hell I fall.

If by thy Light I now perceive
My utter helplessness,
O do not for one moment leave
The Sinner in distress.

I cannot trust my treach'rous heart,
I shall myself betray:
I must be lost, if Thou depart,
A final Call-away.

I feel within me unsubdu'd
A cursed, carnal will,
It hates, and flarts from all that's good,
And cleaves to all that's ill.

My Soul could yield to every Vice,
And Passion in excess,
My soul to all the height could rise
Of daring Wickedness.

The blackest crime upon record
I freely could commit,
The Sins by Nature most abhor'd
My Nature could repeat.

I could the Devil's law receive,
Unless restrain'd by thee ;
I could, (good God !) I could believe
The HORRIBLE DECREE.

I could believe that God is Hate,
The God of Love and Grace
Did damn, pass by, and reprobate
The most of Human race.

Farther than this I cannot go,
'Till *Tophet* take me in ;
But O forbid that I should know
This Mystery of Sin.

Jesu, to Thee for help I fly,
Support my Soul, and guide,
Keep as the apple of an eye,
Under thy Shadow hide.

With-hold

With-hold my foot from every Snare,
 From every Sin defend,
 Throughout the way my spirit bear,
 And bring me to the end.

Wisdom and strength to Thee belong :
 Folly and Sin are mine :
 But out of weakness make me strong,
 But in my darkness shine.

My strength will I ascribe to Thee,
 My wisdom from above,
 And praise to all eternity
 Thine all-redeeming Love,

ON GOD'S EVERLASTING LOVE.

TO the meek and gentle Lamb
 I pour out my Complaint,
 Will not hide from Thee my Shame,
 But tell Thee what I want :
 I am full of Self and Pride,
 I am all unclean, unclean,
 Till thy Spirit here abide,
 I cannot cease from Sin,

Clearly do I see the Way,
 My foot is on the Path ;
 Now, this instant, now I may
 Draw near by simple Faith ;
 Thou art not a distant God,
 Thou art still to sinners near,
 Every moment, if I would,
 My heart might feel Thee near,

Free as air thy Mercy streams,
 Thy universal Grace
 Shines with undistinguish'd beams
 On All the Fallen Race :
 All from Thee a Power receive
 To reject, or hear thy Call,
 All may chuse to die, or live ;
 Thy Grace is Free for All.

All the Hindrance is in me :
 Thou ready art to save ;
 But I will not come to Thee,
 That I Thy Life may have.
 Stubborn and rebellious still,
 From thy arms of Love I fly ;
 Yes, I will be lost ; I will,
 In spite of Mercy, die.

Holy, meek, and gentle Lamb,
 With me what canst thou do ?
 Tho' thou leav'st me as I am,
 I own Thee good and true.
 Thou wouldst have me Life embrace,
 Thou for me and All wast slain ;
 Thou hast offer'd me thy grace ;
 'Twas I that made it vain.

O that I might yield at last,
 By Dying Love subdu'd !
 Lord, on Thee my soul is cast,
 The Purchase of thy Blood ;
 If Thou wilt thè Sinner have,
 Thou canst work to will in me ;
 When, and as thou pleasest save ;
 I leave it all to Thee.

UPON MY FATHER.

By the Rev. Samuel Wesley.

ARISE, my song, with utmost Vigour rise,
 And bear a long-try'd Virtue to the skies;
 E'er yet his soul releas'd from mould'ring clay,
 Springs from the flighted Earth, and wings away,
 Effay thy Strength! Let Praise salute his ear,
 The only truth he never with'd to hear.
 Let but a father read with fav'ring eyes,
 And bless me yet again before he dies.
 Paid are the Strains! his Blessing far outweighs
 A Courtier's Patronage, or Critic's praise,
 Or a Young's Pension, or a Dryden's Bays.

With op'ning Life, his early worth began,
 The Boy misleads not, but foreshows the Man.
 Directed wrong, tho' first he mis'd the way,
 Train'd to mistake, and disciplin'd to stray;
 Not long, for Reason gilded error's night,
 And Doubts well-founded shot a dawn of Light,
 Nor Prejudice o'erfway'd his Heart and Head,
 Resolv'd to follow Truth where-e'er she led,
 The radiant Track audacious to pursue,
 From Fame, from Int'rest, and from Friends he flew,
 Those shock'd him first who laugh at human sway,
 Who preach, "Because commanded disobey.
 Who Law's and Gospel's bonds in sunder rend,
 And blush not Bradshaw's faintship to defend.
 Alike the Crown and Mitre who forswore,
 And scold'd prophaneely at the Martyr's gore.
 Tho' not in vain the sacred Current flow'd,
 Which gave this champion to the Church of God.

No wordly views the real Convert call,
 He sought God's Altar when it seem'd to fall;
 To Oxford halted, ev'n in dang'rous days,
 When Royal Anger struck the fated place.
 When senseless Policy was pleas'd to view
 With Favour, all Religions but the true.
 When a King's Hand stretch'd out amaz'd they saw,
 And Troops were order'd to supply the Law.
 Then luckless James possess'd the British Throne,
 And for the Papal Grandeur risk'd his own.
 Enrag'd at all, who dar'd his Schemes oppose,
 Stern to his Friends, but ductile to his Foes.
 Then Jesuits wild, our Church's Fall combin'd,
 Till Rome to save her, with Geneva join'd.
 Lo! Orange fails, the Prudent and the Brave,
 Our Fears to scatter, and our Rights to save.
 This Briton's Pen first pleaded William's Cause,
 And pleaded strongly for our Faith and Laws.

Nor yet unmention'd shall in silence lie,
 His slighted and derided Poetry.
 Should Brown revive, or Swift my song despise,
 Should other Garths and other Legions rise.
 Whate'er his strains, still glorious was his end,
 Faith to assert, and Virtue to defend.
 He sung how God the Saviour deign'd t' expire,
 With Vida's Piety, though not his Fire.
 Deduc'd his Maker's Praise from Age to Age,
 Through the long Annals of the Sacred Page.
 Not curs'd like Iyren Dryden to excel,
 Who strew'd with flow'rets fair, the way to Hell;
 With Atheist Doctrines loosest Morals join'd,
 To rot the Body, and to damn the Mind;
 All Faith he scoff'd, all Virtue bounded o'er,
 And thought the World well barter'd for a Whore;

Sworn

Sworn foe to Good, still pleading Satan's Cause,
 He crown'd the Devil's Martyrs with Applause.
 No Christian e'er would wish that dang'rous height
 "Nor would I write like him; like him to write,
 "If there's hereafter, and a last great day,
 "What Fire's enough to purge his Crimes away?
 "How will he with each lewd, applauded Line,
 "That makes Vice pleasing, and Damnation shine,
 "Had been as dull as honest Quarles or mine!" }
 So chaunts the Bard his unapplauded Lays, }
 While Dunton's Prose, a golden Medal pays, }
 And Cibber's forehead wears the Regal Bays.
 Tho' not inglorious was the poet's Fate,
 Lik'd and rewarded by the good and great.
 For gracious smiles not pious Anne deny'd,
 And beauteous Mary blest'd him when she dy'd.

ON HIS OWN PICTURE.

By Mr. Randolph.

WHEN Age has made me what I am not Now,
 And every Wrinkle tells me where the Plow
 Of Time has furrow'd: when an Ice shall flow
 Thro' ev'ry Vein, and all my Head be Snow;
 When Death displays his Coldness on my Cheek,
 And I myself in my own Picture seek;
 Not finding what I am, but what I was,
 In doubt, which to believe, this, or my Glass;
 Yet tho' I alter, This remains the same
 As it was drawn, retains the ancient Frame,
 And first Complexion: here will still be seen
 Blood in the Cheek, and Down upon the Chin:

Here

Here the smooth Brow will stay the lively Eye,
 The ruddy lip and Hair of youthful dye.
 Behold, what Frailty we in Man may see,
 His shadow is less given to change than he!

SENT TO MRS. B. ON HER BIRTH-DAY.

O Be thou blest'd with all that Heaven can send,
 Long Health, long Youth, long Pleasure, and a Fri
 Not with those Toys the Female Race admire,
 Riches that vex, and Vanities that fire;
 Not as the world its pretty Slaves rewards,
 A Youth of Frolics, an old age of Cards:
 Fair to no purpose, Artful to no end,
 Young, wanting Lovers, old, to want a Friend:
 A Fop their Passion, but their prize a Sot;
 Alive, ridiculous, and dead, forgot.
 Let Joy or Ease, let Affluence or Content,
 With the Gay Conscience of a Life well spent,
 Calm every Thought, in spirit every Grace.
 Glow in thy Heart, and smile upon thy Face,
 Till Death unselt that Tender Frame destroy,
 Till some soft Dream, or Extasy of Joy,
 Consign Thee to the Sabbath of the Tomb,
 To wake with raptures in a Life to Come!

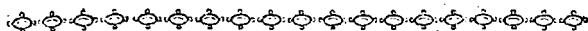




T H E

Arminian Magazine,

For A P R I L 1778.



*An ACCOUNT of the SYNOD of DORT:
Extracted from Gerard Brandt's HISTORY of the REFORMA-
TION in the LOW-COUNTRIES.*

CONCLUDED from p. 107.

APRIL 16, 1619. After having spent three weeks in drawing up the Decrees of the Synod, they were read in the Assembly. Those which concerned the first and second Articles were approved. But the English, and some other foreign Divines, objected against them.

April 18, The Decrees concerning the third, fourth and fifth Articles, were approved. The English produced a long List of harsh expressions, and desired they should be condemned by the Synod; but they were over-ruled.

April 19, The Committee presented the *Conclusion* of the Decrees of the Synod: it contained a Defence of the doctrine
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of the Churches of the United Provinces. The English desired that some other things, which deserved to be condemned, should be inserted in that Conclusion, and particularly these: *That God moves the tongues of Men to blaspheme him, and that Men can do no more good than what they actually do.* The Deputies of *Hesse and Bremen* approved the proposal of the English; but it was rejected.

The same day, the Conclusion of the Canons was read again, and approved by all the Deputies of the United-Provinces.

April 22, The Commissioners approved the same Conclusion. But the Deputies of England demanded that some alteration should be made in these words: *The doctrines, contained in the Canons, ought to be looked upon as the doctrines of the Reformed Churches.* They declared, that "they had been deputed to the Synod by the King, and not by the Church of England; that they were not empowered to explain the Confession of Faith of that Church; that they had been contented to propose their private opinions, believing they were agreeable to truth; that they had approved many things contained in the Canons of the Synod, though not at all mentioned in the Confession of the Church of England, because they believed that none of those things were contrary to that Confession."

This is a very remarkable passage. It appears from hence, that the Church of England has not condemned the doctrine of the Remonstrants, and that it was a very insignificant thing to send English Deputies to the Synod of Dort, who were not properly speaking, the Representatives of that Church, and had no power to explain her Doctrine.

April 23, All the Members of the Synod signed the Canons. They subscribed also the Conclusion of those Decrees.

April 24, The Moderator presented the Sentence to be passed upon all, who rejected the Doctrine of the Synod. It imported, that the Remonstrants were *Intruders of novelties; disturbers of their Country, and of the Churches of the United Provinces; obstinate and disobedient; favourers of Factions, and Preachers*

of erroneous doctrines: guilty and convicted of corrupting Religion, forming a schism, destroying the unity of the Church, and occasioning a horrid Scandal. For these causes, the Synod condemned them to be deprived of all Ecclesiastical and Academical functions.

All the English declared, that, as the Remonstrants were Inhabitants of the United Provinces, they would pass no sentence upon the Subjects of another State. All the other foreign Divines, except those of *Geneva* and *Emden*, were of the same mind. The Dutch Divines objected against some expressions of the Sentence. They said, among other things, that it was not proper to censure the Remonstrants, as *Disturbers of the State*. There arose a great dispute among the same Divines, on this Question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the Canons, would engage never to speak against them, either in the pulpit, or in conversation? They desired, that the Foreigners would impart their thoughts upon that Subject; but the Moderator would not allow of it. He said, those domestic affairs should be left to the Provincial Synods; and that he knew not yet what Sort of Toleration their High Mightinesses would grant to the Remonstrants.

The same day, the Sentence was read a second Time, after having left out these words, *Disturbers of their Country*. The English and Hessians refused still to be concerned in that Sentence. All the other Foreigners, except those of *Bremen*, said, They approved the Censure. It was also approved by all the Deputies of the United Provinces. The Commissioners said, they could not ratify that Sentence, but they would make a report of it to their Principal.

Here follows what *Balcanqual* writ the next day to the British Ambassador. "We have at last put an end to the affair of
 " the five Articles: but no one can apprehend the trouble we
 " have had. The artifices that have been used, (especially the
 " craftiness of the Moderator,) are too palpable. He has very
 much

“ much frustrated our expectation. The censure upon the
 “ Remonstrants, which is a thing of great importance, was not
 “ communicated to us, but just when it was to be read; and
 “ the Moderator expected, the whole Synod would say, *Amen*,
 “ for fear of stopping the departure of the Commissioners, who
 “ were to set out for the Hague. Great pains have been taken
 “ to obtain the approbation of the Foreigners; but we have
 “ refused to meddle with that Affair. 'Tis a sad thing, that every
 “ person who will not subscribe all those Canons, should be
 “ deprived of his office. The belief of so many Articles, upon
 “ pain of excommunication, was never prescribed, either in
 “ the Primitive Church, or in any Reformed Church.

After all, the Sentence was not signed by the Members of the Synod, but only by the Secretaries *Damman* and *Hommus*. 'Tis no difficult thing to guess at the reason of it.

Some foreign Divines expressed a great uneasiness at the transactions of the Synod against the Remonstrants. They said,
 “ The Remonstrants have been wronged: they should not have
 “ been treated in that manner. We have been imposed upon
 “ by the Moderator and his Cabal, who formed a Synod among
 “ themselves, and concerted in private those things, which
 “ they had a mind to bring to a good issue.” *Martinus* told his friends: “ I believe now, what St. Gregory Nazianzen says,
 “ that he had never seen any council, which had a happy success, but rather increased the evil, instead of removing it. I
 “ declare, as well as that Father, that I shall never more set my
 “ foot in any Synod. O *Dort! Dort!* would to God I had never
 “ seen thee!” The same Divine having met a Remonstrant, told him, *The Synod is a mere farce, in which the Politicians act the main Part.*

May 6, The Synod met in the Morning. There was a great concourse of People. The Moderator said a Prayer, in which he begged of God, that the work of that Day might have a happy success. Afterwards, the Members of the Synod went to the Great Church, two and two, with great pomp and solemnity.

nity. The Moderator then ascended the Pulpit, and read a Latin Prayer, which lasted about half an hour. He praised God, for the preservation and restoration of the Church: he charged the Remonstrants with corrupting her Doctrine; he mentioned the good effects which the Synod had produced, and gave thanks to God for the unanimity of that Assembly. That Prayer being ended, he told the People, that the solemn Assembly of that day had been called, that they might hear the publication of the Canons which the Synod had unanimously agreed upon by the Grace of God.

Afterwards the Secretary *Damman* ascended the same pulpit, and read the preface to the Canons, and the decrees that concerned the first Article of the Remonstrants. Then being out of breath, he yielded his place to his Colleague *Hommius*, who read the Canons upon the second, third, and fourth Articles. And then, being hoarse, he came down, and *Damman* read the Canons upon the fifth Article, and the Conclusion. He read also the names of all the Divines and Elders, who had subscribed the Canons: and every one of them when he heard his name, took off his Hat, to shew his approbation. In the next place, *Damman* read the Sentence against the Remonstrants, and the Certificate of the Commissioners, whereby they testified that whatever had been read, was faithfully reported.

The same day at six o'clock in the evening, the Commissioners read to the Remonstrant Ministers, the sentence before mentioned, and ordered them not to leave the town. *Episcopus* answered the Commissioners in the following manner. "Is this
 " all? my lords. Well! we bless God and our Saviour Jesus
 " Christ, that he has counted us worthy to suffer this reproach
 " for his Sake. We know, that we have acted with a good
 " Conscience, and are not guilty of the crimes laid to our
 " charge. We are very glad to know by whom, and for what
 " we are condemned. We are condemned by our professed
 " enemies, as you know very well. We are condemned for
 " having constantly maintained, by word of mouth, and in
 " writing,

" writing, the doctrine agreeable to piety, and for opposing
 " some opinions, which we believe to be prejudicial to holi-
 " nefs. We have done our duty. 'Tis enough for us that we
 " have set the candle upon the candlestick, in the presence of
 " your Lordships and the Synod; if you have not received the
 " light, 'tis not our fault. You must at the last day give an
 " account of the reasons for which you have treated us in that
 " manner; and we wish, that in that day you be not dealt with,
 " as we have been. In a word, we appeal to the great Judge
 " who will try the Living and the Dead, whose judgment will
 " be just, and before whom we, the Synod, and your Lordships
 " are all to appear. As for what concerns the order not to
 " leave the Town, we will consult about it God and our Con-
 " science, and we shall act in this respect, as we think our duty
 " requires."

The opinions of Divines about that Assembly, are widely dif-
 ferent. *James Cappel*, Professor at *Sedan*, commends the equity
 of the Fathers of the Council of Dort. *Peter du Moulin*, Pastor
 of the Reformed Church at *Paris*, says, that for several ages
 there had been no Ecclesiastical Assembly more holy, and more
 useful to the Church, and that the Remonstrants were quite
 disheartened at the sight of that venerable Synod.

Others speak quite the contrary. *Lewis du Moulin*, Profes-
 sor of History at Oxford, expresses himself thus. " The an-
 " cient Councils met only in order to do what Emperors and
 " Kings required from them. Thus the second council of
 " Nice established the worship of Images, because the Empress
 " *Irene* desired it. On the contrary, her successors, who were
 " called *Iconomachi*, called some councils to suppress that wor-
 " ship. Had the States General of the United Provinces fa-
 " voured the Remonstrants, they might have very easily called
 " an Arminian Synod. The Fathers of that Council were both
 " Judges and Parties; and consequently, the Arminians must
 " needs have been cast before that Tribunal.—They had there-
 " fore good reasons not to submit to the authority of the Synod
 " of

“ of Dort.” The famous *Marc Antony de Dominis* says, in a Letter to *Joseph Hall*, “ I call you and your Colleagues to witness, as to what you have approved in the Synod of Dort. “ It is not what the Church of *England* prescribes in her Confession of Faith: ’tis the doctrine of Calvin. Though you “ left that Synod cunningly, you have concurred to the condemnation of the poor Remonstrants, to their excommunication and expulsion; and yet they believed nothing, that “ was contrary to the confession of your Church. They followed the pure doctrine of the primitive Church. — The “ English should not have concerned themselves in that controversy, if they were not willing to judge of it, according to “ the doctrine of the Church; for they ought at least to tolerate all the Catholic Doctrines, which are not inconsistent with “ their confession of Faith. I gave that advice to Dr. *Goad*, “ your successor; but he has also approved the errors and the “ severity of the Calvinists. The Synod acted with worldly “ views: their main design was to prevent *Barneveldt’s* Party “ from being supported by the Remonstrants, and prevailing “ over the opposite faction.

In *June*, the Remonstrants of some cities in Holland presented several Petitions to the States of that Province, requesting the public exercise of their religion. In some other towns, the Remonstrants met in private. The Court of Holland put out a Placard against such Assemblies; and the Committee of the States ordered, that every body should conform to the Judgment of the Synod.

Soon after, a letter of consolation, addressed to the Churches of the Remonstrants, was dispersed all over the Province. I shall set down some passages of it.

“ The Doctrine of the Gospel is now polluted by the old “ errors of the Manicheans. We are taught, that *God has “ created one man for salvation, and another for damnation, by “ an absolute will; or at least, that immediately after their birth, “ he designs they should be saved, or damned. That whatever “ happens,*

" happens, good or evil, murders, adulteries, and such other
 " things, is pre-ordained, and happens necessarily. That the
 " fall of Adam was decreed; and even, that he was created, that
 " he might fall: That the Elect are chosen without any regard
 " to their Faith, and the Reprobate are rejected without any re-
 " gard to their unbelief. That the Elect are converted by an ir-
 " resistible power, and the Reprobate cannot be converted, because
 " God will not grant them sufficient grace. That God desires the
 " salvation of all men by his revealed will, and the salvation of
 " few people by his secret will: That Christ has shed his precious
 " blood only for a small number of men, and not for the sins of
 " the whole world: That the Elect cannot fall from saving grace,
 " whatever sins they commit, nor lose Faith entirely, though their
 " sins be ever so great and enormous: That a man who is elected
 " will always persevere in the Faith, that in case he falls into any
 " great sin, he cannot die whilst he persists in that sin, and God
 " must necessarily work his conversion before his Death."——
 " Some of those errors have been approved by the Synod of
 " Dort; others have been passed over in silence because too
 " odious, and yet they suffered that many should teach those
 " abominations, and spread them among the people. Endeavours
 " have also been used to soften some rigid and scandalous
 " articles, but the things themselves have been preserved, the
 " better to deceive the vulgar. Whoever examines the Canons
 " of the Synod attentively, will easily observe, that this As-
 " sembly establishes throughout, the absolute Election of one
 " man, and the absolute Reprobation of another.——Dear
 " Brethren, if you believe that God is *merciful*, you cannot
 " maintain without blasphemy, that he has created the greatest
 " part of mankind to destroy them: or, as the Synod expresses
 " it, that *he has predestinated to damnation, or rejected, most of*
 " *those who fell in Adam*, without allowing them to have any
 " share in the Salvation Christ has procured to men. If you
 " believe that God is *wise*, you cannot believe that he has
 " created Men to make them unhappy for ever. If you believe,

that

“ that God is *just*, can you fancy that he punishes Men by refusing to save them, without any regard to their sins and unbelief? Lastly, if you believe that he is *sincere*, will you believe that he offers Salvation to some men outwardly and in appearance, without any design to save them by his internal and secret will? It is therefore true that those, who teach such a doctrine, change the goodness of God into cruelty, his wisdom into folly, his justice into injustice, and his sincerity into hypocrisy.—Christians ought not to persecute; but our Adversaries have introduced persecution, by depriving our Ministers of their Livings, banishing them from their Country, and forbidding the exercise of our Religion. They persecute us, by employing against us all sorts of civil and military Officers, Bayliffs, Serjeants, Soldiers and the Watch, and raising the Mob against us. The unjust banishment of those, who have been expelled from the Country, like Wretches, who did not deserve to breathe in it, exceeds all other severities. Our Adversaries violate the Law of Nations, and the public faith, by virtue of which those who are cited to a Synod, ought to expect to be protected by it; for if they were not allowed to go home again, would any body appear before such Assemblies? The Council of *Constance* will always be infamous, for retaining and burning *John Huss*, who went thither with a Safe-conduct. The Council of *Trent*, more just and equitable than the Synod of Dort, granted the Protestants a Safe-conduct, and did not break their promise to those, who repaired to that Assembly. Except the Council of *Constance*, there is no instance of such a scandalous proceeding as that of the Synod of Dort. Fifteen Ministers have been detained, like prisoners, for the space of seven months, without allowing them to see their wives and relations; and after the conclusion of the Synod, have been banished, without suffering them to speak with their Wives and Friends. What a scandal for the United-Provinces to violate a Safe-conduct!—The Holy Spirit did not preside in

" that Synod, but *Bogerman*, a man full of gall and bitterness
 " who maintained that Heretics ought to be put to death. Af-
 " ter a public reading of the sentence against the Remonstrants
 " in the Great Church, there was a magnificent Feast. The
 " Trumpets sounded : Rhenish Wine was drank plentifully :
 " all the Fathers of the Council were full of worldly Mirth.
 " The Apostles held a Council ;* but it did not conclude with
 " rejoicings. After all, the Members of the Synod of Dort
 " were only Men liable to error, governed by the Commis-
 " sioners of the States, and they made no decrees but such as
 " were acceptable to them. They have acted in all their pro-
 " ceedings by mere political views, and not by a principle of
 " Conscience, and according to the Word of God. They had
 " a mind to deserve a fine Present. And indeed, Gold-medals,
 " were afterwards given to the foreign Divines, and silver ones
 " to the Natives. Was there ever any other Synod or Coun-
 " cil, in which Medals were distributed ?——Their Canons
 " are partly false, and partly fallacious : some are true ; and
 " the Remonstrants might subscribe them as well as their ad-
 " versaries. They have passed over in silence the rigid Doc-
 " trines of *Calvin*, *Beza*, and *Gomar*, without condemning
 " them : and they suffer those abominable opinions to remain
 " still in the Church of God."

* Acts xv.

End of the Account of the Synod of Dort.

The

The Examination of TILENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONTINUED from p. 116.]

Dr. *Dubious*. THESE are all the very expressions of that God whom we serve, into whose gracious arms we so earnestly desire to bring you.

Tilenus Infidelis. If you could teach me how to reconcile these expressions to the doctrine of your Synod, I should say something, but that is impossible.

Mr. *Simulans*. I shall willingly undertake that work, as hard as you make it, to gain your soul out of the state of *infidelity*. There is a threefold distinction used among our *Divines*, that will untie the knot presently. 1. Mr. *Calvin* (in *Ezek. xviii. 23.*) hath very learnedly observed, that God hath *two wills*, one *outward and revealed*, whereby he doth *most sweetly invite sinners to his grace*, and *most graciously calls them to repentance*, *seeming as though he were earnestly desirous of their salvation*; the other will is *inward and secret*, which is *irresistible*, and takes effect *infallibly*, and by this he brings, through ways *unavoidable*, to a *state and course of sin here*, and to *eternal damnation* hereafter. Now you must understand those places of scripture, of God's *outward and revealed will*, which is *ineffectual*, not of his *inward and secret will*, which is *irresistible*.

Tilenus Infidelis. A very useful distinction, and tending much to the honour of your God. *Homer* was much more honest than you or your God, who says, *Who speaks contrary to what he means, ought to be held a common enemy, and hated as the gates*

gates of hell. But perhaps your second distinction may be more satisfactory. I pray, let us have that.

Mr. *Simulans.* When 'tis said, that God *would have all men to be saved*, the word [*All*] is to be understood, *non de singulis generum*, but *de generibus singulorum*: not for *all of every kind*, but for *some few*, only of every sort and nation.

Tilenus Infidelis. Methinks Sir, (if this be the meaning of the words) the scripture might have said with far more reason, that *God will have all men to be damned*, since of every nation and condition the number of the damned far exceed the number of the saved, and reason requires, that the denomination should be made according to the *major* part. But perhaps your third distinction will help this out!

Mr. *Simulans.* The *will of God*, is either *approbans tantum*, or else, *approbans et efficiens simul*. God (we say) will have all men to be converted and saved *approbative*, *non effective*; he approves of it and likes it well in himself, that all men be converted and saved, but he wills it not effectively, that is, he hath decreed the contrary, not to give them means necessary to the attainment of it.

Tilenus Infidelis. This distinction is no less absurd than the former. That your God should appoint by a secret, absolute, and irrevocable decree, that those things which he hates and abhors, should be most practised, and those which he loves and likes should be omitted: this is so inconsistent with that *infinite wisdom and goodness*, which you proclaim to be in him, that I cannot find myself, in any measure inclined to acknowledge him the governor of the world. I suspect rather that you have a design to make me become a proselyte to the *Manicheans*, who profess *two principles*, a *wicked one* as well as a *good one*: and having acknowledged my persuasion of a *good God*, who loveth righteousness, and hateth iniquity, you tempt me to believe a *wicked god* also, who is the *Author* of all evil, and in perpetual hostility against the former. It were so great an impeachment of his sincerity, that no civil person would endure to have
his

his words so interpreted, as you interpret those of your Gospel, the unavoidable consequence whereof is, that your god is the true *Author of all the sins and wickedness of this world*, both past, present, and to come.

Mr. *Fatality*. We say, God is the cause of the existence, but not of the essence (if I may so speak) of sin; as he that drives a lame horse is the cause of his halting, but not of his lameness.

Tilenus Infidelis. This distinction will hardly help the lame dog over the stile. For he, that drives a horse unavoidably into that motion, which necessarily causeth his first halting, is certainly the cause of his lameness: and so did your god drive Adam (according to your own Doctrine) into the first Sin; which made him and his posterity halt ever since.

Mr. *Fatality*. You must distinguish the *materiality* of sin, from the *formality* of it; or the *act* from the *deformity*. God, we say, is the Cause of the *act*, or the *materiality*; but not of the *formality*, the *defect* or *obliquity* of it.

Tilenus Infidelis. I reply, 1. That there are sins of *omission*, which happen, (according to your Doctrine) by reason the Offender is deprived of *necessary* and *sufficient grace*, to perform the Duty; and these Sins are not capable of that distinction; and if the *deficient* Cause, in things necessary, be the *efficient*, you know to whom such Sins are to be imputed. 2. There are sins of *commission*, not capable of that distinction neither; as in Blasphemy, Murder, Adultery, wherein the *act* is not to be distinguished from the *exorbitancy*. Were such a distinction allowable before God, every Transgressor might shew a fair acquittance, and justly plead [Not Guilty.] The Adulterer might say, he went in to his Adulteress, *as a woman*, not *as she was married to another man*; and that he humbled her *for procreation*, or *for a remedy of his concupiscence* not *for injury to her husband*. The Blasphemer might say, What he spake was, *to make use of the faculty of speech*, which God had given him, and not *to dishonour the Almighty*. And so (might every

every Offender have leave, by virtue of this Distinction, to separate his *sinful act* from the *enormity* of it) every Sin would become a Miracle; that is, it would be an Accident, without a subject. If your god stands in need of this Logic himself, there is all the reason in the world, that (when he sits in Judgment) he should allow the benefit thereof to others. But, 3. The greatest Doctors of your *Synod* have written, That God doth *predestinate* men, as well to the Means, as to the End; but the natural *act* (granting your distinction) is not the Cause of man's Damnation, as it is an *act*, but only as it is *sin*. And therefore those unfortunate wretches, whom the absolute Pleasure of your god hath invincibly chained to the fatal Decree of *Reprobation*, can no more abstain from following Sin, [the *means*,] than avoid Damnation, [the woful *end*,] to which they are so peremptorily designed.

Mr. *Fatality*. We do not desire, that you should launch out any further into that unfordable Abyss of Horror, [*the Decree of Eternal Reprobation*.] It is more for your comfort, to make your Calling and Election sure; to get an interest in Jesus Christ through Faith; by whose means the eternal Decree of Mercy may be accomplished to you.

Tilenus Infidelis. If the Decree of God be really such, as you propound it, my endeavours would be to as little purpose, as your instruction is like to be; for, if every man be inrolled from all Eternity, in one of those two *fatal books*, of *Life or Death*, it is as impossible to be blotted out of either, as for God to deny Himself. To what end then serves all your Importunity.

Mr. *Impertinent*. It were too great an Arrogance in us, to pry into God's Secrets. Till he gives us a Key to unlock that Cabinet, we must not undertake to read the Mysteries, he hath locked up in it. There are visible marks, by which we may discern the *Elect* from the *Reprobate*; and those we must reflect upon, to the making out of our Assurance. And, because our Vocation is the next saving benefit, that results from our Election,

tion, and it is uncertain, when God will vouchsafe it to us, whether at the third, or at the sixth, or at the ninth, or at the last hour of our lives; therefore every one ought to keep himself in readiness, to answer when God knocks, and to obey when he calls.

Tilenus Infidelis. If it be so great an Arrogance, to pry into these Secrets; why do you so positively define them, and so peremptorily obtrude your definitions upon others? But, 2. If all men be infallibly insisted under one of those two Regiments, of *Election* or *Reprobation*, and we be not able to distinguish to which we belong, till God is pleased to call us, and give us our special marks; and that Vocation be not in our own power to procure; sure it were a huge Presumption, to attempt thus to prevent the Will of God, and anticipate the Decrees of Heaven: notwithstanding, it is a part of our Faith, (as you define it) that we must needs stay, till that *saving Call* of God doth ring so loud in our ears, that it is impossible, we should be deaf or disobedient to it.

Dr. Confidence. None, but a *Reprobate*, would argue after this manner.

Tilenus Infidelis. If you be of that opinion, I will hear no more of your instructions; for I understand, it is one of your Tenets, that the Gospel is preached to the greatest part of the world, to no other end, but to aggravate their Condemnation: as it is recorded by Mr. Calvin, That God doth direct his Word unto such, *that they may become the more deaf; and that he doth set his Light before them, of purpose, to make them the more blind.* [Inst. III. c. xxiv. § 13.] And if this be the infinite *Wisdom*, *Goodness*, and *Justice* of your god, those, at whose ears there never arrived any intelligence of Him, are more happy, or, at least, less miserable, than those, who are brought into some acquaintance with Him, and yet cannot believe, because the notice they have of Him, through his own unprovoked restraint, is not attended with Grace necessary to work Belief in them.

Mr.

Mr. Impertinent. We advise you to betake yourself to your Prayers, that these thoughts of your heart may be forgiven you, and that God would put you into a better mind.

Tilenus Infidelis. I am weary of these absurd Contradictions: for if the best Works of the Unregenerate be not only unfruitful, but hurtful, (as they are accounted by you) and it be impossible to please God, without Faith; my Prayers, in this state of *Infidelity*, will rather provoke that God, you advise me to pray unto, than propitiate and appease him.

By this you see, with what success you are able to manage your plea, (according to your principles) in behalf of your god, against an *Infidel*. Perhaps you may come off better, in your attempt to correct a wicked Christian: I desire therefore, in the next place, that you would make proof of your discipline upon *Tilenus Carnalis*.

Mr. Fatality. Herein I shall make no great difficulty, if the power of Reason can but fasten upon your Understanding, or the tie of Religion upon your Conscience, or the sense of Gratitude upon your Affections. Do but reflect upon those Obligations, which Almighty God hath laid upon you, in your Creation and Redemption. He hath a fair title to your best Obedience, by right of Dominion, in regard of that excellent nature and being, He freely conferred upon you; but a stronger title, (if stronger may be) by the right of a Purchase, made by no lower price than his own Blood. These obligations, as common equity hath drawn them up, so your own ingenuity hath drawn you to subscribe and seal them. You have been solemnly devoted to God, and listed a sworn Soldier under the banner of your Redeemer. Are you under his pay, and fight against his Interest? Do you wear his livery, and eat his provisions, and expect his reward, and yet spend your time, and strength, and talents, in the service of his mortal Enemy? How execrable is the sacrifice of this Ingratitude and Rebellion? Remember, it will not be long, ere the Justice of God sends the trumpet of the Law, (which will be so much the shriller,

sniller, if it be sounded by the hollow lungs of Death) to give your now-secure Conscience a hot alarm; and when you are once awakened with the terror of those dreadful Threatnings, you will be amazed at the horror of that apprehension, when you shall behold all those swarms of Sin, you are guilty of mustered up in their several ranks and files, to charge and fight against you; for the momentary and trifling pleasures whereof, you have so improvidently forfeited all the comforts of a good Conscience, and refreshments of the Holy Ghost, with your portion in Heaven, and your interest in God's favour; in exchange whereof, like a foolish merchant, you have procured nothing but the coals of eternal Vengeance, and the flames of Hell, which your sins have thrust wide open, ready to swallow up and devour you, unless you presently prevent it, by an unfeigned repentance, and universal reformation.

Tilenus Carnalis. Sir, I beseech you, suffer not your zeal to transport you beyond the rule of Sacred Truth, lest, while you pretend to honour God on earth, you cast reproach upon his Eternal Designs in heaven. I am jealous, *Tilenus Infidelis* hath so disturbed your passions, that you know not where you are; for you have quite forgotten your principles, and seem to have lost your Creed in your Commandments. Recollect your senses, and recall your wandering fancy. Is it not one of the Articles of your Creed, That all the Good or Evil whatsoever, that happens in the world, doth come to pass by the Immutable Decree of God, and his Effectual Ordinance? That the First Cause doth so powerfully guide and impel all second causes, and the Will of man amongst the rest, that they cannot possibly either *act* or *suffer*, sooner than they do, nor in any other manner? I am sorry, I am no more master of myself, and mine own actions, that I am so divested of my Liberty; and carry a nature about me so debauched, that I cannot chuse but be carried captive under the power of those sins, that reign in me. But (my comfort is) I am assured, by the judgment of such sound Divines as yourself, that the secret Will of God (which procured

cured *Judas's Treason*, no less than *Paul's Conversion*) hath so decreed it. And you know, it is not in my power, to procure a *writ of Ejedment*, to call out that sin, which came in, and keeps possession, by the uncontrollable Order of the Divine *Predestination*. I cannot get Grace, when God will not give it me; nor keep it, when He is pleased to take it from me. I have no *lure* to throw out, that the Dove of Heaven will vouchsafe to stoop unto. *The Spirit blows where he pleases, inspires whom he pleases, retires when he pleases, and returns where he pleases.* And so if it comes with an intent to amend me, it will be as impossible to put him back, as it is now to draw him on. It were an intolerable presumption in me, to make myself so much a task-master over the Holy Spirit, as to prescribe him the time and hour, when he shall effect that work for me, whereunto I am able to contribute no more, than to mine own birth or resurrection. I can affirm with confidence, I never was so much an Atheist, as to entertain the least distrustful thought of the Divine Power. When he hath been four days dead, *Lazarus* may be raised; and the more paritid I am, in my corruptions, the triumphs of the Divine Grace will be so much the more glorious, in my restitution: but it may be the last hour of the Day with me, before the *Day-spring* doth thus visit me. In the mean while, to shew my detestation of that arrogant doctrine of the *Arminians*, I will not strive to do the least endeavour towards Piety, lest, by attributing some Liberty to myself, I should eclipse the glory of God's Grace; which I acknowledge as well most *free* in her approaches, as *irresistible* in her working. I confess, for the present, my sins have brought such a damp upon me, that he doth not afford me Grace to cry *Abba Father*. Nevertheless, I have sometimes had such heavenly motions in my heart, as could be breathed from no other, than the Spirit of the Almighty. Therefore I am now persuaded, *nothing shall be able to separate me from the love of God towards me, in Christ Jesus.* This faith is rooted in a Rock, which all the powers of darkness

ness are not able to root up; though, to your present apprehension, (for want of the fruits of Piety) it be as trees and herbs in winter. Besides, being one of God's *Elec*t, (as every one is bound to believe, according to the doctrine of the Synod) it follows, that my sin, though ever so abominable, doth co-operate to my Salvation; yea, and that my pardon is sealed already. And this, Mr. *Fatality*, you intimate yourself, in your exhorting me to repentance; for repentance (you know) is of no worth without faith; and faith itself is defective, except it believes the forgiveness of all sins, past, and to come. However, if I be a Reprobate, (which no temptation shall induce me to believe, contrary to my duty, as I am instructed by the Synod) yet, unless you have a commission to disannul the Decrees of Heaven, your threatnings and exhortations cannot avail me; but may do me this disadvantage, that they may anticipate my Hell-terrors, and torment me before the time.

Mr. *Take-o'trust*. I like it well, you are so fully persuaded of the All-sufficiency of Divine Grace, and so averse to the proud conceits of the *Arminians*. But I bewail your dangerous error in one thing, as a likely foundation of all practical miscarriages.

Tilenus Carnalis. I beseech you, what may that be? I should be glad to have it discovered to me.

Mr. *Take-o'trust*. Because (as you argued very well) the Holy Spirit doth *immediately* produce repentance in the sinner's heart, therefore you seem to set light by the *Ordinance* of the Word; and this is a dangerous error; for the Word, with threatnings and exhortations, are the *Means*, by which the Holy Ghost worketh, to the conversion and correction of a sinner.

Tilenus Carnalis. When we take our principles, without any examination, upon the credit of our admired Authors, we are apt to embrace their contradictions, as points of Faith, and their absurdities, as parts of our Belief. And so it hath happened to yourself; for observe, that manner of working only
is

is called *immediate*, wherein no Means concur. Now, if the repentance and conversion of a sinner be attributed to the *immediate* working of the Holy Ghost, it implies a contradiction to say, that exhortations and threatnings are the *Means* thereof. Besides, the very essence of an instrument is placed in the fitness it hath, for the use to which it is designed: so a *knife* is a *knife* in that respect only, that it has an aptitude to cut; an *eye* is therefore an *eye*, because it is apt to see. So every *instrument* hath a fitness to that office, for which it is designed; and therein lies its subserviency to the principal efficient.

Mr. *Take-o'-trust*. By this very reason, I conclude the *ministry* of the Word to be the Means and Instrument of the sinner's conversion and repentance; for it is most apt to inform his understanding of his duty, and to quicken his will and affections to follow it.

Tilenus Carnalis. Sir, you are much mistaken: indeed, if that would serve the turn, there are excellent arguments to work upon a reasonable creature: but this is the very thing, that the *Arminians* plead for. Our Synod teaches us otherwise; namely, that the conversion of a sinner cannot be wrought, but by an impression of Grace, that is *irresistible*, to which effect the *ministry* of the Word (as exhortations and commands, promises and threatnings) can no more avail, than to the raising of the dead, or the creation of the world.

Mr. *Impertinent*. We read, at the raising up of *Lazarus*, and the creation of the world, that God *spake the word*, and it was done. Gen. i. 3—6. John xi. 43.

Tilenus Carnalis. The Word, that produced those effects, was not the Word of Exhortation, but the Word of his Power, Heb. i. 3. And as there could be no *resistance* made against that Power, exerted and put forth for that *creation* and *resurrection*; so your Synod teach us to believe, that that Power, which effects the conversion of a sinner, is equally *irresistible*. But that the *ministry* of the Word hath no such power, appears too manifestly in the frequent frustration of it. This, therefore, paying

having no aptitude to such an use or office, (which nothing but an *irresistible* force can accomplish) it can, with no propriety of speech, be said to be the *means* and *instrument* thereof.

[To be continued.] 193

The LIFE of MARTIN LUTHER.

Written originally in German, by John Daniel Hennfchmid.

[CHAP. VI. CONTINUED from p. 127.]

11. **T**HE next day, those of the Imperial Senators, being present, *Luther* bringing with him a Notary and witnesses, protested, that he was ready then and there, or at any other time and place, to give an account of whatever he had taught: and that if the Legate did not think well of this, he was willing to answer in writing any objections he should make, and to hear thereon the judgment and decision, of the Universities of *Rassl*, *Friburg*, *Lovain*, and *Paris*. The Cardinal answered, "This Protestation was needless; for he would compose the thing in a fatherly and friendly manner." Meantime he urged *Luther* to recant, not giving him time to make any answer, till one of his friends desired he might have leave to speak, and recite his answer without interruption. In the end he gained nothing more, than that he might bring his answer in writing. But when he did, the Legate rejected it; strongly pressing him to recant: upon his refusing which, he said, "Go, and see me no more, unless you will comply."

12. Notwithstanding this, *Luther* wrote to the Cardinal again, intreating him to proceed with the tenderness of a Father, and declaring, that he would for the time to come, say nothing about Indulgences, provided the same rule might be observed by his adversaries as well as himself. He received no other answer, than fair words. Upon which, by the advice of his friends, he composed

composed, "an appeal from the Pope misinformed, to the Pope when he should be better informed." And this he procured to be affixed two days after he left the town, to the Cathedral Church, in the presence of Notaries and Witnesses. And the 20th of *October* very early in the Morning, mounted a horse which his friends had procured, though without either Boots, Spurs or Breeches, he left *Augsburg*, and rode 48 miles that day.

12. From *Augsburg* he wrote to *Philip Melancthon* thus. "I hear nothing new or strange here, only that the City is in great distress, and I shall endeavour to see the He-rod who has thus set the City on fire. Do you go on, and play the man, in training up the youth, in solid and useful knowledge. I am going, if it so please the Lord, to be offered up for you and them. I had rather perish, and lose even your Conversation for ever, than retract any Part of the Truth I have taught.

"Italy lies in Egyptian Darkness, Darkness that may be felt, So ignorant are they all of Christ, and the things of Christ. Yet these are they who are Lords of our Faith and Practice. Thus is the wrath of God fulfilled upon us, which saith, "I will give them Children for Princes, and Women shall rule over them."

14. Being returned to *Wurtemberg*, he immediately resumed both his preaching and reading Public Lectures. But he was minded soon to remove to some other Country, lest the Elector should come into trouble on his account: till the Elector himself sent him express orders not to remove from *Wurtemberg*, "I then determined, said he, by the advice of my friends, to appeal to the Council which was shortly to meet: though still resigning my will to the will of God, and being resolved, that if I had a thousand lives, I would lose them all rather than retract the least Point of the Faith once delivered to the Saints." By all which it appears, that God was still secretly carrying on the great Work of reformation, and delivering his servant more and more under various trials, from all fearfulness, into the Boldness of Faith.

15. When

15. When *Luther* was gone, the Cardinal wrote to the Elector, relating what had past, after his own manner, and concluding in these words: "Let your Lordship know, that this so grievous and pestilent business, cannot be suffered long. For they will surely resume the Cause, and prosecute it at *Rome*, when I have washed my hands of it, and have sent an account of these shifts and tricks to our most Holy Father." He added some things with his own hand, and this among the rest, "Let not your Highness, for one insignificant Monk, stain both the glory of your Ancestors, and your own." The Elector immediately sent this to one of his Ministers, still at *Augsburg*, with Orders to move the Emperor, that *Luther's* cause might be examined in *Germany*, by more fair and impartial judges.

C H A P. VII.

Of his Disputation at Leipzig, and Appearance at Worms.

1. IN the course of these trials, *Luther* gained much strength, and became as it were a new man. He was more and more confirmed in all the Truths of God, which he had learned and taught. Those which he afterwards taught, are no otherwise to be considered, than as Conclusions built on the foundation laid before, as he was led on by various occasions, and as his mind was gradually enlightened with the Knowledge of God.

2. In the beginning of the year 1519, the Court of *Rome* spared no endeavours, to stir up the Elector against him. To this end the Pope wrote to *Pfessinger*, his Minister, and sent his own Chamberlain, *Charles Militius*: the sum of whose Negotiation was: 1. That the People were perverted from the truth, with regard to Indulgences: 2. That this was done by *Luther*. 3. Though the occasion was given by *Tetzel*, 4. And the Archbishop of *Mentz*: 5. In which *Tetzel* had gone too far. Thus

he

he granted some points, in order to gain others. And indeed, used *Tetzl* so roughly, that through grief and vexation, he fell into an illness which ended in his Death. *Luther* himself conversed with *Miltitius* at *Altenberg*, and was received by him with great humanity. It was agreed between them, That *Miltitius* would undertake to give a fair account of all that had passed to the Pope: that all disputes should be stopped, and the Cause referred to some Learned Bishop in *Germany*; and that he should deliver to *Luther* in writing, the Articles which he thought ought to be retracted.

3. On the 9th of *January*, the Elector wrote to *Miltitius*, " That he did not at all concern himself with the merits of the " cause, nor ever had done, as he had ordered to be signified " to Dr. *Luther* himself." Whence it appears, That although, on the one hand, God so far made use of the Elector, as not to suffer *Luther* to be destroyed, (and thus far he patronized him, particularly this year, when upon the death of the Emperor *Maximilian*, he was made Vicar of the Empire) yet on the other, *Luther* could not trust in him alone, nor have any firm dependence upon him; so that he must many times utterly have fainted, had he not had a sure confidence in God,

4. On the 4th of *July* this year, began the celebrated disputation on Free-will at *Leipfig*, between *John Eccius*, and *Andrew Carolestadius*. It continued eight days. *Eccius* being a subtle and ready disputant, and having both the Students and Courtiers on his side, seemed to have much the better of the argument, and gained general applause. Yet in the conclusion he said, He was of the same mind with *Carolestadius*, and gave up many of the points in question. *Luther*, who came only to accompany his friend, without any thought of disputing, finding how much the Truth suffered, and *Eccius* triumphed, consented to dispute with him himself the next Week: in the course of which it was observed, that *Eccius* would not say one word on the head of Indulgences: and that the Primacy of the Bishop of *Rome*, was now first brought into question. They spoke likewise of
Councils,

Councils, which *Luther* plainly shewed, might err, and had erred. In the close, *Eccius* acknowledged, "That, in most of those points, *Luther* and he were of the same judgment. Only, in what related to the Bishop of *Rome*, he was constrained to dissent from him."

5. *Peter Mosellanus*, then Professor of Greek at *Leipsig*, who was present at these Disputations, describes him thus: "*Martin Luther* is of a middle Stature, of a thin habit of body, exhausted both by cares and study: so that one, who is near him, may almost tell all his bones. His Voice is clear and shrill. He has a wonderful Knowledge of Scripture, having it all, as it were, at his fingers' ends. Nor does he ever want Matter of Discourse, having an immense treasure, both of thoughts and words. Perhaps he has not always so correct a Judgment, or knowledge how to use them. In his Life and Manners, he is courteous and easy, having nothing Stoical, nothing supercilious. He is cheerful, and yet severe: at all times, and in all places, he has an Air of Satisfaction on his Countenance. Yet, in reproving, he is somewhat more hasty, and more biting, than becomes the Character of a Divine." He adds, "The Victory is claimed by both Parties. *Eccius* triumphs, wherever he comes. *Luther* has less Applause, both because wise and judicious men are scarce, and because he speaks modestly of himself. Yet, you would not believe how much men's Spirits are softened towards him, since he came to this place. Even the Archbishop of *Triers*, whom the Pope has appointed to re-examine his Cause, has no sort of Ill-will towards him."

6. In these Exercises, he spent the year 1519; while the Elector of *Saxony* was Vicar of the Empire; under whom it pleased God to give him a little rest, that he might gather strength against sharper trials, which were at hand. For *Charles V.* being now elected Emperor, the *Italians* soon moved him to put a stop to *Luther's* Heresy. *Luther*, on the other hand, besought him, in a Letter wrote January 15, 1520, "That

“ he would deign to receive not him, but the Cause of Truth, “ under the shadow of his wings; and to protect him, only till “ his Cause was fairly heard, and it was examined, Whether “ he was in the right, or the wrong; that he desired this one “ thing, That, whether the Doctrine were true or false, it “ might not be condemned, unheard.” About this time, the Bishop of *Meissen* published a Decree, prohibiting *Luther's* Sermon on the Lord's Supper; because he had “ wished therein, That a General Council would order it to be administered “ to the People, as well as the Priests, in both kinds.” *Luther* presently answered this: and here began the Controversy, concerning communicating it in both kinds.

7. He wrote also to the Pope, on *September 16*, declaring to him at large, the wickedness of his Clergy; but still with the utmost Respect for the Pope himself, whom he addresses in these words. “ In the mean time, You, *Leo*, sit, as a Lamb “ in the midst of Wolves; like *Daniel*, You dwell in a den of “ Lions; or with *Ezekiel*, among Scorpions. What can You, “ who are alone, oppose to these Monsters? Add to you three “ or four Cardinals of Learning and Piety. Yet, what are “ these among so many? You would all perish by Poison, “ before You could resolve upon any effectual Remedy.” But his Adversaries were continually pushing him farther and farther, in his opposition to the Papacy itself; till, on the 14th of *July*, a Bull came out, declaring his Doctrines to be Heretical. He immediately published a short Answer to this, together with an Appeal to a General Council. And when all his Books, without distinction, were burnt in many Places, to shew that he was now freed from all fear of the Papal Authority; he gathered all the Books of Papal Decrees, and publicly burnt them, without the walls of *Wirttemberg*. He now likewise fell atrait on the Pope himself, and openly declared him to be the Great Antichrist.

8. In the mean time, his Enemies prevailed so far, that the Emperor, by his Letters of the 6th of *March*, commanded him

to appear before the Diet at *Worms*, within one and twenty days. He set out without delay. Many of his friends met him on the road, and earnestly advised him to turn back; seeing he could not be insensible, that, if he came to *Worms*, his life would be in the utmost danger. His reply to them was, "I am called thither: therefore I am resolved to enter *Worms*, in the Name of the Lord Jesus Christ. Yea, though I knew, there were as many Devils in my way, as there are Tiles on all the Houses in the City." He came thither, *April 16*. The next day, he was ordered to appear in the Diet, at Four in the Afternoon; whither Two of the Emperor's Retinue were sent, to conduct him safe. They were obliged to bring him a private way, because of the multitude of people. And yet he could not be hid: many ran up into the Balconies, and many pressed after, with such violence, that they could hardly be restrained, even by force, from coming with him into the Court.

9. Here it was demanded of him, First, Whether he acknowledged all those Books to be His, a Catalogue of which was read to him? Secondly, Whether he would defend or retract them? He replied, "This being a point of the utmost Concern, he desired time to consider, What Answer he should give?" Which was granted, till the next day, at the same hour. As he returned, first one, and then another, of the Princes, bad him "Be hold, and play the man; and not fear those, who could only kill the body, and, after that, had nothing more, which they could do." The next day, he replied, 1. "That all those Books were His, both written and published by Him: 2. That he desired, it might be observed, They were of three kinds; some of them treating simply and plainly, concerning Faith and Good Works; so that his very Adversaries confessed, They were harmless, nay, useful for all Christians: that he could not retract any of these, without manifest Impiety: that others were wrote against the Papists, as having, both by their Doctrines and
"Lives,

" Lives, laid waste the Christian Church; if, therefore, he
 " should retract these, it would be strengthening their Tyranny,
 " and opening a wider Door to all their Corruptions, than
 " ever: that he had wrote a third sort of Books, against Private
 " men, who defended the Tyranny and Doctrines of the
 " Pope. And in these," said he, " I confess, I have used
 " more Sharpness, than became either my Religion or Profession.
 " And yet, neither can I retract these; because, were
 " I to do this, that Tyranny and Impiety would reign, and
 " rage more against the people of God, than ever it did before."
 To what had been objected, concerning his causing Disturbances
 and Dissentions, he answers, " I suppose, it is
 " plain, from what I have already observed, That I have sufficiently
 " weighed the Parties and Dissentions, which my
 " Doctrine has occasioned in the world; of which I was yesterday
 " admonished. Truly, it is a most comfortable thing to me, to
 " see Parties and Dissentions, occasioned by the Word of God.
 " This is, and must be, the consequence of it. For our Lord
 " says, I came, not to send Peace, but a Sword. And we are
 " to consider, that our God is wonderful and terrible in his
 " Counsels, lest, peradventure, what he is now doing upon
 " earth, if we set out with condemning the Word of God,
 " should turn to an intolerable Flood of Evils."

10. After this, the Orator of the Empire requiring him to
 give a plain and direct answer, he replied, " Seeing then your
 " most Serene Majesty, and your Lordships, require a direct
 " Answer, I give it thus: Unless I am convinced, either by
 " Testimonies of Scripture, or by evident Reason, (for I cannot
 " build my faith either upon Popes, or Councils alone,
 " since these have often erred, and contradicted one another)
 " I am conquered by the Scriptures, to which I have referred;
 " and my Conscience is bound by the Word of God. I neither
 " can, nor will retract any thing, seeing I may not act
 " contrary to my Conscience." He added these German
 words,

words, "Hier stehe ich: ich kan nicht anders: Gott helfe mir! Amen." That is, "Here I stand: I can do no other: God help me! Amen."

11. After they had considered his Answer, the Orator again began urging him to recant. *Luther* besought them, that he might not be constrained to do any thing contrary to his Conscience; that he had answered directly, and had nothing more to say, than what he had said already; that, unless his Adversaries would confute his Errors, as they filed them, by solid Arguments drawn from Scripture, he could not escape out of the toils. As he withdrew, a great part of the *Spaniards* pursued him with scoffs, and jeers, and a loud laughter.

12. The Emperor afterwards, having assembled the Princes, Electors, and other Orders of the Empire, wrote to them to this effect, "That, since *Luther* would not depart one hair's breadth from his Errors, it was now his Duty to assist the Holy See, and to banish him and all his followers out of the Empire: yet, that he would not violate the faith, he had given him, but would take care, that he should return safe to the place, from which he came."

God gave *Luther* great Constancy in these trials; even when he was strongly solicited by those, who seemed to act from a real principle of Friendship. Among these was the Archbishop of *Triers*, who, with many other Princes and Nobles, exhorted and pressed him by all manner of motives, drawn from Conscience, Interest, Danger, the Public Good, and his own, to yield, at least, in some things. *Luther* returned them his most humble thanks, for taking so much pains with so inconsiderable a person: but still he could not be removed from the Truth of the Gospel. He was ready, he said, to lay down his Life; but not to revoke the plain Word of God. In this he must obey God, rather than man.

13. The Archbishop laboured nevertheless, both by himself and others, to induce him simply and absolutely to submit his Writings to the Judgment of the States of the Empire. He replied,

replied, " He would willingly do this, if they would ground
 " their judgment on the Scriptures only: otherwise not; since
 " God had said, Trust not in Princes, nor in any Child of man,
 " for there is no help in them."

In his last Conference with him, the Archbishop referred it to *Luther* himself, "What Methods could now be taken?" He answered, " He could recommend no better Method to
 " his Highness, than that of *Ganahel*; If this Counsel or
 " Work be of men, it will come to nought; but if it be of
 " God, ye cannot overthrow it." At length, the Official was ordered to give him notice, That seeing, after so many admonitions, he still refused to return to the Unity of the Church, it remained, that the Emperor should execute his Office: but that he might return from whence he came, within one and twenty days, under the Safe-conduct, which had been given him. He replied, " As it pleaseth the Lord, so it is
 " done; blessed be the name of the Lord!" Adding, " That
 " he returned his best thanks to the Emperor, and all the
 " States, for so mild and patient a Hearing; that he desired
 " nothing, but a Reformation of Faith and Practice, according
 " to the Scripture Standard; that he was ready to suffer all
 " things, for their sakes; to go through Honour or Dishonour,
 " Life or Death, reserving to himself nothing at all, but a Li-
 " berty to confess, and testify the Word of God."

14. He left *Worms* on the 26th of *April*. And quickly after, the Emperor published his Decree of Banishment against him, drawn up by *Alexander*, the Pope's Legate: in which it is affirmed, " That his Writings breathe nothing, but matter of
 " Seditions, Wars, Discords, Slaughters, Rapines, and the
 " Downfall of the Christian Faith." The Preamble concludes with these words, " Not to recount, for brevity's sake, the
 " other innumerable Villainies of *Luther*, it is manifest, that
 " this One, not Man, but rather Devil, cloathed in a Human
 " Shape, and a Friar's Cowl, has gathered into one Lernaean
 " Lake, the damned and obsolete Heresies of abundance of
 " Heretics; and has also invented many new ones, under pre-

" tence

“ tence of preaching Faith, which he therefore inculcates
 “ upon all, that he may undermine and destroy the true Faith,
 “ and overturn the whole Church, and root up all Evangelical
 “ Peace and Charity.”

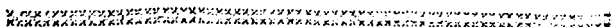
15. With regard to this whole transaction at *Worms*, it has been justly observed, That it is an illustrious precedent, worthy to be remembered and admired in all ages. On the one hand, we may well admire, that the Emperor, the Princes, and Nobles of the Empire, should admit into their Assembly, and so mildly and patiently hear, a poor Monk, and one so solemnly condemned by the Pope; and keep his Safe-conduct inviolate, although so many were pressing them to dispatch him at once, although, at this time, he had not one Patron among them, except the Elector of *Saxony*; nor did he dare openly to defend him, or to make *Luther's* Cause his own. On the other hand, we cannot but wonder at *Luther's* Presence of Mind, his Readiness in refuting his Adversaries, and his invincible Constancy in professing the Truth, in the face of all those powerful Adversaries.

16. In his return from *Worms*, he was seized on the road by a party of Horsemen, and violently carried away to a Castle, situated at a distance from all public roads. Here he wanted nothing, but was wholly concealed, both from Friends and Enemies. It was afterwards known, that this was done by the order of the Elector of *Saxony*; who judged, it would be impossible to save his Life, unless he was hid, till the violence of the storm was overpast.

[To be continued.]

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LETTERS.



L E T T E R S.

I add here a short Letter from an Israelite indeed, whose race was soon run. The succeeding Letter from his Sister breathes the same Spirit of deep, unaltered Piety. She likewise was removed early to a better world.

L E T T E R XX.

From the Rev. Mr. C. Kinchin.

Dumfries, May 2, 1738.

Rev. and Dear Sir,

MY Lord and my God has made his Servant a Minister of the Gospel of his Son. He has committed to my Care many immortal Souls. And I am but a little Child. I know not how to go out, or come in. And I am amidst his people, which he has intrusted me with, a worldly-minded and refractory People. Pray therefore earnestly for me, that God would give his weak Servant an understanding heart, to lead and instruct his People, that I may discern between Good and Bad: for who is able to walk discreetly and uprightly, before such a People?

I beg the Prayers and Directions of my Friends, how to behave towards a People of such tempers.

My Sister is much mended in health. She has received much benefit from you under God, as to her Spiritual Concerns. Pray, write speedily to

Your sincere Friend and Servant,

C. KINCHIN.

LET.

L E T T E R XXI.

From Miss M. Kinchin.

May 10, 1738.

YOU have been, I hope, an instrument under God, of reclaiming me. I certainly was in a very unhappy state when you was here; I was grown very slack and remiss. Some time after you was gone, I thought, I felt the good effects of your Prayers. I beg you would continue to pray earnestly for me, who am scarce able to pray for myself. You may suppose, the Devil is very busy, when he thinks he is going to lose a Soul. "Possess me, Thou who hast the right, as Lord and "Maker of the whole!" Amen. O my God, take full Possession of me. God will recompense you, for your Prayers and kind Offices. May my Good God pour down the choicest of his Blessings upon you, your Mother, Brothers, and Sisters, and give us all Grace, to strive and struggle against our sins, and grant, we may so run, as to obtain. Amen. For, till we are struggling with all our might, we are not in a happy state. Well might *St. Paul* say, Fight the good Fight, and lay hold on Eternal Life. I verily think, your heart will say, Amen. Let us strive with all our might; the Devil is exerting his power; and he is a powerful Adversary. But let us not faint, or grow weary, O our God; let us go forth in the Strength of our Lord Jesus, and he is overcome. I speak, as if I had Faith; but alas! I fear, I am sinking again. What shall I do? Whither shall I fly, but to Thee, O my God? O my Dear God, be graciously pleased to look down on thy afflicted Servant, with an eye of Compassion. I am a miserable wretch, and deserve nothing but thy Wrath. Yet, for Christ's sake, do Thou return again, and refresh me.

I beg you to join with me, in praying God to shew forth his Power in me. What a frail Creature am I! I am afraid, I am sorely afraid, of falling back. What shall I do? What shall I do? O pray, I may put my whole Trust in God, who

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is

is able and willing to help me, if I am not wanting to myself. But there is my fear. May God assist you, in praying for me, and hear for you the poor, imperfect Prayers of his unworthy Servant,

M. KINCHIN.

Dare any one say, this Soul was in a state of Damnation? Doubts and Fears then are not inconsistent with true Faith.

L E T T E R XXII.

From the Rev. Mr. George Whitefield.

Wrote at Sea, dated at Philadelphia, Nov. 8, 1739.

Honoured and Dear Sir,

GOD has been pleased to send us a comfortable Passage. The Orphan-House Accounts come right, within Ten Pounds. I have had great assurances given me, that it will be a Pictas Georgienfis, equally remarkable with the Pictas Hallensis.

I am almost persuaded, that what was to be done by Dean *Perkly* elsewhere, God's mighty Hand will bring to pass in *Georgia*. I shall continue there above six Months. If Mr. *Hutchings* would come to supply my place, I would keep the Parsonage of *Savannah*. Otherwise, I will resign all but the Orphan-House.

God has been pleased to send me great inward trials; but uncommon enlargements have followed afterwards. I have read *Guise* and *Doddridge* on the Evangelists, and wrote to both. The former I think excellent; the latter, ingenious, elaborate, but too superficial.—*Neal's* Lives of the Puritans have been of use. I think, they held the Truth, as it is in Jesus. The Quakers have set us an example of patient, resolute Suffering, as the best means to weary our Enemies. I want the Lives of *Luther* and *Calvin*, to get some short Account of the History of the Reformation.

At

At my return, I trust I shall open my mouth, and speak boldly, as I ought to speak. The Account of my Infant Years was wrote by the Will of God. Pray, let it be published, without any material Diminution or Addition. He, that hideth his sins, shall not prosper. My Letter to the Religious Societies I give for the Schools at *Bristol*. The Lord prosper that Work of your hands upon you. I have wrote to the Bishop of *Gloucester*, and have delivered my Soul, by meekly telling him of his Faults. God has made my pen the pen of a ready Writer. I long to hear, how Affairs go on in *England*. Are you yet the Lord's Prisoner? If they make any Laws whatsoever, I trust, notwithstanding, I shall preach with all boldness. Oh, Dear Sir, pray publicly, as well as in private, for your unworthy, loving Servant,

G. W.

I recommend this Letter (which, I presume, is not published in the late Collection) to the consideration of Mr. *Rowland Hill*. It seems, Mr. *Whitefield* was just now warping towards Calvinism, which all the Oxford Methodists utterly abhorred.

I beg leave to insert here a Letter of Mr. *Cennick's*, (although some parts of it are exceeding strange) to shew what spirit he was of, before he was converted to Calvinism.

L E T T E R XXIII,

From Mr. J. Cennick.

Bristol, Sept. 12, 1739.

My Dear Brother,

FAR be it from me, to attribute the Convictions of Sin (the Work of the Holy Ghost) to Beelzebub! No; neither do I say, that those strong Wrestlings are of God only. I thought, you had understood my Opinion better, touching this

this Matter. I believe, That before a Soul is converted to God, the Spirit of Rebellion is in every one, that is born into the world; and while Satan armed keepeth his hold, the man enjoys a kind of Peace. Mean time, the Holy Ghost is offering a better Peace, according to that Scripture, "Behold, I stand at the door, and knock," &c. Now, after the Word of the Most High has touched the heart, I think the Serpent is seeking to root it up, or choke the Seed: but as the Spirit of God has gained entrance, he rageth with all his might; and, as far as he hath power, troubleth the soul with the Justice of God, with fear of having passed the Day of Grace, or having sinned too greatly to be forgiven, in order to make them despair. Hence ariseth a fierce combat in the inward parts, so that the weaker part of man, the Body, is overcome, and those Cries and Convulsions follow.

On Monday Evening, I was preaching at the School on the Forgiveness of Sins, when two Persons (who, the Night before, had laughed at others) cried out with a loud and bitter cry, So did many more, in a little time. Indeed, it seemed, that the Devil, and much of the Powers of Darkeness, were come among us. My mouth was stopped, and my ears heard scarce any thing, but such terrifying Cries, as would have made any one's knees tremble! Only judge. It was pitch dark; it rained much; and the Wind blew vehemently, Large Flashes of Lightning, and loud Claps of Thunder, mixt with the Screams of frightened Parents, and the Exclamations of nine distressed Souls! The Hurry and Confusion, caused hereby, cannot be expressed. The whole place seemed to me to resemble nothing, but the Habitation of Apostate Spirits; many raving up and down, crying, "The Devil will have me! I am his Servant! I am damned! My Sins can never be pardoned! I am gone, gone for ever!" A young man (in such Horrors, that seven or eight could not hold him) still roared, like a Dragon, "Ten thousand Devils, millions, millions of Devils are about me!" This continued three hours,

Ono

One cried out, " That fearful Thunder is raised by the Devil: " in this Storm he will bear me to Hell!" O what a Power reigned amongst us! Some cried out with a hollow voice, " Mr. Cennick! Bring Mr. Cennick!" I came to all, that desired me. They then spurned with all their strength, grinding their teeth, and expressing all the Fury, that heart can conceive. Indeed, their staring eyes, and swelled faces, so amazed others, that they cried out almost as loud, as they who were tormented. I have visited several since, who told me, their Senses were taken away; but when I drew near, they said, they felt fresh Rage, longing to tear me to pieces! I never saw the like, nor even the shadow of it before. Yet, I can say, I was not in the least afraid, as I knew God was on our side. My Judgment is as my Dear Brother's; my Heart as thy Heart! Do what seemeth good in thine eyes: I will be ready to serve and honour you, as my Brother in the Lord, and as a Shepherd of the Flock of Jesus. I beg, you will give my sincere Love to all the Church of God; and let them know, that I am of their Family, though but young, weak, and unworthy.

Peace be ever your Reward; and Glory, not yet revealed, be your Portion for ever! Adieu!

J. CENNICK,

L E T T E R XXIV.

From the Rev. Mr. B. Ingham.

Offset, Sept. 14, 1739,

My Dear Brother,

WAIT the Lord's Leisure, and be still: his Time is the best Time, " Be strong, and he shall comfort thine heart; and put thou thy Trust in the Lord."

I shall be very glad to see you, when the Lord pleases, that we shall meet together, O that we may do and suffer his Will,

Will, in all things. It is following our own Wills, that creates us Trouble and Confusion.

All your Opposition will work together for good. The more the Clergy oppose the Truth, the more it will prevail. Their Preaching against us, and our Doctrine, excites a Curiosity in people to hear us, and to see if these things be true; whereby many have their eyes opened. If this Work is of God, it cannot be overthrown; if it be of Men, I wish it may speedily. We have nothing to do, but to follow our Leader. O that He may direct all our ways aright!

I say very little about the Clergy in public; I preach the Truth of the Gospel, according to the Light the Lord has given me into it; and leave it to the Lord to bless it, as he pleases. I take no notice of Lies and Calumnies, unless I am asked, whether or no they are true. It is endless, to answer all that is said. Our Saviour says, Let them alone. He is concerned for the welfare of his Church: let us, therefore, depend upon Him; and let us mind what He says to us, in his Holy Word. Let us love our Enemies, and pray for them; and let us love one another; and thereby shall all men know, that we are his true Disciples. We must be hated in this World; let us, therefore, take great care to secure ourselves an Inheritance in the next.

BENJAMIN INGHAM.

L E T T E R XXV.

From the same.

Offet, Sept. 20, 1740.

My Dear Brother,

I Have not heard any thing of you, this long time. As to myself, I am exceeding happy. The Lord Jesus, my dear Redeemer, is abundantly gracious and bountiful towards me. I have, and do daily taste of his Goodness. I am ashamed be-
fore

forè him; I am so very unworthy, and he is so very kind and merciful. My heart melts within me, at the thoughts of Him. He is all Love. I am a sinful, helpless Worm.

In *Yorkshire*, the Lord still keeps carrying on his own Work. Many Souls are truly awakened: some have obtained Mercy. The Enemies are engaged against us, but the Lord is our Helper. We have great Peace, and Love, and Unity, amongst ourselves. We have no Differences, no Divisions, no Disputings. May He, who is the Giver of every good and perfect Gift, grant us always to be like minded; and may we, and all our Friends, grow in Grace, and increase in Love towards one another, that by this mark all men may know, that we belong to Christ. I remain your affectionate, though unworthy, Brother,

B. INGHAM.

L E T T E R XXVI.

From the Rev. Mr. John Whitelamb.

Mr. *Whitelamb* was my Pupil. He married one of my Sisters, and succeeded my Father at *Wroote*.

June 11, 1742.

Dear Brother,

I Saw you at *Epsworth*, on *Tuesday* Evening. Fain would I have spoken to you, but that I am quite at a loss how to address, or behave. Your way of thinking is so extraordinary, that your Presence creates an Awe, as if you were an inhabitant of another World.

God grant you, and your Followers, may always have entire Liberty of Conscience. Will not you allow others the same? Indeed, I cannot think as you do, any more than I can help honouring and loving you.

Dear Sir, will you credit me? I retain the highest Veneration and Affection for you. The sight of you moves me strangely.

strangely. My heart overflows with Gratitude. I feel, in a higher degree, all that Tenderneſs, and Yearning of Bowels, with which I am affected towards every branch of Mr. *Wefley's* Family. I cannot refrain from Tears, when I reflect, This is the Man, who at *Oxford* was more than a Father to me; this is he, whom I have there heard expound, or diſpute publicly, or preach at *St. Mary's*, with ſuch Applauſe; and O that I ſhould ever add, whom I have lately heard preach at *Epworth!* (on my Father's Tomb-Stone!)

I am quite forgot. None of the Family ever honours me with a Line! Have I been ungrateful? I appeal to Siſter *Patty*; I appeal to Mr. *Elſon*, whether I have, or no. I have been paſſionate, ſickly, a Fool; but I hope, I ſhall never be *ungrateful*.

Dear Sir, is it in my power, to ſerve, or oblige you any way? Glad I ſhould be, that you would make uſe of me. God open all our eyes, and lead us into Truth, whatever it be.

JOHN WHITELAMBS.

From the ſame, to the Rev. Mr. Charles Wefley.

Wroote, Sept. 2, 1742.

Dear Brother,

I Muſt make bold to give you that Title. I was informed, that you have entertained ſo hard an Opinion of me, as ſcarcely to hear me named with Patience. This made me fear, the Sight of me would not be agreeable. However, I have ventured to write, leſt I ſhould confirm that opinion, by a behaviour, that ſeems to ſhew Neglect and Ingratitude.

It is probably not in my power, to alter your Sentiments of me. However, there is a Day, which you and I expect, when it will appear, that *J. Whitelamb* was never either ungrateful, or vicious; though, by the Heat of youthful Blood,

and

and want of Experience in the World, he has been betrayed into very great Follies.

I had the happiness and honour (for indeed I account it both) of seeing, and conversing with my Brother *John*, when he was last over. He behaved to me truly like himself. I found in him, what I have always experienced heretofore, the Gentleman, the Friend, the Brother, the Christian.

Dear Sir, command me any thing, whereby I can shew my Regard to you, or the Family; provided Conscience be not concerned. Alas! that I should be forced to distinguish Mr. *Wesley*, from the Preacher! My Brother *John* demanded my Pulpit. By the authority of a Tutor, and one to whom I have so great Obligations, he has the disposal of whatever is mine. However, I find, by the Outcry it caused, that it gives very great Offence. I know not what measures may be taken against me, this Triennial Visitation; nor am I so solicitous about it, as I am uneasy, that the Interest of Religion, and the Public Peace, should, in the least, suffer by my means.

For, to be frank, I cannot but look upon your Doctrines, as of ill Consequence. Consequence, I say; for, take them nakedly, in themselves, and nothing seems more innocent, nay, good, and holy. Suppose we grant, that in You, and the rest of the Leaders, who are Men of Sense and Discernment, what is called the Seal and Testimony of the Spirit, is something real: yet I have great Reason to think, that, in the generality of your Followers, it is merely the effect of a Heated Fancy.*

So much for Dispute; and I beg, you will forgive me it. O that we could so have met, as that there should have been no Contention, but in loving one another!

I promised my Tutor, to write to him. Since then I have had a dangerous Illness. I am scarce well recovered; and, besides, it has left behind such a drowsy disposition, as I have not yet had resolution to conquer. I hope to fulfil my Promise

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shortly.

* No wonder, he should think so. For, at that time, and for some years after, he did not believe the Christian Revelation.

shortly. I have endeavoured to lay myself quite open to Truth; and this (with shame I ought to say it) has cost me some Pains. I doubt not, but I shall receive Satisfaction from him. My Dear Mother *Wyley*, and poor Sister *Ketty*, are gone. God of the Spirits of all Flesh grant us all to meet in a happy Eternity!

Dear Brother, are you in earnest, in what you teach? I cannot persuade any of my Friends, that you are. If you be, give me your Prayers; if not, do not, as you have formerly done, ridicule me, for being too religious. You little thought, when you laughed at me, for being shocked at your gay Discourse, that you yourself should come to maintain the very Notions, which I had then. I am

Your obliged, and most affectionate Brother,

JOHN WHITELAMB.

P O E T R Y.

THE LUCID INTERVAL.

*By Mrs. Wright.**

WEAR Pleasure, Stella, on thy face,
Nor check the rising joy:
Nor canst thou, since the heart displays
Its transport through the eye.

Those dearly-welcome hours of Rest,
This pleasing truce from Care,
Removes the mountain from thy breast,
Thou hast not learnt to bear.

Thought

* Mrs. Mother's Tenth or Eleventh Child. She had Nineteen.

Though distant far from what I love,
 My blooming Hopes are cross'd,
 Yet free as air my Thoughts may rove
 In silent Rapture lost!

Then, Stella, prize thy present Ease,
 This Interval of Woe :
 Since other Moments blest as these
 Thy Life may never know.

Snatch the fleet Pleasures e're they part ;
 To-morrow (shouldst thou say)
 Though Pain may rend this tortur'd Heart,
 I smile and live To-day !

A MOTHER'S ADDRESS TO HER DYING INFANT,

By the same.

TENDER Softness! Infant mild!
 Perfect, sweetest, loveliest Child!
 Transcendent Lustre! beautiful Clay!
 Smiling Wonder of a Day!
 E're the last convulsive start
 Rends thy unresisting heart,
 E're the long-enduring swoon
 Weigh thy precious eye-lids down;
 Ah, regard a Mother's Moan;
 Anguish deeper than thy own!

Fairest Eyes, whose dawning Light
 Late with Rapture blest my Sight,
 E're your Orbs extinguish'd be,
 Bend their trembling Beams on me!

Drooping

Drooping Sweetness! verdant Flow'r!
 Blooming, withering in an hour!
 E're thy gentle Breast sustains
 Latest, fiercest, mortal Pains,
 Hear a Suppliant! Let me be
 Partner in thy Destiny!

AN EPITAPH ON HERSELF.

By the same.

DESTIN'D, while living, to sustain
 An equal share of Grief and Pain;
 All various Ills of Human Race
 Within this Breast had once a Place.
 Without Complaint, she learn'd to bear
 A living Death, a long Despair;
 Till hard oppress'd, by adverse Fate
 O'ercharg'd, she sunk beneath its weight,
 And to this peaceful Tomb retir'd,
 So much esteem'd, so long desir'd!
 The painful, mortal Conflict's o'er:
 A broken Heart can bleed no more!

THE RESIGNATION,

By the same.

GREAT Pow'r! at whose Almighty hand
 Vengeance and Comfort ever wait;
 Starting to Earth, at thy Command
 To execute thy Love or Hate,

Thy

Thy Indignation knits thy Brow
On those, who dare to Sin give way;
But who so perfect, Lord, below,
As never from thy Word to stray?

But when thy mighty Laws we break,
And after do our Guilt deplore;
Thou dost the Word of Comfort speak,
And treasure up our crimes no more.

O Thou, thy mighty Grace display,
And thy offending Servant spare;
With Pain my Body wastes away,
My weaken'd Limbs with constant Care.

Grief has my blood and spirits drunk,
My Tears do like the night-dew fall:
My Cheeks are faded, Eyes are sunk,
And all my Draughts are dash'd with Gall.

Thou canst the heavy Hand withdraw,
That bends me downward to the Grave;
One healing Touch my Pain can awe,
And thy declining Servant save.

But if thy Justice has decreed,
I still must languish out my Days;
Support me in the Time of Need,
Patient to bear the slow Decays.

Lo! to thy dreadful Will I bow,
Thy Visitations still to prove;
Thy Judgments do thy Mercy shew,
Since, Lord, Thou chast'nest in thy Love.

To

TO THE MEMORY OF HER SISTER.

By the same.

IF happy Spirits are allow'd to know,
 And hover round what once they lov'd below,
Maria, gentlest Excellence, attend
 To one who glories to have call'd thee Friend !
 Remote in Merit, though ally'd in Blood,
 Though worthless I, and thou divinely good ;
 Accept, dear Shade, from me these artless Lays,
 Who never durst unjustly blame or praise.

With Business and Devotion never cloy'd,
 No Moment of thy Life pass'd unemploy'd :
 Well-natur'd Mirth mature Discretion join'd,
 Constant Attendants on the virtuous Mind :
 Ah me ! that Heav'n has from this Bosom torn
 The dearest Friend, whom I must ever mourn,
 E'er *Stella* could discharge the smallest part
 Of what she ow'd to such immense desert.

Pleasing thy Face and Form, tho' Heaven confin'd
 To scanty limits thy extensive Mind :
 Witness the taintless Lustre of thy Skin,
 Bright emblem of the brighter Soul within ;
 That Soul, which, easy, unaffected, mild,
 Thro' jetty Eyes with chearful Sweetness smil'd.

To soundest Prudence, Life's unerring Guide,
 To Love sincere, Religion void of Pride ;
 To Friendship, perfect in a Female Mind,
 Which I can never hope again to find ;
 To Mirth, the Balm of Care, from Lightness free,
 To steadfast Truth, unwearied Industry,
 To every Charm, and Grace, compriz'd in You,
 Sister, and Friend, a long and last Adieu !

THE UNIVERSAL LOVE OF CHRIST.

LET earth and heaven agree,
 Angels and men be join'd,
 To celebrate with me
 The Saviour of Mankind,
 T'adore the all-atoning Lamb,
 And blest the sound of Jesu's Name.

Jesus, transporting sound!
 The Joy of earth and heaven!
 No other Help is found,
 No other Name is giv'n
 By which we can Salvation have;
 But Jesus came the world to save.

Jesus, harmonious Name!
 It charms the hosts above!
 They evermore proclaim,
 And wonder at his Love!
 'Tis all their Happiness to gaze,
 'Tis heaven to see our Jesu's face.

His name ~~The~~ The Sinner hears,
 And is from Sin set free;
 'Tis Music in his ears,
 'Tis Life, and Victory;
 New songs do now his lips employ,
 And dances his glad heart for joy.

Stung by the scorpion Sin,
 My poor expiring soul
 The balmy Sound drinks in,
 And is at once made whole:
 See there my Lord upon the tree!
 I hear, I feel He dy'd for me!

For me and All Mankind
 The Lamb of God was slain;
 My Lamb his life resign'd
 For every soul of man;
 Loving to All, He None pass by,
 He would not have One Sinner die.

O unexampled Love!
 O All-redeeming Grace!
 How freely didst Thou move
 To save a Fallen Race!
 What shall I do to make it known,
 What Thou for All Mankind hast done!

For this alone I breathe,
 To spread the Gospel-sound;
 Glad Tidings of thy Death
 To All the Nations round;
 Who All may feel thy Blood apply'd,
 Since All are freely justify'd.

O for a Trumpet-voice
 On All the World to call,
 To bid their hearts rejoice
 In Him who dy'd for All!
 For All my Lord was crucify'd,
 For All, for All my Saviour dy'd.

To serve thy blessed Will,
 Thy dying Love to praise,
 Thy Counsel to fulfil,
 And minister thy Grace,
 Freely what I receive to give,
 The life of Heaven on Earth I live.

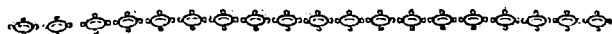




T H E

Arminian Magazine,

For M A Y 1778.



The Examination of TILLENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONTINUED from p. 165.]

Mr. Know-little. **T**HEN you will allow the Ministry of the Word to be of no use at all in the Church of God?

Tilenus Carnalis. One function it hath, and no more, according to the Synod's Doctrine: it serves for a sign, to represent *outwardly*, what the Spirit works *inwardly*, as well in the will, as in the understanding: but because it is like raising of the dead, and the creation of the world, it requires an *omnipotent* and *irresistible* operation; therefore the Scripture, though it represents and urges conversion so many sundry ways (as by way of command, exhortation, promise and threa-

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tening) yet, to speak congruously to our principles, it can imply and signify it, but as a *work of God's*, not as a *duty of our's*; and then why should we trouble ourselves about it, any more than *Adam* troubled himself about the creation of *Eve*, or *Lazarus* about his own Resurrection; especially, seeing we must believe it is not in our power to help it forward; and that God, in pursuance of his own *Decrees*, will *infallibly* perform it, though we be cast into as deep a sleep (of security) as *Adam* was, or lie sinking in the grave of our corruptions, as did *Lazarus*.

Dr. *Dubious*. Do you then think the use of the Ministry a thing indifferent, and purpose to decline it?

Tilenus Carnalis. Seeing the most the Word can do, is to make us *moral* men, if yet it can do that, and the Spirit is no more bound to wait upon the preaching thereof, than to be at our command; and seeing when *he* does come, *he* needs none of those *auxiliary* forces to achieve his *irresistible* conquest over our rebellions; and yet God hath been pleased so to order the matter, that although the Word cannot really promote our spiritual good, yet the receiving it in vain will aggravate our condemnation; I think it prudent to avoid the certain danger, since no good can accrue by it.

Mr. *Narrow-grace*. If you be of that mind, we must leave you to the mercy of God, and the use of your own prayers.

Tilenus Carnalis. Alas, Sir, you are as much out of the story now as ever; for the *Grace* of Prayer (without which the duty will be a vain oblation, if not abominable) must be derived from the same supernatural fountain; and we cannot *pump* it up ourselves: it comes freely; and when it comes, it is so impetuous, that it is impossible to resist it. And since you see me altogether silent to this office, you may conclude that this *silence begins in heaven*, and that God will not have me pray, in that he denies me his grace to that effect. But, Sir, you do well to take your leave of me; for it is evident, that God hath not employed you, as intending my amendment by
your

your ministry; since I find your doctrine more apt to furnish a *cushion* for the secure and careless, or a halter for the doubtful and despairing, than any sacred *Amulet* against the charms and poison of impiety. And yet because when the wheel is once in motion, a little strength will be sufficient to continue it, and the fire is easily blown up after it is once kindled; therefore you may please to make your third experiment upon *Tilenus Tepidus*. And I am afraid you can produce no argument to quicken his remissness, into a more thorough *pace* of devotion, which the dextrous use of that buckler (the Synod's Doctrine) will not be able to put by. Let us hear therefore how you will urge him to a further progress in Piety.

Mr. *Efficax*. Do but reflect upon *Peter's* redoubled exhortation, 2 Pet. i. 4. He supposeth that they had *escaped the corruption that is in the world through lust*. And besides this, saith he, *giving all diligence, add to your faith virtue, &c. and give diligence to make your calling and election sure.*

Tilenus Tepidus. If St. *Peter* had understood our *calling* and *election* in the same sense you understand them, his exhortation had been to little purpose: for it is as sure already, as the Wisdom, Truth, and Power of God, or the Blood of Christ, or the seals of the Divine Decrees can make it. *The foundation of God standeth sure, having this seal, The Lord knoweth them that are his,* 2 Tim. ii. 19. It were arrogance to go about to lay any other foundation; and a folly to imagine we are able to fortify it by our endeavours.

Mr. *Simulans*. But, Sir, we should make a conscience of the duty, though there were no other necessity of it, but because it is the will of Almighty God.

Tilenus Tepidus. I perceive, Sir, you have forgotten your own distinction. You told us, God hath a *two-fold will*; an *outward revealed will*, and an *inward secret will*. His outward will is signified by his commands; but, saith *Piscator*, they are not properly God's will, for sometimes he *nills* the fulfilling of them: as for example, he commanded *Abraham*

to offer up *Isaac*, yet he *willed* the execution of it: but his *secret will* is the will of his good pleasure, which he hath therefore decreed shall ever come to pass. Whereupon one of your Divines concludes, there is a kind of holy *Simulation* in God. Now, whereas you urge me, to *give all diligence*, that I may grow in grace; if this were the will of God's *benign-placiture*, he would impel me indeclinably to effect it; but if it be only his *outward will*, and improperly so called, *he* having by an *irrevocable Decree predetermined* my not doing of it, though it be outwardly commanded; then my not doing his *outward will*, is the performance of his *secret will*; and *this* being his *proper will*, wherein consists his *good pleasure*, my compliance *therewith* must needs be the more acceptable; especially since to *this* he affords me his providential concurrence, which he denies me towards the accomplishment of the *other*.

Mr. *Know-little*. We are taught, that there are degrees of glory. *One glory of the sun, another of the moon, and another of the stars*; and so there shall be in heaven, 1 Cor. xv. Now grant you are secure as to the *estate* of glory; yet you should be earnest in your endeavours to capacitate yourself for the highest degrees of it.

Titenus Tepidus. But is not every beam of glory, and spark of joy, apportioned and predetermined for all the *Elect*?

Dr. *Absolute*. It is true, all the degrees of joy and glory are irreversibly decreed to all the *Elect*; but yet through your remissness, specially if that betrays you to any *wasting* sin, you may damp your hopes, and lose the sense and comfortable apprehension thereof.

Titenus Tepidus. But still, he that firmly believes, the things concerning his everlasting happiness, are established by the *irresistible* power of an *irrespective* Decree, may cast away all care, and repose himself with confidence under the wings of that security.

Dr. *Absolute*. But the *Synod* declares, That the faithful must watch and pray lest they fall into temptations; and that when they

they grow remiss, quit their guard, and neglect their duty, they are many times surprized of the flesh and the world, and carried captive into heinous sins : whereby they grieve the Holy Spirit, and incur the guilt of death.

Tilenus Tepidus. Such bugbears never trouble me. I am taught by the Synod to believe, *that all the sins in the world shall never be able to separate an Elect person from the love of God,* but rather make for his greater advantage.

Mr. Indefatigable. But suppose by your sins you should provoke God so far, that he should cut you off, as our Saviour threatens the Jews ; *Ye shall die in your sins.* And Ezek. xviii. 24. *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned : in his trespasss that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

Tilenus Tepidus. I did not expect such a supposition, from you of all men living : for to speak properly, God is never angry but with *the Reprobates*, and I know it is your avowed opinion, that the *Elect* can neither fall *finally*, nor *totally*. They distinguish therefore righteousness into that which is *inherent*, and that which is *imputed*. And they confess, the *Elect* may forsake his *inherent* righteousness, and fall into most foul and horrid sins, but yet he doth not fall from his *imputed* righteousness, the righteousness of Christ. They do also distinguish between *death temporal*, and *death eternal* ; affirming, that the sins of the *Elect*, though never so many or heinous, do not incur the guilt of *eternal death*, but only *temporal*, which is never inflicted upon them, neither as a curse, nor before their restitution : for if you ask them what doom *David* had lain under if death had surprized him in his *murder* and *adultery*, they will tell you roundly, it was impossible, *he* should die without repentance.

Dr. Dubious. *David's* case was extraordinary, and a special reason is given by the Synod, why he could not die before repentance

penitance, *viz.* because after his sin he was to beget a son, of whom the *Messias* should descend.

Tilenus Tepidus. I conceive, that ground is too loose to bear the superstructure you would raise upon it; for they are not all saints in our Saviour's *Genealogy*, neither did *David's* sin bereave him of the faculty of generation. The son of *Jeffe* might have propagated a *stem* for the *Messias* to branch out of, and yet have died in his sin afterwards; the impossibility therefore of his dying without repentance, is grounded upon a more solid foundation, *viz.* the *eternal Decree* of God. That immutable love prompts him infallibly to confer the grace of repentance upon the Elect first or last, how great and how many sins soever they run into. And if men had the wit to improve this most comfortable doctrine, the advantage of it would be unspeakable. Men beat their brains, and exhaust their treasure, to find out and extract *Paracelsus's Elixir* to preserve them in life and health to perpetuity. But here is the only infallible medicine, ten thousand times more sovereign than *Meda's* charms, that are said to have restored *Jason's* father to his youth. Here is a *moral* antidote against Death, easy to be made and pleasant to be taken; a receipt to make us shot-free, sword and pistol proof; the ingredients are not many, nor chargeable, nor hard to be attained. Let a man get a firm persuasion that he is elected, (which the *Synodists* say, every one is bound to believe) then let him be sure to espouse some beloved lust, and keep it very warm in his bosom, being careful (as he hath free-will to evil) not to cast it off by repentance, and he may venture himself securely in the midst of the greatest perils. Let such Elect persons take up arms against their lawful Governors, and they shall hew down thousands of their enemies before them, and none of them shall fall in the attempt, (for they cannot die in sin) unless some few, whose cowardice, doth melt their hearts into an unseasonable repentance, while they are in pursuit of their design.

Mr,

Mr. *Impertinent*. But, Mr. *Tepidus*, to grant you that the *Elect* can never fall from grace, yet certainly we are bound to be rich in good works, out of gratitude, that God may have the more glory.

Tilenus Tepidus. I need not tell you it will be all our business to glorify God in Heaven; and so we may adjourn that work till we come thither; for our *Divines* hold, that sin is as much a means for the setting forth of God's glory as virtue is, and that God decreed to bring it into the world to that purpose; and if it be the riches of his grace that we should glorify, how can we glorify that better than by an absolute resignation of ourselves up to it, (in despite of sin) and a confident dependence upon the free pardon thereof? And doubtless, if God would really have me shew my gratitude in any other way of service, he would irresistibly press me to it; for *whatsoever the Lord pleases, that he thus effecteth*, *Psal.* cxxxv. 6. And therefore it is the resolution of *Maccovius*, (he instanceth in *David* committing murder and adultery) that if we consider the power of the regenerate, in respect of the Divine Decree, and in respect of the actual Divine Providence, and in respect of the permission of sin, then a man can never do more good than he doth, nor commit less evil than he committeth. His reason is, that otherwise the will of man might be said to act independently on the will of God. Now, if it be thus impossible to add one cubit to the stature of the new man, it will (by our Saviour's argument, *Mat.* vi. 27.) be impertinent and ridiculous to take thought about it.

Mr. *Know-little*, Mr. *Tepidus*, Mr. *Tepidus*, whatever you say, the doctrine of the *Synod* doth not overthrow the practice of Piety, for we know, the *Doctors* of that *Assembly* were very worthy godly men, and so are many that embrace their tenets.

Tilenus Tepidus. Though the Persecution and Banishment of their brethren be no great sign of godliness, yet I speak not concerning the persons that hold such opinions, but of the nature and tendency of the doctrine, as is now evident from this three-fold experiment already made.

But

But you have yet another part for me to act, I shall not be satisfied, till that is over. Another main end of the *office ministerial* is to comfort the *afflicted and doubtful*; and I am persuaded, this is rendered ineffectual by the *doctrine* of the *Synod*, as well as the other before mentioned; for proof whereof I desire now to exhibit my complaints and grievances under the person of *Tilenus Tentatus*.

Dr. Confidence. Let us hear what they are.

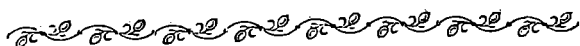
Tilenus Tentatus. Time was when I walked comfortably before God, feeling such spiritual consolation flowing into my soul, as put me in mind of the *hidden manna*, mentioned *Rev. ii. 17*, and made me cry out in a holy extacy, *It is good for me to be here!* But now I feel the tide is turned, my wine mixed with water, my joys turned into bitterness. I apprehend the terrors of the Divine vengeance set in array against me, the curses of the Law thundering out my sentence of condemnation, and the mouth of Hell gaping wide to swallow me up. These apprehensions are my constant attendants: they lie down and rise up with me, and pursue me so incessantly, that I am become a burden to myself.

Dr. Confidence. This is a storm raised in your bosom; through the power and subtlety of Satan: but there is refuge at hand, an immoveable rock to anchor on, that will not suffer you to be overwhelmed. Remember that *Jesus Christ is the propitiation for our sins, and hath purchased Eternal Redemption for us.* By the sacrifice of himself he hath purged our sins, and delivered us from the curse of the Law, and from the wrath to come, and satisfied the divine justice, and obtained reconciliation with the Father for us. And every one that is sensible of his misery by reason of sin, and understands what need he has of a Redeemer, and runs into the arms of Jesus Christ, and embraceth him for his Saviour, and depends upon his merits and mediation, and pays a dutiful subjection to his authority, by a true and lively faith, hath an interest in all those benefits.

Tilenus

Tilenus Tentatus. Sir, I know these are excellent *Cordials* to the soul that hath a real interest in them : but they are designed only for a very small number. For Almighty God did by an *absolute decree* elect certain particular persons to salvation, then decreed to give his Son *to die* for them, and irresistibly to work in them a saving faith to lay hold upon his Son, and actually to apply all the said benefits to themselves. Now all the promises of salvation in Christ, how universally soever propounded, being restrained only to these *Elect*, and the number of them being so *small* in proportion to the *Reprobates*, there is so much odds against me, that I have reason to be afraid, I am enlisted under the greater multitude. Were the *Reprobates*, for whom you say, Christ died not, fewer than the *Elect*, yet the sad apprehension of those eternal torments fatally linked to the end of that horrible decree, would prompt me to entertain fears and jealousies more than enough, lest I should be filed upon that chain, having no assurance to the contrary. How much more should *fearfulness and trembling surprise me*, when I consider how few the *elect* are, even among the vast multitudes of such as are called !

[To be continued.] 241



An ACCOUNT of SEBASTIAN CASTELLIO,
and MICHAEL SERVETUS.

Translated from Dr. Chandler's *History of Persecution*.

JOHN CALVIN was both in Principle and Practice, a Persecutor. So entirely was he in the persecuting Measures, that he wrote a Treatise in defence of them, maintaining the lawfulness of putting Heretics to death. And that by Heretics he meant such who differed from himself, is evident from his treatment of *Castellio* and *Servetus*.

The former, not inferior to *Calvin* himself in Learning and Piety, had the misfortune to differ from him in judgment, in the point of Absolute Predestination. This *Calvin* could not bear, and therefore treated *Castellio* in so rude and cruel a manner, as I believe his warmest friends will be ashamed to justify. In some of his writings he calls him, *Blasphemer, reviler, malicious, barking dog, full of ignorance, bestiality and impudence, Impostor, a base Corrupter of the Sacred Writings, a mocker of God, a Contemner of all Religion, an impudent fellow, a Filthy Dog, a Knave, an impious, lewd, crooked-minded Vagabond, beggarly Rogue*. At other times he calls him, *A Disciple, and Brother of Servetus, and an Heretic*. *Castellio's* Reply to all those Flowers, is worthy the Patience and Moderation of a Christian, and from his Slanderer, he appeals to the righteous judgment of God. But not content with these invectives, *Calvin* farther accused him of three Crimes, which *Castellio* particularly answers. The first was of Theft, in taking away some wood that belonged to another person, to make a fire to warm himself withal. This *Calvin* calls *curfed gain, at another's expence and damage*; whereas, in truth, the Fact was this. *Castellio* was thrown into such circumstances of Poverty by the Persecutions of *Calvin* and his Friends, that he was scarce able to maintain himself. And as he dwelt near the Banks of the *Rhine*, he used, at leisure hours, to draw out of the River, with a hook, the Wood that was brought down by the waters of it. This Wood was no private property, but every man's that could catch it. *Castellio* took it in the middle of the day, and amongst a great number of Fishermen, and several of his own Acquaintance; and was sometimes paid Money for it by the Decree of the Senate. This the charitable *Calvin* magnifies into a Theft, and publishes to the World, to paint out the Character of his Christian Brother.

But his Accusation ran farther yet; and he calls God to witnesses, that whilst he maintained *Castellio* in his house,

“ he never saw any one more proud, or perfidious, or void of

“ Hu-

“ Humanity; and it was well known he was an Impostor, of
 “ a peculiar impudence, and one that took pleasure in scoffing
 “ at Piety, and that he delighted himself in laughing at the
 “ Principles of Religion.” These Charges *Castellio* answers in
 such a manner, as was enough to put even Malice itself to
 silence. For notwithstanding *Calvin’s* Appeal to God for the
 Truth of these Things; yet he himself, and two of his principal
 Friends, who were eminent Preachers in *Savoy*, pressed
Castellio, even contrary to his inclination, to take the Charge
 of a School in *Straßburgh*; and therefore, as he says to *Calvin*,
 “ With what Conscience could you make me Master, if you
 “ knew me to be such a Person when I dwelt in your house?
 “ What sort of Men must they be, who would commit the
 “ Education of Children to such a wicked Wretch as you ap-
 “ peal to God you knew me to be?” But what is yet more
 to the purpose, is, that after he had been Master of that School
 three years, *Calvin* gave him a Testimonial, written and signed
 with his own Hand, as to the Integrity of his past Behaviour,
 affirming, amongst other things, That “ he had behaved him-
 “ self in such a manner, that he was, by the consent of all of
 “ them, appointed to the Pastoral Office.” And in the con-
 clusion he adds, “ Lest any one should suspect any other Rea-
 “ son why *Sebastian* went from us, we testify to all whereso-
 “ ever he may come, that he himself voluntarily left the
 “ School, and so behaved himself in it, that we adjudged him
 “ worthy this sacred Ministry.” And that he was not actually
 received into it, was *non aliqua vitæ macula*, not owing to any
 Blemish of his Life, nor to any impious Tenets that he held in
 Matters of Faith; but to this only cause, the Difference of our
 Opinions about *Solomon’s* Song, and the Article of Christ’s De-
 scent into Hell.

But how is this Testimonial, that *Castellio* had no *macula
 vitæ*, was unblameable as to his Life, reconcileable with the
 Appeal to God, that he was proud and perfidious, and void
 of Humanity, and a professed Scoffer at Religion, whilst he
 dwelt

dwelt at *Calvin's* house? If this Charge was true, how came *Calvin* and his Friends to appoint him Master of a School, and judge him worthy the sacred Ministry? Or if he was of so bad a Character once, and afterwards gave the Evidence of a sincere Repentance by an irreproachable Behaviour, what Equity or Justice, what Humanity or Honour was there in publishing to the World, Faults that had been repented of, and forsaken? *Castellio* solemnly protests, that he had never injured *Calvin*, and that the sole Reason of his Displeasure against him was, because he differed from him in Opinion. On this account he endeavoured to render him every where impious, prohibited the reading of his books; and, what is the last effort of Enmity, endeavoured to excite the Civil Magistrate against him, to put him to Death. But God was pleased to protect this good Man from the Rage of his Enemies. He died at *Basil* in peace, and received an honourable burial, the just Reward of his Piety and Learning.

But *Calvin's* Treatment of the unfortunate *Servetus* was yet more severe. His Book entitled *Refutatio Christianismi*, which he sent in MS. to *Calvin*, enraged him to that degree, that he afterwards kept no Temper or Measures with him; so that, as *Bolsce* and *Uytendogaert* relate, in a Letter written by him to his Friends *Viret* and *Farrel*, he tells them, "That if this Heretic [*Servetus*] should ever fall into his hands, he would take Care that he should lose his Life." *Servetus's* imprisonment at *Vienna*, soon gave him an Opportunity to shew his Zeal against him: for, in order to strengthen the Evidence against him, *Calvin* sent to the Magistrates of that City, the Letters and Writings which *Servetus* had sent to him at *Geneva*. This is evident from the Sentence itself against him, in which those Writings, as well as his printed Book, are expressly mentioned as containing the Proofs of his Heresy. Whether *Calvin* sent them of his own Accord, or at the Desire of the Magistrates of *Vienna*, I shall not presume to determine.

If

If of his own Accord, it was a base Officiousness, and if at the Request of those Magistrates, it was a most unaccountable Conduct in a Protestant, to send Evidence to a Popish Court, to put a Protestant to Death; especially considering that *Servetus* could not differ more from *Calvin*, than *Calvin* did from the Papists, their common Adversaries, and who certainly deserved as much to be burnt, in their judgment, as *Servetus* did in *Calvin's*.

Besides this, *Servetus* farther charges him with writing to one *William Trie* at *Lyons*, to furnish the Magistrates of that City with matter of Accusation against him. The Author of the *Bibliothèque* before-mentioned, says, this is a mere Romance dressed up by *Servetus*. I confess it doth not appear to me in so very romantic a light; at least *Calvin's* Vindication of himself from this Charge, doth not seem to be altogether sufficient. He says, "It is commonly reported, that I occasioned *Servetus* to be apprehended at *Vienn*e, on which account it is said by many, that I have acted dishonourably, in thus exposing him to the mortal Enemies of the Faith, as though I had thrown him into the Mouths of the Wolves. But I beseech you, how came I, so suddenly, into such an Intimacy with the Pope's Officers? It is very likely, truly, that we should correspond together by Letters; and that those who agree with me, just as *Belial* doth with Jesus Christ, should enter into a Plot with their mortal Enemy, as with their Companion. This silly Calumny will fall to the ground, when I shall say, in one word, That there is nothing in it." But how doth all this confute *Servetus's* Charge? For whatever Differences there might be between *Calvin* and the Papists in some things, yet why might he not write to the Papists at *Vienn*e to put *Servetus* to Death for what was equally counted Heresy by them both, and when they agreed, as the most intimate Friends and Companions, in the Lawfulness of putting Heretics to Death. What *Calvin* says of the Absurdity of an Intimacy and Conspiracy with him, their mortal Enemy, is no Absurdity at all, *Herod* and *Pontius Pilate*, though enemies, agreed in the

the Condemnation of the Son of God. Besides, it is certain, that the Magistrates of *Vienne* had *Servetus's* Manuscripts sent to them from *Geneva*, either by *Calvin*, or the Magistrates of that City: and when *Servetus* was afterwards apprehended at *Geneva*, the Magistrates there sent a Messenger to *Vienne*, for a Copy of the Process that had been there carried on against him, which that Messenger received, and actually brought back to *Geneva*. So that nothing is more evident, than that there was an Intimacy and Conspiracy between the Protestants of *Geneva* and the Papists at *Vienne*, to take away the Life of poor *Servetus*; and that though they were mortal Enemies in other Things, and as far different from one another as Christ and *Belial*, yet that they agreed harmoniously in the Doctrine and Practice of Persecution, and were one in the Design and Endeavour of murdering this unhappy Physician. And tho' *Calvin* is pleased magisterially to deny his having any Communication by Letters with the Papists at *Vienne*, yet I think his Denial far from sufficient to remove the Suspicion. He himself expressly says, that many persons blamed him for not acting honourably in that affair; and the Accusation was supported by *Servetus's* Complaint, and by what is a much stronger Evidence, by the original Papers and Letters which *Servetus* had sent to *Calvin*, which were actually produced by the Judges at *Vienne*, and recited in the Sentence as part of the foundation of his Condemnation. And as *Calvin* himself never, as I can find, hath attempted to clear up these strong Circumstances, though he owed it to himself and his Friends, I think he cannot well be excused from practising the Death of *Servetus* at *Vienne*, and lending his Assistance to the bloody Papists at that Place, the more effectually to procure his Condemnation.

But he had the good Fortune to make his Escape from Imprisonment, and was, *June 17, 1553*, condemned for Contumacy, and burnt in Effigy by order of his Judges, having himself got safe to *Geneva*. But he had not been long in this City, before *Calvin* spirited up one *Nicholas de la Fountain*, one of his

his Pupils, to make Information against him, wisely avoiding it himself, because, according to the Law of *Geneva*, the Accuser must submit to Imprisonment with the Party he accuses, till the Crime appears to have a solid Foundation and Proof. Upon this information *Servetus* was apprehended and imprisoned. *Calvin* ingenuously owns, * That this whole Affair was carried on at his Instance and Advice; and that, in order to bring *Servetus* to Reason, he himself found out the Party to accuse him, and begin the Process against him. And therefore, though, as the fore mentioned Author of the *Bibliothèque pour Jan. &c. 1729*, observes, the Action after its Commencement was carried on according to the Course of Law; yet, as *Calvin* accused him for Heresy, got him imprisoned, and began the criminal Process against him, he is answerable for all the Consequences of his Trial, and was in Reality the first and principal Author of his Death, especially as the penal Laws against Heretics seem at that time to have been in force at *Geneva*, so that *Servetus* could not escape the Fire upon his Conviction of *Heresy*.

When he was in Goal, he was treated with the same Rigor as if he had been detained in one of the Prisons of the Inquisition. He was stripped of all Means of procuring himself the Conveniencies and Supplies he needed in his Confinement. They took from him ninety-seven pieces of gold, a gold chain worth twenty crowns, six gold rings, and at last put him into a deep dungeon, where he was almost eaten up with vermin. All this Cruelty was practised upon a Protestant, in the Protestant City of *Geneva*. Besides this, he could never get a Professor or Advocate to assist him, or help him in pleading his Cause, though he requested it, as being a Stranger, and ignorant of the Laws and Customs of the Country. *Calvin*, at the Request of the Judges, drew up certain Propositions out of

Servetus's

* Unus ex Syndicis, me autore, in carcerem duci jussit. Epist. ad Sultzer. Quum cognitus fuisset, retinendum putavi. Nicolaus meus ad capitale judicium ipsum vocavit. Epist. ad Farel.

Servetus's Books, representing them as blasphemous, full of Errors, and profane Reveries, all repugnant to the Word of God, and to the common Consent of the whole Church; and indeed appears to have been acquainted with, and consulted in the whole Process, and to have used all his Arts and Endeavours to prevent his coming off with Impunity.

It is but a poor and mean Excuse that *Calvin* makes for himself in this respect, when he says, "As to the Fact, I will not deny, but that it was at my Prosecution he was imprisoned—but that after he was convicted of his Heresies, I made no Instances for his being put to Death." But what need of Instances? He had already accused him, got him imprisoned, prosecuted in a criminal Court for the capital Crime of Heresy, and actually drew up forty Articles against him for Heresy, Blasphemy, and false Doctrine. When he was convicted of these Crimes, the Law could not but take its Course, and his being burnt to Death was the necessary Consequence of his Conviction. What Occasion was there then for *Calvin* to press his Execution, when the Laws themselves had adjudged him to the Flames?

But even this Excuse, poor as it is, is not sincerely and honestly made. For *Calvin* was resolved to use all his Interest to destroy him. In his Letter to *Farrel* he expressly says, † "I hope, at least, they will condemn him to Death, but not to the terrible one of being burnt." And in another to *Sultzer*, ‡ "Since the Papists, in order to vindicate their Superstitions, cruelly shed innocent Blood, it is a Shame that Christian Magistrates should have no Courage at all in the Defence of cer-
"tain

† Spero capitale saltem fore Judicium: pœnæ vero atro citatem remitti cupis. Epist. ad Farrel. Cras ad supplicium ducetur. Genus mortis conati sumus mutare, sed frustra. Altera Epist. ad Farrel.

‡ Quum tam acres sunt & animosi superstitionum suarum vindices Papistæ, ut atrociter sevant ad sudendum innoxium sanguinem, pudeat Christianos Magistratus in tuenda certa veritate nihil prorsus habere animi. — Tantum unius rei te admonitum volo, Quæstorem Urbis—in hac causa recto esse animo, ut saltem exitum quem optamus non fugiat.

"tain Truth.—However, I will certify you of one Thing, " that the City Treasurer is rightly determined, that he shall " not escape that End which we wish him." And in another to the Church at *Frankfort*, || " The Author [*Servetus*] is " put in Gaol by our Magistrates, and I hope he'll shortly suf- " fer the Punishment he deserves." There was but one way possible for him to escape, and that was by bringing his Cause from the criminal Court, where he was prosecuted, before the Council of the Two Hundred. And this *Calvin* vigorously opposed, and reflected on the Syndic himself for endeavouring it. He says, that he pretended Illness for three days, and then came into Court to save that Wretch [*Servetus*] from Punishment, and was not ashamed to demand, that the Cognizance of the Affair should be referred to the Two Hundred. However, he was unanimously condemned. Now, what great Difference is there between a Prosecutor's endeavouring to prevent the only Method, by which a Criminal can be saved, and his actually pressing for his being put to Death? *Calvin* actually did the former, and yet would fain persuade us he had no hand in the latter. It is much of a piece with this, his desiring that the Rigor of *Servetus's* Death might be mitigated; for as the Laws against Heretics were in force at *Geneva*, the Tribunal that judged *Servetus*, could not, after his Conviction of Heresy, absolve him from Death, nor change the Manner of it, as *Calvin* says he would have had it; and therefore his desiring that the Rigor of it might be abated, looks too much like the practice of the Inquisitors, who when they deliver over an Heretic to the secular Arm, beseech it so to moderate the Rigor of the Sentence, as not to endanger Life or Limb. He was accordingly burnt alive on Oct. 27. 1553.

VOL. I.

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The

|| Auctor ipse tenetur in carcere a Magistratu nostro, & propediem, ut speror, daturus est poenam.

The LIFE of MARTIN LUTHER.

Written originally in German, by John Daniel Heermannschmid.

[CONTINUED from p. 175.]

C H A P. VIII.

What followed his Appearance at Worms.

1. **W**E have hitherto observed in *Luther* the manifest marks of that excellent Treasure, which God had laid up in his soul, under that multiplicity of great and various Afflictions. But hereafter he will appear somewhat different, as the State of Outward Things was so much changed. Sometimes he, as it were, sunk in the waves; sometimes he rose, and appeared again such as he really was. Both in his Writings and Actions, sometimes, his unassisted Sincerity and genuine Piety appear: sometimes, he is so hurried away by his Passions, that one would scarce know him to be the same person.

2. That we may form a Judgment both of Truth and Love, concerning the Transactions of the following years, it should be observed, That there were two things which *Luther* frequently bemoaned himself for, namely, Proneness to Anger, and too great an Inclination to Jest and Satyre in his Writings. The latter may in some measure be excused, by the Custom of the Age in which he lived. But nevertheless, according to his wonted Candor and Simplicity, he always acknowledged it as a Fault.

3. He remained in Confinement nine months. During this time, he had great desires of dropping all Controversy, and employing himself wholly in the quiet and peaceful Study of the Holy Scriptures. Accordingly, he now closely applied to the translating the Psalms and the Books of the New Testament.

ment. Yet he was constrained to write some Controversial Tracts, and that with more Plainness of speech than ever; calling utterly away all Fear of Man, and trusting in God alone. For when the Emperor as well as the Pope had openly declared against him, so that his Life was in continual danger, he no longer regarded any man under heaven, but placed all his Confidence in God.

4. The Castle was also to him a School of the Cross, in which his body was visited with Pain and Sickness, and his mind with many temptations of Satan, sometimes even visibly appearing. In the mean time, he now and then went privately to see his friends at *Würtemberg*, and sometimes was permitted to take the air on horseback, attended by a trusty servant.

5. The Temper he was now in, may be easily discerned, from one or two of his Letters to *Melancthon*. “Do not you pray, that this Confinement may be for the glory of God? “How to avoid it, I knew not. Here I sit all the day long, “contemplating the miserable State of the Church, and the “abominable Reign of Antichrist: and detesting my own “hardness of heart, that I am not all dissolved into tears.” In another, he says, “As it was never my own will to preach, “so I have great peace now I am excluded from it. And yet “for the glory of God, and the confirming myself and my “brethren, I had rather broil upon burning coals, than “thus to dream away my time alone, and scarce half alive. “But who knows what end Christ may have in this? We “have often talked of Faith: now let us make the Trial of it. “If I perish, the Gospel will not perish: in which you succeed, as *Elisha* to *Elijah*. And may the Lord Jesus give “you a double portion of his Spirit. I am ready to go, wherever He pleases, whether to you, or elsewhere. I know “nothing at all of my return. You know in whose power it “lies.”

To another he writes, “If I am called to preach at another place, it is the same thing, since Christ is every where. “But I do not desire either the Pulpit or the Chair: nor
 „ will

" will I use either, unless I am strongly called. I know he
 " is not of God, who is forward to teach. Hitherto I have
 " always shunned it; and I always shall. Let none imagine,
 " that my mind is changed."

6. In his absence, many Romish Abuses were abolished at *Wurtemberg*. This emboldened some to go further still, who were for abolishing all at once. The chief of these was *Carelshedius*. But these doing all things with heat and fierceness, and upon pretence of being led by the Spirit, quite neglecting the written Word, great Dissentions arose; to put an end to which, *Luther* was earnestly pressed to come to *Wurtemberg*.

7. Being an outlawed and excommunicated person, he could not go without manifest hazard of his life. Nevertheless, he determined to do it in God's name, leaving the event to Him. He was grieved, that the ancient Calumny of his Adversaries should now be confirmed by these disturbances, as if his doctrine had a natural tendency to create tumults and confusion. And it gave him much concern, that the Scripture, which he had with so much labour and danger dragged out of obscurity, should again be despised, and laid aside, by men who pretended to be taught of God.

8. But that it might appear, he put not his trust in man, he first wrote to the Elector in those terms. " I write to your
 " Highness, that you may know I go to *Wurtemberg*, under a
 " far more powerful protection than yours. I desire not you
 " to protect me. God without the help of Man will take care
 " of his own Cause. Because your Highness is weak in faith,
 " I cannot have you for my Defender. And whereas you
 " would know, ' What you should do, and say you have not
 " done enough,' I say you have nothing to do, and that you
 " have already done too much. God will not suffer that either
 " your Highness or I should defend his Cause by force. If you
 " believe this, you will be safe. If you do not believe, I do,
 " and leave you to the pain of your unbelief."

9. Yet

9. Yet he was exceeding cautious in judging even of those who were the authors of these Commotions. Accordingly he warns *Philip Melancthon*, not to pass a hasty judgment, but to try the Spirits, whether they were of God. But he feared the Revelations they spoke of were not from God, "because, said he, I have always observed that God first visits those souls with deep trials and temptations, to whom he manifests himself in a more especial manner: whereas those persons have had no inward conflicts at all, but have talked of all joy and peace from the beginning."

10. He came to *Würtemberg* on the 7th of March, in the year 1522. The same day those disturbers partly left the city, partly were brought to a sound mind; so that all those Commotions ceased at once, and Peace and Brotherly Love were restored.

11. Meanwhile the Pope vehemently insisted upon the execution of the Imperial Edict against him. For which purpose *Adrian VI.* sent his Nuncio with a severe Brief to the States of the Empire assembled at *Nuremberg*. But notwithstanding this, they decreed in the year 1523, both that the Edict of *Worms* should be repealed, and that a Council should be held in *Germany*, as soon as possible.

12. *Luther* was now chiefly employed in perfecting and publishing his translation of the Bible. He first printed the Gospel of *St. Matthew*; next that of *St. Mark*, and then the Epistle to the *Romans*. The same year he finished his version of the New Testament, and went as far as *Leviticus* in the Old.

13. In the year 1524, April 18, the Emperor published a fresh Edict against *Luther* and his Doctrine. This *Luther* printed, together with the Edict of *Worms*, with a preface, shewing, that they contradicted each other. On the 24th of *October*, he laid aside his Monastic habit, and took one fit for a Preacher of the Gospel.

14. The next year broke out that unhappy controversy concerning the Lord's Supper, with *Zuinglius* and *Decolampadius*,

And

And about the same time was the sedition of the Rustics in *Saxonia*, and several other countries. At first *Luther* wrote mildly to those Rioters; but when they persisted in their mutiny and rebellion, he exhorted the Magistrates of those Parts, not to bear the Sword in vain, and wrote to *Antwerp*, and several other places, warning all against those impostors.

15. This year he performed his first Ordination at *Wurtemberg*; and first administered the Lord's Supper in the vulgar Tongue. On the 13th of *June*, being 42 years of age, he was espoused to *Catherine à Bora*, a Maid of a noble family, formerly a Nun, and on the 27th the Marriage was celebrated. Thus he confirmed by his own example what he had so often taught, that Marriage is honourable in all men. Yet the year before he appeared to have no thought of this. For writing to a friend, he says, "As to what *Argula* says of my marrying, " thank him in my name, and tell him, I am in the hand of " God, whose heart he may change at any hour or moment. " Yet in the mind in which I have been hitherto, and am now, " I shall not take a wife. Not that I am a flock or a stone, " but my mind is averse from marriage, as I expect Death " every day. I do not set God a time, nor trust in my own " heart. But I hope I shall not stay here long."

16. In this year began his Controversy with *Erasmus*, concerning Free-Will. The next, he wrote a submissive letter to King *Henry VIII.* asking Pardon for the book he had published against him. But King *Henry* knew not how to pardon.

17. In the year 1527 he was under heavy Temptations both of Soul and Body. These often drew from him deep Complaints: " I was unworthy, said he, to pour out my blood for " Christ, as many of my Brethren have done. But this honour was denied even to the beloved Disciple; although he " wrote a much worse book against the Papacy, than I was " ever able to write." And when his Strength failed, he cried out, " O Lord, thou knowest how willingly I would have shed " my Blood for thy Word. But perhaps I am not worthy. " Thy

“ Thy will be done. If it is thy will, I die : only let me glorify thy Name by Death or by Life. If it were possible, I should even wish to live still, for thy Elect’s sake. But if the hour is come, thou art the Lord of Life and Death.”

About the same time he wrote to a Friend thus : “ I will bear the indignation of the Lord, because I have sinned against him. The Pope and the Emperor, Princes, Bishops, and the whole World hate and persecute me. But this is not enough, unless my Brethren also torment me : while my Sins, and the Devil and his Angels, incessantly rage against me. And what is it that can comfort me, if Christ also forsake me, for whose sake I am hated of all ? But he will not cast off for ever the chief of Sinners : for I know I am the vilest of all Mankind. Therefore let me not be impatient under his Rod. Blessed be his holy, acceptable, perfect Will !”

18. The Plague being at *Wurtemberg* this year, the University was transferred to *Jena*. But *Luther* would not remove, not even when some in his House had taken the infection : yet he blamed not those who did remove, unless it implied the neglect of some office or trust, either relating to the Church, or the City, or State, or their own Family. In the meantime, to the Students who remained, he expounded the Epistles of *St. John*. Immediately after, he set on foot an Ecclesiastical Visitation throughout the Electorate ; which was then begun by the command of the Elector, and finished the next year.

19. He begins his Instruction to the Visitors in this manner : “ I observe this Defect in our Doctrine, that some, although they preach of the Faith whereby we must be justified, yet do not sufficiently shew, how we are to obtain Faith. And almost all omit one part of the Christian Doctrine, without which no man can understand what Faith is. For Christ, *Luke xxiv.* commands to preach Repentance and Remission of Sins. But many now preach only of the Remission of Sins, saying nothing, or however but little, of Repentance ; whereas notwithstanding, without Repentance there can be

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“ no Remission of Sins. Nor can Remission of Sins be understood without Repentance. But if Remission of Sins be taught without Repentance, the consequence will be, that the people will believe, that they may obtain Remission of Sins without Repentance and Contrition, and thereby will be led into Carnal Security; which Error is worse than all that have been hitherto; and it is altogether to be feared, that (as Christ saith) the last state of these men will be worse than the first.”

20. In the year 1528, the Cities of *Brunswick* and *Hamburg* embraced the Doctrine of *Luther*, reformed according to his Plan, and received Ministers from him. The Citizens of *Nuremberg* also began to think favourably of him, as did the Marquis of *Brandenburg*, and some others.

About this time, the Antinomian Doctrine appeared, which was soon attended with dreadful Consequences. This *Luther* strenuously opposed: “ Let us explode, says he, the Antinomians, who reject all preaching of the Law, and would bring men to repent by preaching the Gospel. This indeed is true, that men ought to be comforted. But what men? Those who faint with hunger and thirst, those who groan and cry unto the Lord, and are now on the borders of despair. Unto these the Gospel is to be preached.”

Of the same he says in another place, “ They preach well of Grace and Remission of Sins; but they avoid and shut the Doctrine of Sanctification: lest men (as they say) should be brought into Fear, or robbed of their Comforts. Whereas they ought to say, *Thou canst not be a Christian, if thou art a whoremonger, a drunkard, proud, covetous*; they say, *If thou art such, only believe in Christ, and thou needest not fear the Law, for Christ has fulfilled it all.*”

21. The year 1529 was memorable for the Diet at *Spires*, wherein the name of *Protestants* arose. For the Romanists endeavouring to procure a Decree, That it should not be lawful for any of the States of the Empire, to make any Change
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in their Religion. This was protested against by the Elector of Saxony, the Marquis of Brandenburg, Ernest and Francis, Dukes of Luneburg, the Landgrave of Hesse, and the Prince of Anhalt. In which they were joined by the Imperial Cities of Argentoratum, Nuremberg, Ulm, Constance, Lindau, Reutling, Memmingen, Campodunum, Nordling, Haulbrun, and several others.

22. The same year, Philip, Landgrave of Hesse, appointed a Conference at Marburg, on the Lord's Supper. Here Luther, Melancthon, Zuinglius, Martin Bucer, and many other eminent men, met together. The Swiss Divines behaved with great Tenderness and Love, agreeing with Luther in every Article, except only that of Consubstantiation. And with regard to this, they allowed thus much, That the true body and blood of Christ are spiritually eaten and drank, in the Lord's Supper. They likewise earnestly desired, that, although they could not as yet exactly agree in all points; yet they should each acknowledge the others as their Brethren: But this Luther said, he "could not allow; because all men would then believe, that he and his Companions now approved of their Doctrines: but that he would engage for a loving and friendly Agreement, and the omission of all Polemical Writings." Both parties acquiesced in this, and all subscribed their names thereto.

23. About this time, the Emperor having imprisoned the Ambassadors, who were sent to him from the Protestant Princes, there was a Consultation among them, concerning a League for their mutual Defence against the Papists. This Luther opposed with all his might: "Rather let us die," (said he, in his Letter to the Elector) "than that our Gospel should be the occasion of shedding blood, and other public Evils. It is our part to suffer, and to be as sheep appointed for the slaughter. If we will be ranked among Christians, why do we look for better treatment, than that which Christ and all his Saints have had? We must needs bear the Cross of
VOL. I. D d " Christ.

" Christ. The world will not bear, but rather lay it upon
 " others. We Christians therefore are to bear it, lest it should
 " be of none effect. Your Highness has valiantly borne it
 " hitherto. Nor has God ever forsaken you. Wherefore I
 " earnestly and humbly beseech your Highness, to be bold and
 " intrepid in this danger. Our Prayers will avail with God,
 " more than all their threats, so we keep our hands pure from
 " blood."

24. How little desire he had of worldly things, appears from another of his Letters to the Elector.

" I have long delayed returning your Highness thanks, for
 " the Cloaths you sent me. I most humbly beseech your
 " Highness, not to credit those, who say, that I am poor. I
 " have more, yea, I grieve that I have received more from
 " your Highness, than I have need of. As a Preacher of the
 " Gospel, I ought not to abound; neither do I desire it.
 " Hence I am afraid of your Highness's Bounty and Favour.
 " For I would not be in the number of those, of whom Christ
 " says, *Wo unto you, Rich, for ye have received your Consola-*
 " *tion.* I beg therefore, that your Highness's Bounty may
 " cease: for you have already given me too much. May
 " Christ restore it seven-fold. This is my ardent and conti-
 " nual Prayer."

[To be continued.] 264

L E T T E R S.

L E T T E R XXVIII.

[From Mrs. Sarah Perrin.]

Bradford, Oct. 3. 1742.

Esteemed Friend,

I Greatly desire to give my whole heart to the Lord, and my
 time to the Service of the Church; and I hope, I shall
 receive

receive Wisdom and Resolution, to perform what his Ministers think fit to employ me in. I sensibly feel the want of both. I find a fear upon my mind, if thou shouldst employ me, I shall not be qualified as I ought, even to visit the sick. Yet I have Faith, if we ask in his Name, I shall receive of his Grace and good Spirit, to fit me for it. I well know, I fall short daily of performing those duties, I am already convinced of. I sink too much into false Stillness. I greatly rejoice, when at any time I overcome it. O may our Lord purge it away, and quicken me with his Spirit! Surely he will: for I know, this is not a plant of my heavenly Father's planting; and he has assuredly promised to bless me; and the only Blessing I desire is, to do his Will on Earth, as it is done in Heaven.

These words of our Lord have been comfortably brought to my mind of late: *Ye shall know them by their fruit: do men gather grapes of thorns, or figs of thistles?* I know, the fruit of your Ministry has been sweet to my taste, and strength to my soul. Therefore I have great confidence in you, and can speak freely, although we differ in some things. O my Brother, how have I wished such Ministers were in every Parish in this Nation! It would make it much easier for Dissenters to join with you. I plainly see, it is not being of your Opinion, or ours, that makes Gospel Ministers: but those, who dwell in the Life and Power of our Lord Jesus, raise up a living People, to serve him in Newness of Life. It is with concern, I find those, who shall promote Good, and join in the closest Fellowship with you, prevail with such as adhere to them, to shun your Books, as deadly poison. O may our Lord open the eyes of these blind Pharisees, and convince them of the Truth, as it is in Jesus.

Notwithstanding I have been absent so long, I find my Love increase to you. Yet I cannot think it my duty to join in outward Communion; and I find it hurts me, to think about it. Therefore I intend intirely to drop it; and only make this Request to thee, to be as free in directing, employing, and reproving
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ing me about those duties, I am convinced of, as if I was in all things of the same mind.

For some days past, I have felt more deadness and barrenness of soul, than usual. I find it difficult, to keep under a lively sense of the full Liberty, we are waiting for. I do not lose sight of it: but sure it is a great advantage, to be with those, whose Faith is stronger than our own. This consideration makes me long for the time of my going to *Bristol*.

Suffer me to intreat thee, to be careful of thy health: and may the God of all our Mercies preserve and bless thee, now and for ever. Farewell.

S. P.

Sarah Perrin was, for some years, my Housekeeper at *Bristol*, and a Mother in Israel. I do not know, that her Marriage increased either her Usefulness, or her Knowledge and Love of God.

L E T T E R XXIX.

[*From the same.*]

Bristol, Aug. 6, 1743.

My Dear and Honoured Friend,

I Never had so great a desire to see thee in my Life. My Spirit is weighed down exceedingly: I mingle my drink with my tears, and eat the bread of affliction. Yet, in the midst of my sorrow, I feel such a solid Peace, such a full Confidence, that the Lord is my God, as I would not part with for the whole world. I know, he has laid his hand on me for good; and sure I am, the cry of my soul has reached his ear. But I dread this holy exercise ceasing. I fear, I shall give over asking, before my Petitions are sealed. Yet, surely this fervent Supplication of his own Spirit cannot prove ineffectual. It is for the Peace of Jerusalem I suffer; it is for the Prosperity of Zion, that I pray: it is for the offences, that have

have been committed, I mourn. O that I may prevail with my God, for the Souls that have sinned against him? Yea, and I have Faith, that I shall prevail: or why am I thus zealously affected?

I feel no motion of any Desire, but his Glory, and the Good of his People. O how do I long to give myself wholly unto him! How gladly would I lose my Life, that I might serve him! Yet how ignorant am I, what is his Will, or, how I shall act most for his Glory!

I find no motion of Anger, to such as have offended. I rather see, it is my duty to confirm my Love towards them: and, notwithstanding I have been tempted many ways, I never felt less inclination to forsake you, nor ever found so close an Union to the faithful few amongst you. I pity those whom Satan has had any advantage over. I plainly see, those, who serve the Church, must have much Long-Suffering, or they cannot be of any Use in it. I believe, if I was to despise another, for falling into any sin whatever, if it was what I had the strongest abhorrence to, my Lord would in a little while convince me, that I was capable of falling into it. I am no Judge of the Temptations of others: therefore I cannot despise any. But the Wounds they make in the Church, give me Pain inexpressible.

I retain a grateful Sense of the Goodness of God, in prospering my Soul, since I was acquainted with you; and the Lord knoweth, for his Sake I greatly love you. *Sally Colson* gives her Duty, our Friends at *Stoke's Croft* their Love, to thee.

My Duty and unfeigned Love is to thee, earnestly desiring all things may work together for Good. I conclude,

Thy Unworthy Friend,

S. P.

LETTER

L E T T E R XXX.

[From the fam^y.]

New Room, Bristol, May 31, 1744.*

Dear and Honoured Friend,

I Trust, God will enable me to follow thy Advice always. I feel no Coldness to any person: therefore I do not know, that I shew any. I endeavour to act according to the Light I have, most to the Glory of God: but I see my lack of Wisdom continually. And from what I hear, my most disinterested Designs have a false construction put upon them. The more I desire the Good of all, the less I am beloved. But what concerns myself in this matter is nothing. It will, I know, it must work together for my good: for I sought not to please myself, by coming here: neither shall I, if it be his Will, I should continue, seek to do my own Will, but the Will of him that placed me here.

Love, and Harmony, and a Regular Œconomy, in this House, seem to me a thing of very great importance. But in what way, or who will be the instruments used to bring this to pass, I see not. Therefore I have no choice: only this do I desire, that our Lord may take the Cause into his own hand, and do with us all, as seemeth him good.

I see very clearly, Sister *Williams* † will, if it is in her power, put *Sally Colson* from amongst us. She has a deep prejudice against her. I see nothing, but what is very inoffensive in *Sally's* behaviour. But I have reason to think, Sister *Williams* thinks, nothing will make her easy here, unless we are put out of the House again. I went for ten days to *Bradford*: and, though my Aunt parted with me with great Affection and Grief, I was received here with as much Coldness. Yet I know, it is better for me to be here: and when Patience has had its perfect work in me, I shall be taken from the Cross, or
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* *Sarah Perrin* was now the House-Keeper at *Bristol*.

† The former House-Keeper.

the Cross from me. So God may be glorified, it matters not how long, or how short, I am to endure it.

I find great Peace, but not such ardent Desire as I did. I move on but slowly; but I have a little sight of the good Land, and hope I shall never mistake the Borders of the land, for Canaan itself. For whoever thinks they have attained what they have not, I know must suffer loss.

My good Friend, pray for me: pray, that God may give me Wisdom; for I am, indeed I am very weak in Understanding; which, though I feel no Condemnation for, yet at times I find deep Grief, for fear my ignorance should cause others to err. With Duty I remain

Thy poor, unworthy Friend,

S. P.

L E T T E R XXXI.

[*From the same.*]

Bristol, June 10, 1744.

My Dear and Honoured Friend,

SINCE I writ last, I have had a caution given me, not to write so freely; because my Affection has been misinterpreted; lest it should hurt the Cause of God. But I cannot see, if we feel Love and Thankfulness for the Blessings we receive from your Ministry, why we should refrain from speaking of it, whilst the World are so ready to open their mouths against you.

That we shall always find more Nearness to some souls, than others, I am firmly persuaded; even when we are made perfect in Love, from the late instance of our Brother *Charles Jones*. In his last moment, after the work was finished, and his Joy was full, he in a more particular manner prayed for, and spoke of, the Ministers, by whom God had brought him to Himself. Therefore I think, as my Soul prospers, the
same

same Love, I have always exprest, will increase; and I shall speak of it more and more: and I doubt not, but the Grace of God will preserve me from all Affection, that is not for my Good, and his Glory.

I see how absolutely necessary it is, with all the Light God gives us, to examine every Motion of our heart, in order to discover all the Deceit, that is within us. O that God would thoroughly purge the floor of my heart, that nothing, but pure Love may be found in me! That, whether I am treated well or ill, perfect Charity may be the only Motive of all my words and actions! Indeed, it would be right, whenever my Friends observe these imperfections in me, to speak plainly; that they may appear more odious, and I may strive more for the Mastery.

I think, I may venture to say, Love abounds more and more amongst us. It seems, as if we were now striving, which should shew the most Kindness. I am now so far from thinking, it will never be better, that I see, it is better and better daily, as to Peace and Concord. Last First Day, every one of us went to Sacrament, and I have great hope, our Lives will adorn the Gospel.

I see I am in more danger, than I was when my Cross was greater. For I then so sensibly felt the Necessity of crying to God, and keeping close to him in Prayer. Whereas now I feel such Gladness of Heart, Health of Body, and very little Cross, that I fear, without great Watchfulness, I shall suffer Loss. I would willingly drink of the Cup, our Lord drank of, and suffer with his People. But he knoweth best, what I am able to bear, and dealeth with me according to his Love and Kindness.

I hope, I shall always take it kind of my Friends, to discover to me my Faults, in any way they judge proper. My last Message has convinced me, I have greatly erred in writing my thoughts of others: though I can say, it always has been with some view of Good; and, I believe, sometimes has prevented the

the enemy's taking any advantage over me. May God keep your enemies from making an ill use of the writings that have been clandestinely shewed unto them. O may the God of our fathers dwell in thee, and the spirit of Elijah rest upon thee. With duty and love unfeigned, I remain

Thy Friend,

S. P.

P. S. Pray write to us, and remember me in prayer, for I see I do not long escape without a burden. My heart is knit more and more unto you, and may we be filled with that manner of love wherewith Christ loved us.

L E T T E R XXXII.

[*From the same.*]

Bristol, Sept. 23, 1743.

My very Good Friend,

WHAT shall I say? I have this strong and only proof it is right and good for me to be in this house. The loving kindness of the Lord is very great to me. I find no temptation, but the same moment I see deliverance; yea, and I am made more than conqueror. The Lord is emptying my soul; and he will fill it. Deeply I feel my wants. Is it possible my desires should be satisfied and I should live? The outward man I know grows weaker: surely soon I shall be with Christ in glory; but sometimes it appears to me I must suffer more first, and there will be something even for me to do before I go hence. I have no choice in it, I can patiently wait my appointed time.

I can say with sincerity, my desire of being dutiful to thee, proceeds from no selfish motive. I love the church: I desire to do the will of my father, and it always appears to me that I cannot serve his people any other way acceptably, but by obeying those he has set over us. My mind is enlarged towards you. I find no motion of any affection in my heart, but

E c

brother.

brotherly love. I count nothing my own. I want no respect or ceremony from you, only this freedom. I desire, in every way you think I can be serviceable, you would always speak to me as your servant or friend.

One thing I wish I could conquer: I cannot yet talk to either thy brother or thee on spiritual things, with as much freedom as I can to others. The disproportion of our knowledge appears always so very great, that I am never with you but I find great backwardness of opening my mouth. I believe there is a mixture of fear and pride in this temptation.

O eternity, eternity! It appears near to me. I have some sight of the glory which shall be revealed in me; and my desire is stronger than I can express. O Lord, set my soul at liberty, that I may fulfil thy will, and die!

I feel my own unprofitableness more and more every hour, and every moment. I fall short of doing His will whom my soul desireth to love. What grief does this cause? But O with what love does this tender parent deal with me! When shall my soul praise him!

My dear friend, if thou canst pray for me, do: for I stand in need of the prayers of the faithful. With duty I remain

Thy Unworthy Friend,
S. P.

L E T T E R XXXIII.

[*From the same.*]

Oâ. 23, 1744.

Dear and Honoured Friend,

GREAT and many are the blessings I now enjoy; but the greatest of all is still lacking. I remain unholy. I desire to be thankful, and to praise God. I see his goodness in all things concerning me; but my thoughts still wander from him. O that I was an inhabitant of the land I see before me! I cannot rest on this side Jordan. Sometimes I find a strong desire for thy coming to us; because by no means what-

whatever has God wrought so effectually upon my soul. At other times I fear this desire is wrong, and am ready to think I have some trull in man. O that mine eye was single, that every thought and desire of my heart might be to his glory!

I have great satisfaction, notwithstanding I see many snares attend my situation. I know that nothing but watching unto prayer will keep my soul in safety; but is not he that has kept me unto this hour, willing and able to preserve me unto the end? My dear friend, pray for me. At present 'tis not the cross I fear; it is being too much at ease in Sion. I want to be stirred up, to be more in earnest after my own salvation, and the salvation of others.

Every day seems to bring fresh blessings. I see the loving kindness of the Lord in all things. O why am not I feelingly thankful? Surely I am the most ungrateful of all my father's children. I have all things added unto me, yet how coolly do I seek the kingdom of God and his righteousness! O that my soul was a thirst for God, and my whole heart panting after him! I am not in earnest; yet I long for salvation. 'Tis the spirit of the Lord that quickeneth, why should I expect it from one instrument more than another? O Lord, send by whom thou wilt send; but send life more abundantly into my soul, that I may live to praise thee!

O may the bishop of our souls enlarge thy borders, increase thy gifts, for the perfecting his saints, and hasten the time of thy walking with God and of being perfect. Under a sensible enjoyment of his tender mercies, and the blessing I have received from thy ministry, I conclude

Thy Weak Unworthy Friend,

S. P.

L E T T E R XXXIV.

[From Mrs. Margaret Jenkins.]

Bristol, Oct. 8, 1743.

Rev. Sir,

I THINK it necessary to give you a short account of some of my past experience: I begin at the time the Lord gave me a full assurance of pardon. It was under a sermon, in which these words were repeated, "Thanks be to God who hath given us the victory, through our Lord Jesus Christ." I was surprized with the glory of the Lord that shone around me: it shone, indeed, in a way that is unutterable. It was as bright and as discernable as the natural sun at noon day. I thought my body as well as soul was changed, and I seemed as if I was lost to this world, and yet my understanding was never clearer. The Lord spake loudly unto my soul, "This day salvation is come to thy house, I will never leave thee nor forsake thee." I replied, Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation. I felt myself clean every whit; nor could I make myself sensible, that ever I had sinned. I praised the Lord in the words of the Virgin Mary, but not with my outward Voice. I knew I was born of God, and felt I was brought to an innumerable Company of Angels, and Spirits of just men made perfect, to Jesus the Mediator of the New Covenant, and the Blood of Sprinkling, which speaks better things than that of *Abel*. I opened my eyes, (for they were shut) and I thought, all things around me were Holiness unto the Lord. This happened two years ago last August. But I forgot, I was to come daily, and walk in the Fountain opened for Sin and Uncleaness. I went on, as if I had Grace enough to carry me to my journey's end. So foolish and ignorant was I! But now the Lord shewed what I was by nature, more than ever: so that I groaned under the intolerable weight of inbred Sin; and I had many a dry and barren

barren Day ; I believe, because I did not watch unto Prayer. But it was not long, before I was again surprized, as it were, with a fresh Sense of his Love, and a clear Sight of the Way, that I should walk in. Commonly, before the Lord dealt thus graciously with me, I was ready to give up my Confidence. So I see, that Man's extremity is God's opportunity.

About two Months before I went from Mr. *Saife's*, I had such a calm Peace, and such an inward, intimate Comunion with the Lord, that when I sat down to work, I seemed to be compassed about with the immediate Presence of God : so that I sometimes cried out, " I am a Child of an hundred Years old ! " The Lord now taught me many things, and led me by a way, that I had not known. The following Winter, I fell into grievous Distress of Soul, that I cannot describe ; neither did any one, I conversed with, understand me. I was not in Doubt or Fear : but the Enemy suggested grievous things to me. I find, some have been in the same way since. Now I know Satan had me, to sift me as wheat. I prayed to the Lord, that my Faith might not fail ; and I found myself willing to bear it, as long as the Lord would suffer it. Two days after, (which was the Second of *January* last) in the Morning, while a dear and worthy Minister of Christ, was preaching the Grace of God in Christ, I had an immediate sight of my Saviour upon the Cross. My Soul was directly set at Liberty, and I went my way, praising God with an exceeding great Joy. I have been many times since under grievous Temptations : but never like this, nor my Deliverance ever so glorious. The more I see of Jesus's Love, the more I see of my own Vileness : so that I can say, " Lord, thy Compassion " never fails, and therefore I am not in Hell ! "

Sir, I desire you would pray for me. I must praise the Lord for you ; for, in his hand, you have been the sole instrument

flourment of my Blessedness. Therefore I beg leave to conclude myself,

Dear Sir,

Your's in the Lord,

MARGARET JENKINS.

I insert this Letter, chiefly for the Benefit of her Daughters. God grant, they may tread in their Mother's Steps!

L E T T E R XXXV.

[*From Mr. Henry Millard.*]

The valuable young man, who wrote the following Letter, stayed but a little while longer on earth.

St. Ives, Sept. 11, 1744.

Rev. Sir,

I Am glad to hear from you: I hope all things are well at London; and I should be glad, if they were so here. Although Brother *Wesell* is bailed out of Prison, the Devil rages horribly. On the Wednesday after he came home, he went to *Gwenap*. While he was preaching, the Mob rushed into the House, beat the Candles out, and then came up to the Desk; but it being dark, they could not find the way into it. At last, when they had broken it down, they found a little Boy in it, instead of the Preacher. They gave him two or three blows, and let him go. Brother *Wesell* stood by them for some time in the dark, with an old Woman's Hat upon his Head; till some of our Friends, that stood at the Window, took him out. He went over the hedge; but the Mob soon overtook and brought him back again. They cried out, "We have got the Preacher!" Captain *Hitchins's* two Sons hearing them, ran to them, and bid them let him go. There being but two that had hold of him, they let him go. And while

while they went to call more of the Mob to their assistance Brother *Wesell* ran over two hedges into a standing field of Oats. There he lay. The Mob being busy in breaking the partition and seas to pieces, did not follow him presently: and when they did, they could not find him. So they went away for that time. The Saturday following, which was Saturday last, it being my turn to go, I met one of Captain *Hitchins's* sons, and one of our *Gwenap* Brethren. They told me, it was not best for me to come there; for the Mob said they would have me, if they pulled down every House in the Town. About Three o' Clock, I went to preach at *Stithians*. When I was going to preach, I was told, the Mob was coming from *Gwenap* after me. But I preached very peaceably, and met the Society; and the Lord was with us of a Truth. As we were going to *Gwenap*, we saw the Mob on the top of the Downs. They had been at *Gwenap*, and pulled down the House where the Society was kept. When they found me not there, they pursued after me, thinking to meet me on the way, or to catch me in *Stithians*. Mean time, we went over a Friend's hedge into his Garden. It was but a short time, before the Mob came down, horsemen and footmen. Speaking moderately, they were betwixt three and four hundred. One in the village told them, that I was gone forward: so they went on in haste. When they were gone, we went over the hedge, and crossed the fields, and so escaped out of their hands.

They said, they had orders from the Gentlemen, to pull down any house that I was in; and they do swear they will kill them, that receive us. So Preaching is over for a season, until there is something done in this matter.

Sir, I desire your Prayers, and the Prayers of all the Brethren, who are the least of all your Servants in Christ,

HENRY MILLARD.

LETTER

L E T T E R XXXVI.

[From Mr. William Briggs.]

Newcastle, Dec. 28, 1744.

Honoured Sir,

I Have, since Yesterday Morning, had close Conversation with thirty-six of the Women, and nine of the young Men here. Such a Company of earnest Souls, I hardly ever met with together. One and all seem to have Freedom from all outward Sin, and are greatly desirous of being delivered entirely from all Sin. Most of them are truly blessed Mourners, and Hungerers, and Thirsters, after Spiritual Life and Power, and in much Misery without it; and seem resolutely bent to forsake all other Comforts, to enjoy the abiding Spirit of Christ dwelling in them. Those, who seem less in earnest, are often under strong Convictions. All seem very stedfast in coming in the Mornings and Evenings; and most of them break through the various and odd Obstacles, which are set against their praying at the Hour [Five] appointed; in which they find great Power, and many Blessings. All (except about three or four) opened their Hearts to me, only not as freely, I believe, as they would do to God Himself; and in great Simplicity told me of all their Troubles. And nothing seems so grievous to them, as the Evil of their own Hearts, their Unfaithfulness to the Grace given, and their Want of Love to God. I was amazed, that People, whom I never saw before, should be so wonderfully plain and open to me a stranger.

The Lord has wonderfully manifested his convincing Power, whilst and since Mr. Charles was here. Many told me weeping, that they were going careless, and back into the World again, before he came; and now they were earnestly seeking the Work of God to be finished in their Souls. Though many of them are in exceeding great Perplexity, and suffering great Temptation, yet are they very willing to endure, so that they may but hold out to the End.

I fully

I fully intended to have come away next Monday; but through the earnest Request of Brother *Nelson*, I am constrained to stay, and visit the Classes with him. By the return of the Post, we should be glad of your Advice, whom to put out, and whom to take in. O pray for us all!

All join with me in Duty to yourself and Mr. *Charles*, and Love to all the Church. I am,

Sir,

Your Son and Servant in the Lord,

W. BRIGGS.

P O E T R Y.

A FAREWELL TO THE WORLD.

By Mrs. Wright.

WHILE Sickness rends this tenement of clay,
 Th' approaching Change with pleasure I survey,
 O'erjoy'd to reach the goal with eager pace,
 E'er my slow life has measur'd half its race.
 No longer shall I bear, my friends to please,
 The hard constraint of seeming much at ease,
 Wearing an outward smile, a look serene,
 While piercing racks and tortures lurk within.
 Yet let me not, ungrateful to my God,
 Record the evil, and forget the good.
 For both I humble adoration pay,
 And bless the Power, who gives, and takes away;
 Long shall my faithful memory retain,
 And oft recall each interval of pain.
 Nay, to high heaven for greater gifts I bend;
 Health I've enjoy'd, and I had once a friend.

F f

Our

Our labour sweet, if labour it might seem,
 Allow'd the sportive and instructive scene:
 Yet here no lewd or useless wit was found;
 We poiz'd the wavering sail with ballast sound.
 Learning here plac'd her richer stores in view,
 Or, wing'd with love, the minutes gaily flew.

Nay, yet sublimer joys our bosoms prov'd,
 Divine benevolence, by heaven belov'd:
 Wan, meagre forms, torn from impending death,
 Exulting, blest us with reviving breath.
 The shivering wretch we cloath'd, the mourner chear'd,
 And sickness ceas'd to groan, when we appear'd.
 Unask'd, our care assists with tender art
 Their bodies, nor neglects th' immortal part.

Sometimes in shades, impierc'd by *Cynthia's* beam,
 Whose lustre glimmer'd on the dimpled stream,
 We wander'd innocent through sylvan scenes,
 Or tripp'd, like fairies, o'er the level greens.
 From fragrant herbage, deck'd with pearly dews,
 And flowrets, of a thousand different hues,
 By wafting gales, the mingling odours fly,
 And round our heads in whispering breezes sigh.
 Whole nature seems to heighten and improve
 The holier hours of innocence and love.
 Youth, wit, good nature, candor, sense, combin'd,
 To serve, delight, and civilize mankind;
 In wisdom's love, we every heart engage,
 And triumph to restore the golden Age.

Now close the blissful scene, exhausted Muse,
 The latest blissful scene, that thou shalt chuse;
 Salute with life, what joys for me remain,
 Save one dear wish, to balance every pain;

To

To bow my head, with grief and toil oppress,
Till borne by Angel-bands to everlasting rest.

It is but Justice to her memory; to observe, that she was at
rest, before she went hence; being for some years a witness of
that *Rest*, which remains even here for the people of God.

U N I V E R S A L R E D E M P T I O N .

HEAR, Holy, Holy, Holy Lord,
Father of all mankind,
Spirit of Love, Eternal Word;
In Mystic Union join'd.

Hear, and inspire my flaming tongue,
(Exalt my abject thought)
Speak from my mouth a sacred song,
Who spak'st the world from nought.

Thy darling attribute I praise,
Which all alike may prove,
The glory of thy Boundless Grace,
Thy Universal Love.

Mercy I sing, transporting sound;
The joy of Earth and Heaven,
Mercy by Every Sinner sound;
Who takes what God hath given:

Mercy for all thy hands have made;
Immense, and unconfin'd,
Throughout thy every work display'd;
Embracing All Mankind:

Thine

Thine eye survey'd the Fallen Race,
When sunk in Sin they lay,
Their misery call'd for all thy Grace,
But Justice stopp'd the way.

Mercy the fatal Bar remov'd,
Thy Only Son it gave,——
To save a world so dearly lov'd,
A sinful world to save.

For Every Man he tasted Death,
He suffer'd once for All;
He calls as many souls as breathe,
And All *may* hear the Call.

A power to chuse, a will t'obey,
Freely his Grace *restores*;
We All *may* find the living way,
And call the Saviour Ours.

Whom his Eternal Mind *foreknew*,
That they the Power would use,
Ascribe to God the Glory due,
And not his Grace refuse:

Them, only them, his Will *decreed*,
Them did he *chuse* alone,
Ordain'd in JESU's steps to tread,
And to be like his Son.

Them, *the Elect*, consenting few,
Who yield to proffer'd Love,
Justified here he *forms anew*,
And *glorifies* above.

For as in *Adam* all have dy'd,
 So All in *Christ* may live;
 May (for the World is justified)
 His Righteousness receive.

Whoe'er to God for Pardon fly,
 In *Christ* may be forgiven:
 He speaks to All, " Why will ye die,
 And not accept my heaven?"

No! In the death of him that dies,
 (God, By his Life hath sworn,)
 He is not pleas'd; but ever cries,
 Turn, O ye Sinners, turn.

He would that All his Truths should own,
 His Gospel All embrace,
 Be justified by Faith alone,
 And freely sav'd by Grace.

And shall I, Lord, confine thy Love,
 As not to others free?
 And may not Every Sinner prove,
 The Grace that found out me?

Doubtless through one eternal Now,
 Thou ever art the same;
 The Universal Saviour Thou,
 And *JESUS* is thy Name.

Ho! every one that thirsteth, come!
 Chuse life; obey the Word;
 Open your hearts to make him room,
 And banquet with your Lord.

When

When God invites, shall Man repel?
Shall Man th'exception make?
"Come, freely come, WHOEVER WILL,
And Living Water take!"

Thou bid'st; and would'st thou bid us chuse,
When purpos'd not to save?
Command us All a Power to use,
Thy Mercy never gave?

Thou can'st not mock the sons of men,
Invite us to draw nigh,
Offer thy Grace to All, and then
Thy Grace to Most deny!

Horror, to think that God is Hate!
Fury in God can dwell!
God could an helpless World create,
To thrust them into Hell!

Doom them an endless Death to die,
From which they could not flee!
No, Lord; thine inmost bowels cry
Against the dire Decree!

Believe who will, that human pain
Pleasing to God can prove;
Let *Moloch* feast him with the slain,
Our God, we know, is Love.

Lord, if indeed without a bound,
Infinite Love Thou art,
The HORRIBLE DECREE confound,
Enlarge thy people's heart!

Ah!

Ah! Who is as thy servants blind?
So to misjudge their God!
Scatter the darkness of their mind,
And shed thy Love abroad.

Give them conceptions worthy Thee,
Give them in JESU'S Face
Thy Merciful Design to see,
Thine All-redeeming Grace.

Stir up thy strength, and help us, Lord,
The Preachers multiply:
Send forth thy Light, and give the Word,
And let the shadows fly.

Oh! if thy Spirit send forth me,
The meanest of the throng,
I'll sing thy Grace divinely free,
And teach Mankind the Song.

Grace will I sing, through JESU'S Name,
On All Mankind bestow'd;
The everlasting Truth proclaim,
And seal that Truth with blood.

Come then, thou All-embracing Love,
Our frozen Bosom warm;
Dilating Fire, within us move,
With truth and meekness arm.

Let us triumphantly ride on,
And more than conquerors prove,
Mightily bear th'opposers down,
And bind with cords of love,

Shine

Shine in our hearts, Father of Light ;
JESU, thy beams impart ;
Spirit of Truth, our minds unite,
And keep us one in heart.

Then, only then, our eyes shall see
Thy promis'd kingdom come ;
And every heart by Grace set free,
Shall make the Saviour room.

Thee every tongue shall then confess,
And every knee shall bow ;
Come quickly, Lord, we wait thy Grace,
We long to meet Thee now.





T H E

Arminian Magazine,

For J U N E 1778.



The Examination of TILLENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

Wrote by one who was present at the Synod of Dort.

[CONCLUDED from p. 201.]

Mr. Simulans. **S**EEING it hath pleased God to keep his immutable Decrees, as well that of *Reprobation*, as that of *Election*, locked up in the secret Cabinet of his own unfearchable Counsel, we are to govern our judgment by the *Rule of Charity*, which *believeth all things, and hopeth all things.* 1 Cor. xiii.

Tilenus Tentatus. It is not the *judgment of my Charity*, but the *certainty of my Faith*, that must give me comfort in this particular. The *judgment of Charity* is a good standing measure betwixt man and man: but it is not current betwixt man and his own Conscience; much less betwixt him and God. If

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G g

Christ

Christ died only for a *few* particular persons, and all the promises made in him, belong to those *few* only! unless I could find some mention of my name amongst them, or receive some *revelation* from heaven to that effect, how can I with any certainty build my faith upon it, that I am one of them?

Mr. *Take-o'-Trust*. We are bound to think every one is of the number of the *Elect*, till it appears to the contrary.

Tilenus Tentatus. I am beholden to you, that waving the severity of your reason, you will make use of a charitable supposition to flatter me into an opinion, that I am one of that *little flock* for which Christ died. But there is nothing can comfort me, but a full and certain persuasion, that I am one of them; which you will never be able to work in me, unless you can find some particular and undeniable evidence of my interest in him.

Mr. *Indefectible*. You should reflect upon your former *experience* of God's gracious work in you. That spirit of adoption sent out into the hearts of God's *Elect*, to bear witness to their spirits; though he may become *silent*, and not speak peace to them in such an audible language of comfort, yet *he abides with them for ever*.

Tilenus Tentatus. Some comfortable apprehensions might be kindled in these bosoms that have been warmed with heavenly experiences, if they were not all overcast and darkened again, by other black clouds, which some of your greatest *Divines* have spread over them. For Mr. *Calvin* himself (Inst. lib. iii. cap. 2. §. 10, 11.) saith, "That the heart of man hath so many stirring holes, and secret corners of vanity and lying, and is
"cloathed with so many colours of guileful hypocrisy, that it
"ostentimes deceiveth itself: and besides, experience sheweth,
"that the Reprobates are sometimes moved with the same
"feelings, that the *Elect* are, so that in their own judgment
"they nothing differ from the *Elect*."

Mr. *Know-little*. You are to consider that all the *Elect* are not called at the same hour.

Tilenus

Tilenus Tentatus. I should not stand upon the hour; I could be content that God may take his own time to call me, if you could, in order to my present comfort, insure me, that I shall be called, though it be but at the hour of death: but this is that, I am afraid you have no grounds for.

Mr. *Take-o'Trust.* You may be confident, that Christ is dead for you, and that you have an interest in him, so you can believe it.

Tilenus Tentatus. I would desire to ask but these two questions. 1. Whether this comfort be applicable to all and every sick and afflicted persons? And 2. Whether it be grounded upon the truth? For if it be not to be applied unto all, I may be amongst the excepted persons, and so am not concerned in it; or, if it be not grounded upon the truth, you offer me a delusion instead of comfort.

Mr. *Take-o'Trust.* It is applicable unto all, and every one, and grounded upon the unquestionable truth of the Holy Gospel.

Tilenus Tentatus. If it be applicable to all, and every one, and grounded upon the truth; that is, as I conceive, a truth antecedent to their believing, then it follows undeniably, that Christ died for all in general, and for every one in special; (else how can the comfort of this doctrine be so applied to them, as you would have it?) But if your Meaning be, that it will become true to me, or any other person, [*that Christ died for us,*] by that *act* of faith which you would have me, or any such other person, give unto your speeches; then you run into a manifest absurdity, maintaining, that the *object* of faith, or the thing proposed to be believed, doth receive its *truth* from the *act* of the believer, and depend upon his consent; whose faith can no more make true, that which in itself is false, than make false by his unbelief, that which in itself is true. Well may the *Infidel* deprive himself of the fruit of Christ's death; but he cannot bring to pass, by his unbelief, that he hath not suffered it, as a proof of his love to mankind. On the other side,

side, the believer may receive benefit from the death of Christ, but his act of faith doth not effect, but necessarily suppose that death as suffered for him, before it can be exercised about it or lay hold upon it. Nay, my believing is so far from procuring Christ's death for me, that, on the contrary, our great Divines do maintain, That I cannot have Faith, unless it be procured for me by the merits and death of Christ. And because I cannot find this faith in me, I may conclude he hath not procured it for me, and consequently that he hath not died for me; and this is the ground of all my trouble.

Dr. Dubious. Sir, I wish you to take heed of that *evil heart of unbelief*, as the Apostle calls it, *Heb. iii.* and to that end remember the words of our Saviour, *John iii. ult. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*

Tilenus Tentatus. Sir, instead of lending me a clew to guide me out of that maze of difficulties, into which the prodigious *Divinity* of the *Synod* hath led me, you intangle me much more in it. For whereas the Apostle saith, that *God sends strong delusions to such as will not receive the love of the truth, that they may be saved*: you would first persuade men to believe a false proposition, (when you exhort every man to believe, that Christ died for him, which is false according to that *doctrine*) and then having believed this fallhood, they are punished by the spirit of error, and made to believe a lie. I beseech you, which way would you have me turn myself, to get out of these perplexities? Having instructed me to believe a doctrine, that turns my obedience into punishment, and makes my following the truth (according to that calculation) the sure way to aggravate my damnation. For if the *Synod* saith true, and Christ be not dead for them that believe not in him, how do they deserve to be punished, for not believing that which is false? And those that do obey the Commandment, and believe in his death, (though but for a time,) why suffer they the punishment due

due only to the refractory and incredulous, which is to believe a lie?

Mr. *Know-little*. Sir, you must not think to beguile us with your *vain Philosophy*: we are too well established in these saving truths, to be perverted by such *Sophistry*.

Tilenus. If you have no better *Cordials* for afflicted Consciences, nor firmer props to support the necessity of your ministry, than these, the most vulgar capacities will conclude, from the premises, that your office is altogether useless. Laying aside therefore the person of the *Infidel, Carnal, Tepid, and Afflicted*, whose parts I have hitherto acted, to make a practical trial of the efficacy of your ministry upon them, I beseech you to reflect upon what hath already passed betwixt us; and consider further, what a spirit presided in that *Synod*, that led those *Divines* (maugre all the reason to the contrary) to deny some things which the Scripture expressly affirms, and to affirm other things, which the Scripture as expressly denies. They deny the *universality of the merits of Christ's death*, (which the Scripture abundantly proclaimeth) and yet they enjoin all men, upon peril of damnation, to believe in him; as if the *Author* of all truth did not only allow, but also command some men to believe falsehood. They exhort every one to believe, *that he is elected to salvation*, (though indeed he be a very Reprobate,) and that he *cannot lose faith and grace* once received, which the Scripture in express terms denieth. And as the denial of Christ's universal redemption, takes away all the solid ground of comfort; so the asserting the Saints indefectibility, overthrows the necessity of exhortation, with the usefulness of promises and threatnings to enforce it: for who will value such admonitions, [*Harden not your hearts—Take heed lest ye fall—Receive not the grace of God in vain—*] when he is instructed to believe, that he can never be so far wanting to the grace of God, nor harden his heart, nor fall from his standing, so far as to endanger his salvation? And who will deny himself the present satisfaction of his lusts and passions, for the reversion of a kingdom,

a kingdom, who is persuaded, there are several Decrees pass in Heaven, as well to necessitate, as secure him in the enjoyment of them both? And who will be frighted from the pleasures of Sin, with the threatened danger of Damnation, who believes it is no more possible to happen to him, than for God to lie, or his immutable Decrees to be rescinded? In brief, when we consider the consequences of that doctrine, that the Absolute Decrees of Heaven, do not only *over-rule*, but also *predetermine* every *individual* action of mankind, (so that it is impossible for the endeavours and wit of man, to make any one of them happen at any other time, or after any other manner than they do) may we not conclude, that it is God's fault, that so many men prove *Infidels*, and *profane*, *lukewarm*, and *desperate*; because it is *he* that doth with-hold that Grace, which is absolutely necessary to work an effectual change in them? And resolve, that it were therefore fit, that all preachers (forbearing to importune the weak creature to attempt any of those mere impossibilities) should direct their admonitions to God alone, that he would (perform what is his work only, that is,) *convert, correct, provoke and comfort* them, by such an *invincible* arm of efficiency as cannot be resisted?

The benefit of the word preached being thus totally evacuated by these doctrines, we shall find no more use or comfort in the Sacraments, but so far as we can observe, the very same Ministers, in the very Administration of them, to overthrow their own Doctrine. For to every one they *baptize*, they apply the Promises of the Covenant of Grace, contrary to their own Tenet, which is, that they belong nothing at all to the Reprobates. Likewise the *Lord's Supper* is given to all, with the assurance Christ died *for all* them that receive it, though their own Tenet is, that he no way died for them who receive it *unworthily*, and to their condemnation; whose number is not small among our Reformed Congregations, even by their own Confession. What more? The very Exercises of Prayer, wherein the Pastor and the Flock are joint petitioners, shall be
found

found of no use or comfort unto either, since they all are either Elect or Reprobate; for the *Elect* obtain no new thing by this means, if God hath written them (as the Synod says) from all Eternity in the Book of Life, without any Relation to, or Consideration of, their Faith and Prayers; and that it is impossible they should be blotted out of it. And the Reprobates can never cause themselves to be enrolled therein by any exercises of Faith or Prayers, any more than they are able to disannul the immutable Decree of God.

Gentlemen, I shall trouble you no further, but only to desire you to ponder those many Prejudices that lie against such a Religion, as is rather repugnant than operative to the Conversion of an Infidel, the Correction of the Carnal, the Quickening of the Careless, and the Consolation of the Afflicted. And if the Doctrine delivered by the Divines of that Synod doth frustrate the Preaching of the Word, the Use of the Sacraments, and the Exercise of Prayer; it overthrowes the sacred Function of the Ministry, (which consists in the faithful administration of wholesome doctrine and good discipline) and gives such a total Defeat to the whole Design of the Divine Ordinances; I hope you will, out of your great piety and prudence, not think it reasonable, to make the Profession of such Faith or Doctrine your *Shibboleth*, to discern your Examinants, and pass them in the account of the godly Ministers.

Dr. *Absolute*.

Mr. *Fatality*.

Mr. *Fry-babe*.

} Withdraw, withdraw, withdraw.

Dr. *Absolute*. Brethren, what think you of this man, now you have heard him discover himself so fully?

Mr. *Fatality*. The man hath a competent measure of your ordinary unsanctified Learning. But you may say, he hath studied the Ancient Fathers, more than Mr. *Calvin* and Mr. *Perkins*; and alas! they threw away their enjoyments, and their lives too, some of them, for they knew not what; they understood little or nothing of the Divine Decrees, or the Power

Power of Grace and Godliness. This great light was reserved for the honour of after-ages.

Mr. *Efficax*. He may be an honest moral man; but I cannot perceive that he hath been much acquainted with Sin, or sensible of the nature of Repentance. I confess, for my own part, I was never much taken with these *Obadiah's*, that cry, *I thy servant fear the Lord from my youth*, [1 Kings xviii. 12.] give me your experiential Divines. The burnt child will dread the fire; and as *Jude* adviseth, *will have compassion* upon their brethren, and will *save them with fear*, using a holy violence to *pluck them out* of the burning. I remember Mr. *Calvin* confesseth, in an Epistle to *Bucer*, "that he had a great conflict" with that wild beast of Impatience that raged in him, and "that it was not yet tamed." He would frequently reproach his brethren (especially if they dissented from him in the matter of Predestination) by the name of Knave, and Dog, and Satan. And he so vexed the Spirit of *Bucer*, that he provoked the good mild man to write thus to him: *Judicas prout amas, vel odisti: amas autem vel odisti, prout libet*. That his judgment was governed by his passions of love and hatred, and these by his lust. And for his bitter speeches, *Bucer* gave him the title of a Fratricide. The Reverend *Beza* confesseth also of himself, "That for the space of fifteen years together, wherein" he taught others the ways of righteousness, himself trod neither in the way of truth, nor bounty, nor sobriety; but stuck "fast in the mire [of sin.]" Men that have had trial of the powerful workings of sin and grace, and been brought upon their knees (like the great Apostle) with a bitter complaint, O wretched man that I am! these are your Divines!

Dr. *Absolute*. Have any of you any more objections against him?

Mr. *Indefectible*. He holds the Possibility of the Saints Apostacy, notwithstanding the Decrees and Promises of God to the contrary, and concludes *David's* Adultery and Murder to be wilful wasting, deadly sins, and inconsistent with the state of

of Regeneration: so that should a *godly man* through the frailty of the flesh suffer the like infirmity, he would be ready to discourage and grieve his spirit, telling him he had forfeited his interest in God's favour.

Mr. *Narrow-grace*. What was worse than that, he flouted the *Divines* of the *Synod*, saying, if their doctrine were well improved, it would prove an *Antidote* against the power of *Death*, and teach a man how to become immortal, even in this life. He said, If the elect cannot be cut off in the state of impenitency, notwithstanding they fall into most grievous sins; then but let them abandon themselves to some horrid lust, or course of impiety, and they shall be sure to be immortal.

Chairman. Gentlemen, what say you to Mr. *Tilenus*? Do you improve of him as a man fitly qualified for the Ministry.

Mr. *Fatality*

Mr. *Preterition*

Mr. *Indefeſtible*

and the rest.

} No, by no means do we like his principles.

Call him in:

Chairman. Sir, the *Commissioners* are not satisfied in your *Certificate*. You may be a godly man, we do not deny; but we have not such assurance of it, as we can build upon, and therefore we cannot approve of you for the Ministry; and that you may be at no more expence of purse or time in your attendance, we wish you to return home, and think upon some other employment.

Tilenus. Sir, I could wish I might be acquainted with the reason of this my *reprobation*, unless the *Decree* that governs your *Votes*, or proceeds from them, be *irrespective*. I think, I am not so ill beloved amongst the most learned of the *Godly Clergy*, (though differing a little in judgment from me) but I can procure a full *Certificate* from the *chief* and most *moderate* of them.

Chairman. That is not all the matter we have against you; what have we to do with moderate men? We see your temper

and want of modesty in that expression, and therefore you may be gone.

Tilenus. Then, *Gentlemen*, I shall take my leave, and commend you to more sober Counsels and Resolutions.

[*End of the Examination of Tilenus.*]

A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS in the WORLD, in Respect of God's INTERNAL DECREES.

By THOMAS GOAD, D. D.

[*Wrote about the Year 1620.*]

To the READER.

Christian Reader,

THIS Piece was the only Remain of that Reverend Divine, whose name is prefixed to it. It came to my hands by buying some of the Books of his deceased Amanuensis. I need make no Encomium either of the Author, or the Work; the one was very well known to, and is still remembered by some; and the worth of the other needs not beg our Commendation. The Author was one of the most eminent Divines at the Synod of Dort, when the subject matter of this Discourse was in contest. Whether our Author was then of that judgment, which he declares here, I am not certain. However, if his after thoughts inclined him to truth, we have reason to bless the God of Truth for the discovery. And I heartily wish, that all men, who are intangled in the briars of these prickly Disputations, as our Reverend Author calls them, would lay aside all prejudice, and yield to Scripture and Reason.

Thy Friend and

Servant in Christ,

J. G.

A DISCOURSE

A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS.

1. **T**HE Sum of the Controversy is this: *Whether all things that ever have or shall come to pass in the World, have been, or shall be effected necessarily, in respect of an irresistible Decree, by which God hath everlastingly determined, that they should inevitably come to pass.*

2. *Whether many things have not been done contingently, or after such a middle Manner between impossibility of being, and necessity of being, that some things which have been, might as well not have been, and many things which have not been, might as well have been, for aught God hath decreed to the contrary.*

An happy composing of this intricate Controversy will be of excellent use, not only in guiding us safe through the Briers of these prickly Disputations of *Predestination, Free-will, the Cause of Sin, &c.* but likewise in easing us of many Scruples and perplexing Cases, which daily arise in our minds, concerning God's *special Decrees*, and *particular Providence*, in respect of the passages of our Life.

I purpose to carry such an equal eye to Brevity and Perspicuity, that the Reader shall have no just cause to say, that I am either obscure or tedious.

I have already divided the main Question into two particular *Queries*. Many Divines have subscribed to the first *Query*; maintaining, that whatsoever any Creature doth, *Man or Beast, Plants or inanimate Elements and Metcours*, God from all Eternity hath decreed, that they should necessarily do it; so that a man doth not so much as spit without a Decree: yea, they say, that there falleth not so much as a drop of rain, or ariseth a blast of wind, without the command of God.

Others have subscribed to the *second*; teaching, that as God in his *Wisdom* hath ordered, that some things are *impossible*, and cannot be; some things *necessary*, and cannot but be; so hath he poised some things in such an equal *possibility* of being or not being, and left it to his Creatures, choice to turn the *scale*, that
in

in respect of him they fall out *contingently*; it being as possible for his Creatures to have *omitted* them, as to have done them.

I have a good while *halted* between these two Opinions; I have hovered over them, to see where I were best to light. Sometimes I have sent out my Assent like *Noah's Dove*, but she speedily withdrew back again, till at length, finding better entertainment amongst this *second* company, she hath returned at last with an *Olive-branch* in her Mouth.

The Arguments, by which *Truth* first courted, and at last *ravished* my Assent, are those which both *confirm* the second, and *confute* the first Opinion.

The first manifestly discovers an *Heathenish* Error lurking *implicitly* therein. Our Adversaries indeed disallow and heartily dislike it; but if that Error be *Paganism*, their Opinion is little better, which I prove thus: it was the conceit of the antient *Stoics*, that all things were brought to pass by an inevitable *Destiny*, all things falling out by *fatal* Necessity in spite of Men, and according to the *Poets*, of God also. Now do not our *Opposites* in this *Controversy* impose a *fatal* Necessity on all things? Yea, they go further in this point than some *Stoics*; for, though they subjected the *Ends* to irresistible *Destiny*, yet they supposed the *Means* by which a man might, though vainly, endeavour to *cross* those *Ends*, were in Man's *Choice*. But our *Opposites* impose a *Necessity* on all things whatsoever, not only upon *Ends*, but also upon the *Means*. For example; according to their Doctrine, God hath not only decreed that I shall, or that I shall not escape this *Infection*, but he hath also decreed that I shall, or I shall not *use* the *Means* to escape it. So that all the *Absurdities* that dog the *Stoical* dream of *fatal* necessity at the heels, are *inseparable* attendants of this Opinion. For I may not only say, if I shall die of the *Infection*, I shall; if I shall not die, I shall not; and therefore I need not use *Means* to avoid it: but also, if I must use *Means*, I must; if I must not, I must not: seeing God's Decree *necessitateeth* as much to *use* or *omit* the *Means*, as to obtain

obtain or lose the *End*. For if their Opinion be true, all things whatsoever, *End* or *Means*, of little or great moment, come to pass *necessarily* or *unavoidably*, by reason of God's eternal *Decree*.

Here they have two *Evasions*. The first is this: albeit, *say they*, God hath most certainly *determined* what shall, or what shall not be done concerning us; yet his *Decree* is hid from us, and we must use *ordinary Means* for the obtaining of such and such *Ends*, keeping on the ordinary course which he hath *revealed* to us.

See the Vanity of this Shift; our *Opposites* teach, that whatever God hath *decreed* shall be *done*, and whatsoever is *omitted* shall be *undone*. If therefore God hath determined that we should not use such and such *Means*, it is *impossible* for us to use them; if he hath *decreed* that we should, it is *impossible* that we should omit them. And therefore it is *ridiculous* to say, that although God, in his *secret Will*, hath determined that we should not do such a thing, yet we are to do it, seeing his *Decree*, though it be *secret*, yet will have its *Effect*; and it is absolutely *impossible* we should do that, which God hath *determined* we shall not do.

However, say our *Opposites*, our Opinion is far from Stoicism; for the Stoics thought, that all things came *inevitably* to pass, by reason of an indissoluble Chain and Connection of *natural Causes*. But we teach, that all Events are *irresistibly necessary*, by reason of God's everlasting *Decrees*, and his *Omnipotency* executing them.

This reason is so poor an one, that I am more troubled to wonder at it, than to confute it. Yet, that I may satisfy it distinctly, I will divide the Opinion of the Stoics into two particular Tenets.

1. They hold, that all things come to pass *inevitably*,
2. That the reason of this *Inevitableness* of Events is, an unchangeable Connection of *natural Causes*,

Our

Our Opposites stiffly maintain the former of these Tenets. Now let the Reader observe, that the most prodigious Absurdities, accompanying this Stoical Error, follow the first part of their Opinion, though sequestered from the second. For if all things come to pass unavoidably, what need I care what I do? Yea, if I *shall* care, I shall care, whether I will or no. And a thousand the like horrid Conceits follow the Opinion of the *Necessity* of Events, whatsoever we make to be the Cause of this Necessity.

It is a great point of *Turkish* Divinity at this day, that all things are done *unavoidably*; and they, with our Opposites, make God's Will to be the Cause of this Unavoidableness; and therefore they judge of God's Pleasure or Displeasure by the Events. Yet, there is no Christian but abhorreth this *Turcism*, and gives it no better entertainment than *Anathema Maranatha*.

It is apparent therefore, that, albeit our Adversaries are Christians, yet in this point their Opinion is guilty both of *Stoicism* and *Turcism*.

Again, if we consider the second part of the Stoic's Opinion, we shall perceive, that the Opinion, which we confute, cannot be minced, but that it will be complete Stoicism. The Stoics thought the Connection of Causes to be the Cause of the *Necessity* of Events, it is true: but what did they think to be the Connection of Causes? Doubtless the eternal Laws of Nature, which they supposed to be a Deity. It is very probable, they thought the *Fates* to be but Nature's Laws: but whatsoever they meant by the *Fates*, it is evident, they made their *Decrees* to be the Cause of the Connection of Causes. How often read we, both in Philosophers and Poets, of *Fatorum Decreta*, *Parcarum Leges*, &c.? Yea, the word *Fatum* itself is as much as a *Decree*; as *Edictum* from *edicere*, so *Fatum* from *fari*. *Quid aliud est Fatum, quam id quod Deus de unoquoque satur?* saith *Minutius*. Well then, to apply: do not our Adversaries, in this

this point, suppose an inviolable Linking of all things together, one *necessarily* following in the neck of another? Do they not make the *Cause* of this Linking to be God's irresistible Decree? Do not they then defend complete Stoicism? What part of Stoicism do they disclaim? Do they not maintain *inevitable* Necessity? Do they not teach an indissoluble Connection of all things? Do they not believe the Divine Decrees to be the Cause of this Connection? Certainly they must needs confess themselves Stoics in this point, unless we will give them leave to grant the Premises, and deny the Conclusion. I know, the Stoics had mis-conceits concerning the Deities, as accounting those to be Deities which are not, whose Decrees they made the Causes of all things. But these were the common Errors of *Paganism*, and are besides the point in hand. And truly, these set aside, I see not wherein our Adversaries differ from the Stoics. I have prosecuted this Argument more copiously, because I think verily, there are few Opinions which have a greater retinue of erroneous Consequences, than this of the unavoidable *Necessity* of Events. Some of them may make one *laugh*, and some of them may make one *tremble*. I omit the former, because they are obvious to every man's conceit; and I would not willingly make sport of so serious a matter. Of the last sort I will specify one in a second Argument.

That Opinion, which being admitted maketh God the Author of Sin, is gross and erroneous, that I may say no worse; but so, I speak it with Horror, doth the Opinion of our Opposites. I know they are Christians; and as they abhor Stoical Errors, so they hold this damnable Doctrine (which is worse than ever any *Heretic* held, which transformeth God into a Devil) to be most accursed: yet so the case standeth, that as the Error of *Fatal Necessity*, so this of the *Cause of Sin*, fatally followeth their Opinion; which I prove thus.

They teach, that nothing is done in the world, nor can be done, but what God hath *decreed* to be done. Now it is too certain,

certain, that three quarters of the things which are done in the world are *Sins*: therefore, according to this Opinion, God is the principal *Cause* of Sins, Devils and Men are but his *Instruments*.

The usual answer is, that God is the Cause of all the *Actions* that are sinful, but not of the *Sinfulness* of the Actions; of all our *Works*, but not of our *Obliquities*; as one that rides upon a halting jade is the Cause of her *Motion*, and yet not of her *Halting*.

It is a hard case, when they have but one frivolous distinction, to keep God from *sinning*. Might I here, without wandering, discourse of the nature of Sin, I could prove *Sin* itself to be an *Action*, and confute this groundless distinction that way; but I will keep myself as much to the purpose as I can.

That which is a *principal Cause* of any Action, is a Cause of those *Events*, which accompany that Action *necessarily*. This rule is most certain. Therefore if God by his Decrees force us to those Actions, which cannot be done without Sin, God Himself, I am afraid to rehearse it, must needs be guilty of Sin. If God decreed that *Adam* should *unavoidably* eat the forbidden Fruit, seeing the *eating* of the fruit, which he had forbidden, must needs be with a gross Obliquity, I do not see how this distinction will justify God; for *Adam* sinned because he *ate* the Fruit that was forbidden: but they say, God decreed, that he should eat the Fruit which was forbidden, *necessarily* and *unavoidably*. The Conclusion is too blasphemous to be repeated.

The Reader may see, how well that common distinction holdeth water; yea, if this nicety were found, Man himself might prove, that he committed no Murder, though he stabbed the dead party to the Heart; for at his Arraignment he might tell the Judge, that he did indeed thrust his Dagger into his Heart, but it was not *that* which took away his Life, but the Extinction of his' natural Heat and vital Spirits. Who seeth not the
frenzy

frenzy of him, who should make this Apology? Yet this is all our Adversaries say for God. They say, " His *Decree* was " the *Cause* that *Adam* took the Fruit, and put it into his " mouth, and ate that which he had commanded he should not " eat." Yet they say, " He was not the Cause of the Trans- " gression of the Commandment."

The example of the halting jade is a mere Impertinency; for suppose it were, as it is not, applicable to us, who halt naturally; yet *Adam*, before this Action, was sound, and therefore God, *necessitating* him to such an inconveniency, dealt with him as if one should drive a lusty Nag into rough passages, where he must needs break his legs. Neither is it, as I said, applicable unto us the *lame* Posterity of *Adam*; for he who rideth an Horse that was lame before, although he be not a Cause of the Impotency which he findeth in the Horse, yet in urging him to motion, he is now a Cause of the *actual* imperfection in the motion, and so perhaps a Cause of increasing the impotency for the future; though he were not the Cause of his Lameness, yet he is of his limping at that time. Let the Horse stand still, and see whether he will halt or no. Indeed, if the Horse go of himself, then the Rider is no Cause of his halting. And so we may say, that all our Haltings are from ourselves, without any Instigation from God.

I know our Opposites have another shift, teaching, that God useth to punish one Sin by making us commit another; so that, although we *sin*, he doth but *punish*.

Albeit I do not believe this to be true, yet I abstain at this time from examining it, because it weakens not my argument about *Adam*; for his Sin was the first that ever he committed, and the original of all that ever followed; and therefore, if God's Decree was the Cause that he ate the forbidden Fruit, as our Adversaries teach, it is apparent whom they make the Author of all Sin. These two Arguments, well scanned, are sufficient to make any afraid of that Opinion, which believeth

all things to come to pass *necessarily*, by reason of God's *irresistible* Decree.

Moreover, seeing it is clogged with such monstrous Consequences, methinks, our Opinion should be far more amiable, which giveth no countenance to such hideous mis-shapen Errors.

Now I proceed to the confirmation of our Opinion, concerning the Contingency of some Events in respect of God, by two Arguments more.

The first is this, That God hath decreed, that all his Creatures should *ordinarily* work according to their several kinds and endowments, by which he in the Creation distinguished them. For illustration, they may be ranked into three several forms.

In the lowest stand the mere Natural Agents, inanimate and senseless creatures. To these God hath given certain Instincts and Inclinations, by which they are determinately swayed to these or those certain Effects and Operations, unless they are outwardly hindered; for *heavy* Bodies cannot chuse but *descend*, *Fire* cannot chuse but *burn*.

In the second stand the Sensitive Creatures, four-footed Beasts, Fowls, and Fishes. To these God hath given Sense and Knowledge, to discern what is good for their Nature, and what is bad; and amongst divers Goods, to prefer that which is best. He hath given them also a free Appetite, or a kind of Sensitive Will, by which they may either *freely* prosecute, or avoid, such Objects as they like or dislike; not *determinately* tied to this or that Operation, as the other were. A *Stone* cannot chuse but descend; but a *Beast* may as well go up hill as down.

In the upper form are Men, reasonable Creatures, whom God hath made more *voluntary* than the other, by giving them greater *Freedom* of Choice, and presenting unto their more elevated Knowledge a great Variety of Objects. Now, with-

our doubt, God thus distinguished his creatures in Abilities and Faculties, that they might operate in their several kinds; that the *natural* Agents might work *naturally*, the *voluntary*, *voluntarily*. The truth of all this no man will deny explicitly: well then, let them hearken to the consequences of this Truth. If God hath decreed, that many things should be done *voluntarily* by his creatures; then hath he decreed, that many things should be done *contingently*, in respect of him: but the first is granted, therefore the second must. The Connection I prove thus. All things are done *contingently* in respect of God, which, for aught he hath decreed, might with as much *possibility* not be as be. But all things, which are done by the creatures *voluntarily*, may as well not be done as done: therefore, if he hath decreed, that many things should be done *voluntarily*, he hath also decreed, that they should be done *contingently*. The Minor is evident; because, if the creatures may not as well omit them as do them, they do them not *voluntarily*, but *necessarily*.

This Argument both confirms and explains our Opinion, shewing how and why many things come to pass *contingently* in respect of God; yea, it maketh it questionless, that God hath Decreed that many things should be done *contingently*, or after such a *resistible* manner, that they might, without *frustrating* his Decree, have been *left* undone. Yea, we see now that *contingency* itself is *necessary* in respect of God's Will, who will have many things done *voluntarily*. Otherwise to what purpose did God give his Creatures *Wills*, if he will not suffer them to use them?

See again the inconveniencies of the former Opinion, which confoundeth all sorts of Creatures, and makes a *Man* to operate with no more *Freedom*, than a *Stock* or *Stone*! For according to our Opposites, I eat, I drink, or walk with as much *necessity*, as *Lead* sinketh down. God hath Decreed that *that* should sink, and therefore it must; and so God hath Decreed that I must walk a *mile*, and therefore I must.

Here

Here they have a starting hole, but it is so poor an one, that it doth not relieve but disgrace them. They say, that God's *Decree* doth not *compel* any Man's *Will* to any thing, that he should do such a thing whether he will or no; but he so disposeth and worketh it, that it shall desire that which God would have done. And therefore, they say, Man hath use of his *Will*, because whatsoever he doth, though *necessitated* to it by God, yet he doth it *willingly*.

This *Flim-flam* would move any Man's patience; but I will be serious. The prerogative of a *voluntary* Agent consisteth not in doing that which it desireth to do, or rather in desiring to do that which it doth in *Freedom* from *Coaction* and *Violence*; but in *Liberty* of *Choice* to do or not to do this or that, and so in *Freedom* from the *necessity* of *Immutability*. So that still for all this *shift*, they make no Man more *Voluntary* than a *Stone*. A *Stone* hath a *natural* Propension or kind of *Appetite* to fall downward; yet because this *Appetite* is restrained *necessarily* to this *Term*, so that the *Stone* must needs fall down, it cannot be said to descend *Voluntarily*, in any propriety of speech. Is not this just a Man's case, according to them? A Man drinks; they grant he doth it *voluntarily*; yet they say, his *Will* is so *restrained* by God's *Decree* to this *Action*, that it was not *possible* for him to *omit* it. What difference is there now betwixt the *Will* of a *Man*, and the *Will* of a *Stone*, only that God employeth a *Man* in more actions; which altereth not the case? Surely if this be true, it was no wonder *Deucalion* and *Pyrrha* got *Stones* turned into *Men* so fast.

This Argument doth so entangle our Opposites, that although in the Question about *particular* Providence they are peremptorily for the *necessity* of all *Events* in respect of *God*; yet when they come to the Question about *Free-will*, and more particularly *Free-will* about *natural* Matters, as *Walking*, *Sleeping*, *Riding*, they speak so off and on, that one may plainly perceive they have a *Wolf* by the Ears: sometimes they yield *Free-will* in such things, not considering how they
contradict

contradict what they said before about *particular* Providence; sometimes they yield it, they say, not so much because they believe it, as because they will not contend about such *petty* matters; a very slyveless put off! Sometimes they slyly deny it, but they are unwilling or unable to produce any Arguments worth a rush.

That Opinion which makes God's *Knowledge* absolutely *Infinite*, and most Glorifieth his *Omniscience*, must needs be better *Divinity*, than that which supposeth by its consequence God's Knowledge to be but *Finite*. Now our opinion doth the first, that of our Opposites the second; therefore, the *Minor* Proposition I justify thus. An absolute *Infinity* of knowledge must be either in respect of the *number* of objects, or in respect of the *manner* of comprehending them. Now, according to their Opinion, in these respects, God's Knowledge is but *Finite*, *Ergo*.

For the first Respect, to speak exactly, it cannot make knowledge completely *Infinite*. For since there cannot be an exact *Infinite* number of *Objects*, seeing all things that ever were, or ever shall be, cannot be truly *Infinite* in number; it is impossible that any Knowledge whatsoever should be properly termed *Infinite* in this respect. Yea, seeing the vastest number, and most incomprehensible to our mortal *Arithmetic*, may in itself be doubled and trebled, it is an infallible Truth, that any Knowledge in this regard may be trebled also, and yet remain *Finite*. Well, come to the second respect, here also our Opposites much *debase* God's Knowledge, making it but *Finite*, and that not of the largest sort. For while they Teach, that God hath *Decreed* how all things shall *Infallibly* come to pass, they require indeed of God an *Infinite* Power, whereby to *execute* his Decrees; but seeing all things shall be effected as he hath Decreed they should, a *finite* Knowledge may well serve the turn. What wonder is it if God *Fore-knows* what will be done, if he can but *remember* his own Decrees? It requireth indeed a *large Memory*, but not an *infinite Knowledge*.
Suppose

Suppose a Man had power to bring to pass what he determined, it would be no strange matter if he could *fore-tell* future *Events*: he would make a hard shift with his Registers and Records, and the Art of *Memory*, but he would remember what he had *contrived* should come to pass.

Now our Opinion attributeth unto God a Knowledge exactly *Infinite*, and makes his *Prescience* more wonderful. God, say we, *ab æterno*, hath ordered that such *Agents* as he created *Voluntarily*, should have a double *Liberty* in their Operations, viz. a *Liberty of Contradiction*, to do, or not to do; as a *Painter* may choose whether he will work or no: and a *Liberty of Contrariety*, to do a thing after this or that manner; as a *Painter* may use what colours, in what quantity, after what fashion he pleaseth.

Now God leaving to his Creatures *free Liberty* to work or not work after this or that manner, so that for any necessity imposed upon their Actions by him, whatsoever they omit was as possible to be done, as what they did. And yet from all Eternity, *Fore-knowing* whatsoever his Creatures would do, or not do, his *Fore-knowledge* must needs be *Infinite*, and most admirable. *Infinite*, I say, not in respect of the number of Objects, for so, as I said before, no Knowledge can be *Infinite*: but in respect of the boundless Manner of actual comprehending those things with an *infallible* Fore-sight, which in respect of God were *contingent*, their not Being, being as possible as their Being. And indeed this *Fore-sight* of future *Contingents*, is the true Character and Royal *Prerogative* of Divine Knowledge: and therefore in the 41st of *Isaiah*, God upbraided the *Pagan* Deities with this privilege peculiar to Himself, though jugglingly pretended by them in their lying *Oracles*, *verse* 21. The Lord biddeth them produce the strongest Arguments by which they could prove themselves gods: and in the next verse he particularizeth, and thrice bids them tell, if they can, what shall happen in the times to come. How much then do our Opposites dishonour God, making

making the great *Miracle* of his *Fore-sight* of *future Contingents* to be as much as nothing? Seeing they say, that albeit they are *Contingent* in respect of us, yet they are *Necessary* in respect of him? When any Man hath answered any of these four Arguments, then will I change my Opinion. In the mean time, I proceed to the vindicating it from such Objections, as our Enemies in this case make against it. The dissipating of those mists wherewith they endeavour to obscure this Opinion, will not only clear the Truth, but also the Sense of it.

First, they say, that while we avoid *Stoicism*, we fall into flat *Epicurism*; for while we make so many things in the World fall out according to the inconstant Bent of *voluntary Agents*, we *deify Chance*, and make *Fortune* a *Geddeſs*; we in effect deny God's *Providence*, which makes all things come to pass, according to a most wise and constant method.

I will be as forward as any Man to *Anathematize* him, who holdeth any thing to fall out *fortuitously* in respect of God: I will make it evident, that our Opinion makes no *Chance* in respect of God, and most sweetly illustrates God's *Providence*.

First, There is a vast difference between *Contingency* and *Casualty*. *Contingency* is an equal *Possibility* of being or not being: *Casualty* is the coming to pass of an Event *ex improviso*, beside the fore-thought of the thing. Now it is our assertion, that many things fall out *Contingently*, in respect of God, because he imposed no *Necessity* upon their Being, but left them to the Pleasure of inferior Causes, that they might as well not have been, as been. But we say withal, that nothing falleth out *Casually* in respect of God, because nothing cometh to pass without his unerring *Fore-sight*; he knowing from all Eternity what his Creatures would do, though he left it to their Pleasure to do what they list.

In *Events* there is a great difference between *Contingency* and *Casualty* of Events, in respect of Men; for most things we do, we do *Contingently*, being not bound by any *inevitable Necessity*

Necessity to do them; yet as long as we do them upon certain Reasons, for certain *Ends*, we do them not by *Chance*. Yet the same *Events* are not after the same manner *Contingent* in respect of God, as they are in respect of us. For he, out of the Prerogative of his Deity, fore-knoweth them; but we cannot have *infallible* Fore-sight of them; and what Fore-sight we have, is at a very little distance.

And indeed, if this point be punctually canvassed, we shall perceive, that in the same proportion we have any *Knowledge* of them, they are not *contingent*, but *necessary*; for every thing, so far as it is in Existence, or in near proportion to it, is *necessary*.

[*To be concluded in our next.*]



The LIFE of MARTIN LUTHER.

Written originally in German, by John Daniel Hermschmid

[CONCLUDED from p. 218.]

C H A P. IX.

Of what occurred from the Year 1530, to the Year 1543.

1. **A**FTER the Diet at *Augsburg*, the Elector of *Saxony* wrote to *Luther*, whom he answered in the following manner: "Your Highness inquires, whether you ought to obey the Emperor, if he forbids the Protestants to preach at *Augsburg*? I answer, The Emperor is our Master, and *Augsburg* is properly under his Jurisdiction. Therefore I think, we ought to submit. May the merciful God continually guide us by his Holy Spirit!"

2. But

2. But all this time he had the strongest Confidence, that God would maintain his own Cause. Hence he wrote to a friend thus, *June 30, 1530.* " I learn from yours and *Melancthon's* Letters, that you are both greatly afflicted, and he " in particular. He has indeed a Zeal for God, but not according to Knowledge. As if it was by the care and anxiety " of our Forefathers, that we were what we are now; and not " rather by the Providence of God alone, who will be God " after us, as he was before, and is at this day! For He will " not die with us, nor cease to be God. *Eli* thought, that the " Kingdom of Israel was utterly fallen, when the Philistines " had taken the Ark. But what was the Event? He fell " himself. But the Kingdom stood, and flourished more than " ever. Let not *Philip* torment himself about our Posterity: " let him no longer desire to be Governour of the World. " For my part, if I am dead, if I am murdered by the Papists, " I shall still defend our Posterity, and chastise those wild " beasts, even more than I desire.

" If there is a God, we shall live not here only, but likewise " where He liveth. But if so, what are their Threatnings to " us? He that created me, will be a Father to my Child, and " an Husband to my Widow, and a Governor to the State, " and a Pastor to the Flock, far better than I am; yea, a better " when I am dead, than now I am alive, seeing I often hinder " his Work."

3. The same day, he wrote to *Melancthon* thus:

" I am concerned at your vain Cares. I have been in greater " straits, than I trust you will ever be. But in them all, I was " always refreshed by the words of my Brethren. And why do " you despise our Words, or rather the Holy Spirit that speaks " by us? If it be false, that God has given his own Son for " us, let the Devil be in my place. But if it be true, what " does our Care and Anxiety profit? He who gave his Son " will he not give us all things? And is Satan stronger than, " Him?

" In private Trials, you are stronger than me: in public, I am stronger than you. You despise your own Life, but are afraid for the Cause of God. I have no fear with regard to this, seeing I know of a Truth, that it is just and good: whereas I am a poor trembling Sinner. All the Threats and Fierceness of the Papists, I value not a rush. If we fall, Christ must fall with us. And be it so: I had rather fall with Christ, than stand with *Cæsar*.

" O cast thy care upon the Lord. Does he not say, Be of good cheer, I have overcome the World? Such a saying is worth bringing from *Rome*, or *Jerusalem*, even upon one's knees. But they grow cheap, by our being accustomed to them. Such is the weakness of our Faith. O let us pray with the Apostles, Lord, increase our Faith."

4. He now spent his time at *Coburg* in writing and praying, till his return to *Wurtemberg*: where being informed of the severe Decree, which the Emperor had published against the Protestants, the next year he published Notes upon it, and an Exhortation to them, not to return evil for evil.

5. In the year 1532, he earnestly exhorted the Protestant Princes, not to reject the Overtures of Peace, which had before been treated of at *Nuremberg*. " If but any tolerable conditions of Peace be offered," said he, " we must by no means think of War." And accordingly a Peace was concluded, and published by the Imperial Edict.

6. *John*, Elector of *Saxony*, died this year, and was succeeded by his Son. This occasioned *Luther* to say, " Wisdom died with Duke *Frederic*, and Piety with Duke *John*. Now Nobility will reign, without either Wisdom or Piety. This God cannot but chastise; otherwise He would deny Himself." And the Event proved the truth of his Prophecy.

7. In the year 1534, the *German* Translation of the Bible was committed to the Press. And now was held the Grand Consultation at *Smalcald*, among the Protestant Princes. About the

the same time, *Philip*, Landgrave of *Hesse*, restored *Üoric* to his Dukedom of *Wurtemberg*; while the Anabaptists were raising those dreadful Disturbances at *Munster*, and in many other places.

8. There was much talk the next year, concerning a general Council. And on this Pretence, the Pope's Legate came into *Germany*. He had a long and particular Conference with *Luther*, who told him all that was in his heart, and that with great plainness of Speech, so that at least he delivered his own Soul.

9. He was called to *Smalcald*, with *Melancthon*, and several other Divines, by the Protestant Princes, in 1537, to consider what Answer they should give to *Paul III.* who had offered to summon a Council at *Mantua*. Here he fell into so violent a fit of the Stone, that his Life was not expected. In the midst of his Pain, he prayed in these words: " Lord
 " Jesus Christ, thou hast delivered many; if it be for the
 " Glory of thy Name, heal and deliver me; and if not, close
 " thou mine eyes in peace. O Lord Jesus Christ, what an
 " Honour is that, if a man die a Martyr for thy Word!
 " Thou hast not vouchsafed this Honour to me. But I thank
 " thee, that I die in the Knowledge of thy Name. I will do
 " what seemeth good unto the Lord, to whose Grace I wholly
 " give myself up." But being carried to the Town of *Tambach*, God soon restored him to Health.

10. May 25, 1539, on Whitsun-Eve, *Luther* preached his first Sermon in the Chapel of the Castle in *Leipsig*; in which the Mass had been celebrated at Easter. Such a surprising Change was owing to the Death of Duke *George*, his irreconcilable Enemy; who, leaving no Children, was succeeded by his Brother *Henry*.

11. In the year 1540, *Philip Melancthon* being on his journey to the Meeting of the Divines, which was appointed at *Hagenau*, and being under great Sorrow and Concern, was
 seized

seized with a very dangerous illness. The Elector immediately sent *Luther* to him, who found him at the point of death. His Eye-strings were broke, his Speech entirely gone; his Chaps were fallen, and he knew no one. *Luther* turned his face from him to the window, and poured out his heart in Prayer. Then, taking him by the hand, he said, "Be of good courage, *Philip*: thou shalt not die. God willet not the Death of a Sinner, but that he should turn and live. He will not cast thee away, or suffer thee to die in thy sin, and in thy sorrow. Therefore give no place to the spirit of Sadness, neither be thy own Murderer. But put thy trust in God, who killeth and maketh alive." While he was speaking, *Philip* began breathing again, and grew better and better, till he was restored to perfect Health.

12. From this time, *Luther* was continually employed in meditating upon Death. The next year, being informed of the dangerous Sickness of *Frederic Myconius*, Superintendent of *Saxe-gotha*, he wrote to him in these terms: "I beseech the Lord Jesus, our Life and Salvation, that he would not suffer this to be added, That, while I survive, you should break through the veil into Rest, and leave me without among Devils, while my Companions go before. May the Lord grant, that I may be sick in your stead, and lay down this useless, shattered, worn-out Tabernacle. May He not suffer me to hear of your Decease; but grant, that I may be discharged first." His Prayer was heard. *Myconius* immediately recovered, and survived *Luther* near a Year.

13. The longer he lived, the more did his concern for Peace and public Tranquility increase: inasmuch, that when, in the year 1542, a War broke out between *John*, the Elector, and *Maurice*, Duke of *Saxony*, he vehemently exhorted them to desist, and with the desired Success. And he frequently said, he was persuaded, God had heard his Prayers, and granted him

him his Request, that there should not be any War in *Germany*, as long as he was alive.

C H A P. X.

Of what occurred from the Year 1543, to his Death.

1. **T**HIS year, 1543. was a sorrowful year to *Luther*, by reason of the Impiety reigning in all places, and the vile abuse of the Gospel. Of these he writes to a Friend thus: "The World is the World; it always was, and always will be; which knows nothing, and desires to know nothing of Christ. Let them then grow worse and worse; a certain Proof, that the glorious Coming of the Lord is at hand. For not only those Groanings of the Saints, which cannot be uttered, but also the World's unspeakable Contempt of the Word of God, shews that the World is given up, to hasten the day of its own Perdition, and our Salvation."

2. He was now more and more afflicted with bodily infirmities. He had violent Pains in his Head, (by which one of his Eyes was much weakened) his Legs swelled, and he had sharp and frequent Fits of the Stone. At the same time, he was so grieved and troubled in spirit, that he took his leave of *Wirttemberg*; being above measure displeased at the Abominations of various kinds, which he saw, but could not remove. Of these he bitterly complains in his Letters to his Wife, telling her, "He designed to see that place no more, this being the last year he had to live; that he would have her also sell what she had, and escape out of that *Sodom* as soon as possible." Concerning which *Matthæus* writes thus: "Our Pastor now being well stricken in years, and growing weaker and weaker every day, the Devil brought one wickedness after another into his congregation. Many loose Women came to *Wirttemberg*, and corrupted many of the Youth in
" the

" the University. At this he was unspeakably grieved, and
 " vexed in soul. He wrote and preached against them with
 " all his might; and finding he could not prevail, removed to
 " *Merseberg*, resolving to return no more."

3. When this was publicly known at *Wurtemberg*, it occasioned a general Consernation. All the Professors immediately sent a Petition to the Elector, beseeching him to interpose his Authority, adding, " We will endeavour with all our
 " might, to amend whatever he disapproves of. But let him
 " not, for the faults of a few, forsake the whole Church and
 " University, whom we cannot but acknowledge (like another
 " *Elijah*) to be the Chariot of Israel, and the Horseman thereof." The Elector hereupon sent a special Messenger to him; upon which he returned to *Wurtemberg*.

4. On the 17th of November, 1545, he finished his Commentary on Genesis; in the close of which he speaks thus:
 " This is now my beloved Genesis. Our Lord God grant,
 " that others after me may do this better. I can do no more.
 " I am weak. Pray for me, that he may give me a good and
 " an happy hour."

5. In the year 1546, he was sent for to *Jfzb* by the Counts of *Mansfeld*, in order to make up the Differences which were arisen between them, with regard to their Lands and Inheritance. And although he was not accustomed to meddle with secular Affairs, and was then fully employed in preaching, reading, and writing, yet he was prevailed upon to go, partly because it was their request, partly because he had a desire once more to see the place of his Nativity.

6. Before he reached *Jfzb*, he was seized in the Coach with such a Weakness, that it seemed as if he would have died in the instant. But he was brought to himself by rubbing him with hot cloths, together with the use of proper Medicines. He preached at *Jfzb* four times, and twice received the Lord's Supper; and was once and again present at the Interview between the contending Brethren.

7. From

7. From the 16th of *February*, he began to be more violently afflicted with the Heart-burn, and fits of Swooning. Yet, in the intervals, he was able to walk about, and was frequently repeating select portions of Scripture. These he continually intermixed with Prayer, particularly with that of the Psalmist, "Into thy hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth."

8. A little before he expired, he said, "I perceive, by the Straitness of my Breast, and this cold Sweat, that I am to remain at *Issch*." Soon after, he broke out, "My Heavenly Father, thou God and Father of our Lord Jesus Christ, thou God of all Consolation, I give thee thanks, that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have professed, whom I have loved, whom I have preached, whom the Bishop of *Rome*, and all the impious crowd, persecute and put to an open shame. I beseech thee, my Lord Jesus Christ, receive my poor Soul. My heavenly Father, although I leave this Life, although I am now to lay down this Body, yet I assuredly know, that I shall live with thee for ever, and that none shall pluck me out of thy hands." He added, "God so loved the world, that he gave his only-begotten Son, to the end that whosoever believeth in him should not perish, but have everlasting Life." And "God is the Lord, of whom cometh our Salvation: God is the Lord, by whom we escape Death." They then gave him a Medicine; after taking which he said again, "I go now to give up my Soul." He then swiftly repeated thrice over, "Into thy hands I commend my Spirit. Thou hast redeemed me, O God of Truth." He spoke no more, till being asked, "Do you die in the constant Confession of the Doctrine you have preached?" He answered with a loud voice, "Yes." Then turning upon his right side, he slept about a quarter of an hour. Presently after he uttered a deep Sigh, and, without any struggle or sign of Pain, peacefully slept in the Lord.

9. *Justus Jonas* preached a Funeral Sermon over him, on the 19th of *February*, in *St. Andrew's Church*. *Michael Calius* preached on the same occasion, the next Morning. *February* 21, his Body was carried to *Halle*. Thence it was removed, on the 22d, to *Wirtemberg*, and interred in the Church of the Castle; *Pomeranus* preaching, and *Philip Melancthon* concluding the Service with a Funeral Oration.

10. May God grant, that all, who call themselves by his Name, may not excuse their Vices by his Defects, but diligently follow his unbiaſſed Integrity, his unshaken Faith, his Fervor in Prayer, his immovable Constancy, his Conquest over the Fear of Man, his Contentedness, and all the other Graces, wherewith he was so highly favoured. Otherwise, how justly will they fall under that sharp reproof, which he gave to some who were called *Lutherans*, while they abused the Gospel, under a cloak of Liberty, to all Licentiousness.

“ Hear, thou Fool. This I require first, that my Name be
 “ laid aside; neither let any man call himself a *Lutheran*, but
 “ a *Christian*. What is *Luther*? The Doctrine is not mine,
 “ nor was I crucified for any man. *Paul* forbid any to
 “ be called after his Name. Should I desire them to be called
 “ after mine? God forbid. Let us lay aside all these factious
 “ Names, and be called Christians, because we have the Doc-
 “ trine of Christ. Let the Papists be called by that Name,
 “ seeing they chuse to have the Pope for their Master. I am
 “ no man's Master, neither will I be. I hold with the Church
 “ the common Doctrine of Christ. He alone is our Master.”

[*End of the Life of Martin Luther.*]

LETTERS.

L E T T E R S.

L E T T E R XXXVII.

From Mr. Thomas Willis.

See a pattern of true christian simplicity! His name is still precious to all that knew him. He was for many years an ornament of the church of *England*, and of the Society in *Kingswood*.

Rev. Sir,

Nov. 13, 1744.

IF any man should ask me whether I am in the Band Society, I should answer yes; and should he ask me if I did follow all the directions given to the Band Societies, I must answer no: for I believe one general rule for all sorts of people, in all conditions of life, though all seeking salvation, cannot be performed without some exception; but I believe that general rule, which our Saviour gave in his sermon on the Mount, can be performed by all people, in whatsoever condition of life, if they have faith. And that is, *Whatsoever ye would that men should do unto you, do ye even so unto them*: and this was one of the Decrees that St. Paul gave to the churches, as he pass through the cities, as it is in the margin of the Old Bible. Now, if any man should say he does follow the directions given to the Band Society, and by his life and conversation does not follow this rule given by our Saviour, I cannot believe him. Now I can say, by the grace of God, that I do follow this rule given by our Saviour very near to perfection, though I cannot say I do follow all the directions given to the Band Societies, in the strict sense as they are penn'd; but through the grace which God hath bestowed upon me, my whole desire and the bent of my heart is, that whether I eat or drink, or what-

never I do, I may do it all to the Glory of God. Now, Sir, I will tell you as plain and short as I can how far I do keep the rules, and where I do err.

1. "Neither to buy nor sell any thing at all on the Lord's day." I do perform this rule exactly, except selling milk on Sunday mornings, which, I believe, is a work of necessity and mercy; but if it is not, I could easily strike all that off at one stroke. But there are some people in our class, which make it their business to sell milk, and to carry it to Bristol Sunday mornings. The cross seems to lie heavy upon them, since these rules are given out. The laws of the nation do allow selling milk on Sunday mornings. The cows must be milked on Sundays; children must be fed with the milk, and if it is not used, it will not keep good from Sunday morning till Monday.—(Quite right.)

2. "To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician. I can very safely follow this direction, for I neither love the smell nor taste of spirituous liquors: but I do use it as a medicine, in cases of necessity.

3. "To be at a word both in buying and selling." I make very few words both in buying and selling, and do always endeavour to speak truth with my neighbour; but in country business, buying and selling cannot be at one word. In shops it may, but in markets, goods rise and fall. For as the old word is, a man must be governed as the times go; for a man cannot tell what he shall have for his goods before he goes to market, neither can he tell what he shall give for goods till he come there.—(All right.)

4. "To pawn nothing; no, not to save life. This rule I keep to perfection, for I hate extortion of any kind, but I believe it is better to save life than to destroy. We read what David did, and they that were with him, and what Christ's disciples did to save life, and both were blameless.—(You need take the phrase literally.)

5. Not to mention the fault of any behind their back, and to stop those that do." Here I must confess I am guilty.
but

But when I do mention the faults of another, it is as I think for edification, either to shew the sins that they fell into, by being off their watch, or to shew how the Devil gets advantage against such persons, by walking in his ground; that others may take warning, and be more careful for the future.

6. "To wear no needless ornaments, such as rings, necklaces, lace, ruffles." This rule I can very easily keep.

7. "To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician."

I do not know that I use any needless indulgence. I take no snuff: sometimes I do smoke a little tobacco, the last thing going to bed, but at no other time. This I had rather leave off; but I was advised to it for an infirmity, and I find benefit in it.

1. "To give alms of such things as you possess, and that to the uttermost of your power."

I remember some time ago, I heard you tell of a young man at Newcastle, that got but three shillings a week, and he paid three-pence a week to the poor or charitable uses, which is one-twelfth part of his clear profit. Now I do pay above one-sixth part of my clear profit to the poor or charitable uses, notwithstanding I have seven in family to provide for, and yet that is not to the uttermost of my power. To give alms is our bounden duty, and not to let any person want the necessities of life, except them that will not work. I take a master of a family to be a steward over that family that God has put under his care; but it is required of stewards to be faithful, for Abraham was faithful over his house. St. Paul says, if any man may be at liberty, from being a servant, to chuse it. Now, certainly, if any man chuse it for himself, it is his duty to chuse it for his children. Then according to St. Paul's advice, the parents ought to lay up for their children, that is, so much as will carry on that business which they are placed in, without being servants to any man; but to lay up riches for children to keep them in idleness, is a great error:

so I believe to give away all that God hath put in a man's power from children, is an error on the other side.

2. "To reprove all that sin in your sight, and that in love and meekness of wisdom."

There I must confess I am guilty; for being about in the world, I see little else but sin, for the whole world lieth in wickedness, and the works of their father they will do. But by the grace of God I have no fellowship with the unfruitful works of darkness; but rather than have any fellowship or conversation, I do reprove them.

3. "To be patterns of diligence and frugality, of self-denial and taking up the cross daily."

These many years I have been a pattern of diligence and frugality. Self-denial and taking up the cross, I knew nothing of; but by the grace of God now I know it, and do practise it.

1. "To be at church, and at the Lord's table every week, and at every public meeting of the Bands."

I am at church, or the place appointed to worship God several times in the week; and at every public meeting of the Bands, except any thing extraordinary prevent; and I go to the Lord's table once a month, in my own parish church, which is as often as it is administered there.

2. "To attend the ministry of the word every morning, unless distance, business, or sickness prevent."

My distance, business, and other inconveniences, hinder me from attending mornings, except sometimes in the summer."

3. "To use private prayer every day, and family prayer if you are the head of a family." This I do always perform in the weak manner I am able.

4. "To read the scriptures, and meditate thereon, at every vacant hour." This I often do, but I cannot say I do it every vacant hour, but I do very seldom spend one hour in idleness.

5. "To observe as days of fasting, or abstinence, all Fridays in the year." This rule I always observe.

Now,

Now, Sir, I have told you simply and plainly, in what manner I perform these rules? in what I am wrong: I should be very thankful to be advised; for I firmly believe. I shall grow in grace, and in the knowledge of my Saviour, Jesus Christ, until I do come to a perfect man, unto the measure of the stature of Christ Jesus my Lord.

I am your Unworthy Servant,

THOMAS WILLIS.

L E T T E R XXXVIII.

[From Mr. John Evans.]

Ghent, Nov. 12, 1744. O. S.

Rev. Sir,

I Will make bold to trouble you with this Letter, to acquaint you with some of the Lord's doings with us here. The Lord has ordered it so, that, as his little Flock is divided into two parts, so are his poor Instruments also; for Brother *Haim* and Brother *Greenwood* are at *Bruges*, and Brother *Clements* and I at *Ghent*. We thought proper, to divide the United Society into Bands. Our manner of Meeting at *Ghent* is this: we hired two Rooms, one a small one, wherein one of the Bands do meet every day, at One o' Clock; and another large one for Public Meeting, where we meet twice a Day, at Nine in the Morning, and Four in the Afternoon. The hand of the Omnipotent God is mighty with us, to the pulling down of the Strong-holds of Satan. I hope, there is such a Work begun in *Flanders*, as will (as they say) infect the whole Army. While we were at Camp, between hard Duty, and Marching, and other Fatigues, the People had not Time to attend on the Word; therefore they that were weak,

were

were kept so. But since we have been in Quarters, they gather Strength apace: the Saviour feeds them with the Milk of his Word, and causeth them to rejoice daily.

The Seventh Instant, when we were met together in the Evening, as I was at Prayer, one, that kneeled down by me, cried out vehemently, " My Redeemer, my Redeemer!" which continued about ten minutes. When he was asked what was the matter, he said, that he had found that which he had often heard of, that is, an Heaven upon Earth. Some others told me afterwards, they had much a-do to forbear crying out in the same manner. So wondrously is the Love of God manifested amongst us, that it fills me with Wonder and Amazement.

Dear Sir, I am a Stranger to you in the Flesh, and know not that I have seen you above once. You was then preaching at *Kennington-Common*, and I hated you as much as now (by the Grace of God) I love you, May I acquaint you with some of the Lord's dealings with my Soul? He pursued me with Convictions from my infancy; yet I stifled them all, and grieved his Holy Spirit. Indeed, while my Conscience was tearing me, I made Resolutions; but as fast as I made them, I broke them. Why was this? Because I would do all by my own strength; therefore all came to nothing. When I found this, I gave over all strivings, and gave myself over to all manner of wickedness; and so continued for some years, until the year 1743, *June 16th*, we had an Engagement with the *French*. There the Lord of his infinite Mercy was pleased to spare me. The Canon Balls came very thick about me, but I was not hurt; although my Comrades fell on every side. A few days after, the Lord was pleased to visit me again; the Terrors of a Just God began to trouble me, the Pains of Hell got hold of me, and the Snares of the Devil encompassed me round about. I was so terrified, that I durst not commit any gross Sin. I prayed God to be merciful to my Soul, now
I was

I was at a loss for Books to read: but He that provideth all things, provided that also; for one day I found an old Bible in one of the Train Waggon. Now I was set up: I forsook my old Companions, except one; I could not forsake him: but it was not long before he sickened and died; and his Death was a spur to drive me on the faster. But I could not find one to be like-minded with me. I went up and down by myself, lamenting and mourning like a Dove. My Bible was now become my only Companion, with which I used to get into some corner, to lament my Misery, and to cry to God for Mercy. In a few weeks, the Lord was pleased to ease me greatly. But I now depended upon my own Performances, making them my ground of Acceptance with God. So I remained for some months, till I came to Winter Quarters, where the Lord was pleased to direct me to Brother *Haim*. Being one morning at Church, I heard him talk about some Spiritual things: I immediately fell into Discourse with him, but soon was sick of his Company, because he robbed me of my Treasure, and stole away my gods: for being ignorant of the Righteousness of Christ, I went about to establish my own Righteousness. My poor Brother was so perplexed with me, that sometimes (as he told me afterwards) he was resolved to forbid me to come any more; and I, on the other side, was often tempted not to come any more near him. But the Lord raised him up for an instrument for my Conversion. When the Lord had opened my Eyes, to see the right way to Salvation, which is by the Blood of Christ alone, I was resolved by his Strength to publish it, and declare it to others. Though I had not as yet found this Salvation experimentally in my Heart, yet I knew every true Believer must have this Witness in himself, and taught others so, until I got it myself. The Scripture saith, our Labour shall not be in vain in the Lord; which I found to be true; for my dear Redeemer wrought in me, and by me, *October 23*, in the Evening, when we were gathered together,

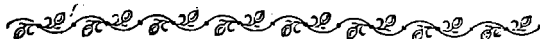
together, and Brother *Clement* was at Prayer, I felt on a sudden a great alteration in my Soul; my Eyes overflowed with tears of Love to Him, whom my Soul loveth. Then was the Love of God revealed to me, in saving the World by his Son. It was shewn unto me also their compleat Happinefs, who through Christ were reconciled to God; which kindled my Love, and inflamed my Soul with a fervent Zeal for Him, who I then saw was my complete Redeemer. O! amazing Love! It ravisheth my Heart, when I think, how he has brought me from being a Captive of the Devil, to be an Heir of everlasting Glory.

Pray for me, that my Faith fail not. From him, who is not worthy to be Door-keeper to the least of my Master's Servants,

JOHN EVANS,

Gunner, belonging to the *English* Artillery lying now in *Ghent*,
in Captain *Desaguliers's* Company.

At the Battle of *Fontenoy*, he had both his Legs shot off. Being laid over a Cannon to die, as long as he could speak, he was praising God, and exhorting those that were round about him.



P O E T R Y.

TO A MOTHER, ON THE DEATH OF HER CHILDREN.

[By *Mrs. Wright*.]

THOUGH sorer Sorrows, than their Birth,
Your Children's Death has given,
Mourn not that others bear for Earth,
While you have peopled Heaven!

If

If now so painful 'tis to part,
 O think, that when you meet,
 Well-bought with shortly fleeting Smar
 Is never-ending Sweet.

What if those little Angels nigh
 T' assist your latest Pain,
 Should hover round you, when you die,
 And leave you not again?

Say, shall you then regret your Woes,
 Or mourn your teeming Years?
 One Moment will reward your Throes,
 And over-pay your Tears.

Redoubled Thanks will fill your Song,
 Transported while you view
 Th' inclining, happy, infant Throng,
 That owe their Bliss to You!

So moves the common Star, though bright,
 With single Lustre crown'd;
 The Planet shines with Guards of Light
 Attending it around.

AN EPITAPH ON MISS. MARY LOWTH, AGED 14 YEARS.

[*Wrote by her Father, now Bishop of London.*]

CHARA vale, ingenio præstans, pietate, pudore;
 Et plusquam natæ nomine chara, vale.
 Chara Maria, vale! At veniet felicius ævum
 Quando iterum tecum, sin modo dignus, ero.

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M m

Chara,

Chara, redi; lætâ tum dicam voce, Paternos
Eia, age in amplexus, chara Maria, redi.

Imitated.

Farewell, my dearest Child, farewell!
Wife, pious, good, beyond thy Years!
Thy ravish'd Excellence I feel
Bercav'd—dissolv'd in softest Tears.

But soon, if worthy of the Grave,
I shall again behold thee nigh,
Again my dearest Child embrace:
" Halte, to my Arms, *Maria*, fly.

" To a fond Father's Arms return:"
(I then in Extacies shall say)
No more to part, no more to mourn,
But sing thro' one eternal Day.

ON BISHOP ATTERBURY'S BIRTH-DAY.

WHAT Morn with more auspicious Ray,
Or lovelier Dawning ever shin'd?
Be blest the memorable Day,
Which gave Thee, Father, to Mankind,
In each hard Trial fully shewn
Great, good, and just, as *Clarendon*!

Tempests and Storms in vain attack,
In vain thy Foes their Arts employ;
Nought thy well-grounded Faith can shake,
Thy exemplary Zeal destroy:
Nor Prayers, nor Threatnings can prevail;
The Rock 'tis built on cannot fail.

They,

They, nor th' opposing World, could fright,
 Nor Flattery's utmost Fawnings bend,
 To shrink from aiding injur'd Right,
 To cease the Helpless to befriend.
 Nor Mitres rich, nor Exile near,
 Could bribe to Hope, or sink to Fear.

Superior to the Ills you feel,
 Illustrious Sufferer, well you know
 To scorn the Instruments that deal,
 T' adore the Hand that aims the Blow;
 Like Job, with Patience to resign:
 O may his latter End be thine!

Mean season, live; nor barbarous Foes,
 Nor Exile grievous to sustain,
 Nor Prospect of thy Country's Woes,
 Nor Torture of afflicting Pain,
 Make thee bemoan thy longer Stay,
 Or cause thee to regret To-Day.

No! Let the Statesman, Human Friend,
 The Russian sell, in Murders old,
 The vile Betrayer of his Friend,
 The Seller of his God for Gold,
 The False, the Traitor, the Forsworn,
 Bewail the Day that they were born.

Enjoy the Peace they cannot find,
 No more than they can take away.
 Thy Birth-Day still with even Mind
 View calmly, as thy Dying-Day,
 That second Birth-Day, happier far,
 Which clears thee at the last great Bar!

ON RETIREMENT.

BEAR me, ye friendly Powers, to peaceful Scenes,
 To shady Bowers, and never-fading Greens,
 Where the shrill Trumpet never sounds Alarms,
 Nor Martial Din is heard, nor clash of Arms.
 Unenvied may the Laurels ever grow,
 That never flourish but in Human Woe:
 If never Earth the Wreath triumphal bears,
 Till drench'd in Heroes' Blood, and Orphans' Tears.

Hail, ye soft Seats! Ye limpid Springs and Floods,
 Ye verdant Meads, ye Vales, and mazy Woods,
 Ye limpid Floods, that ever-murmuring flow,
 Ye verdant Meads, where Flowers eternal blow;
 Ye shady Vales, where cooling Zephyrs play;
 Ye Woods, where untaught Warblers tune their Lay!

Here grant me, Heaven, to end my peaceful Days,
 And seal myself from Life by slow decays;
 With Age, unknown to Pain or Sorrow, blest,
 To the dark Grave retiring, as to Rest;
 While gently with one Sigh this mortal Frame,
 Dissolving, turns to Ashes whence it came;
 While my freed Soul departs without a Groan,
 And joyful wings her Flight to Worlds unknown.

Ye gloomy Grotts, ye awful, solemn Cells,
 Where heavenly-pensive Contemplation dwells,
 Guard me from splendid Cares, from tiresome State,
 The pompous Misery of being Great!
 Content with Ease; ambitious to despise
 Illustrious Vanity, and glorious Vice.

While

While the calm Hours steal unperceiv'd away,
 Come, thou chaste Maid; here let me ever stay;
 Here court the Muses, while the Sun on high
 Flames in the Vault of Heaven, and fires the Sky:
 Or while still Night's dark wings the Globe surround,
 And the pale Moon glides on her solemn Round.
 Bid my free Soul to starry Orbs repair,
 Those radiant Worlds that float in ambient Air:
 Or when Aurora, from his Eastern Bowers,
 Exhales the fragrance of the balmy Flowers,
 Reclin'd in silence on a mossy Bed,
 Consult the learned Volumes of the Dead;
 Fall'n Realms and Empires in Description view,
 Live o'er past Times, and ancient Days renew.

Charm me, ye sacred Leaves, with noble Themes,
 With opening Heavens, and Angels rob'd in Flames.
 Ye restless Passions, while I read, be aw'd:
 Hail! ye mysterious Oracles of God!
 Here I behold, how infant Time began!
 How the Dust mov'd, and quicken'd into Man!—
 There tread on hallow'd Ground, where Angels trod,
 And Reverend Patriarchs talk'd as Friends with God:
 Or hear the Voice to slumb'ring Prophets given,
 Or gaze on Visions from the Throne of Heaven!

Part of the 104th PSALM Paraphrased.

UPBORN aloft on ventrous wing,
 While spurning earthly themes I soar,
 Thro' paths untrod before,
 What God, what Seraph shall I sing?

Whom

Whom but Thee should I proclaim,
Author of this wondrous frame ?

Eternal, uncreated LORD,
Enshrin'd in glory's radiant blaze !

At whose prolific voice, whose potent word,
Commanded Nothing swift retir'd, and worlds began their race.

Thou, brooding o'er the realms of night,
Th' unbottom'd, infinite abyss,
Bad'st the deep her rage surcease,
And said'st, Let there be light !

Ætherial light thy call obey'd,
Thro' the wide void his living waters pass,
Glad she left her native shade,
Darkness turn'd his murmuring head,
Resign'd the reins, and trembling fled ;
The chrystal waves roll'd on, and fill'd their ambient waste.

In light, effulgent robe, array'd
Thou left'st the beauteous realms of day ;
The golden towers inclin'd their head,
As their sovereign took his way.

The all-incircling bounds (a shining train,
Ministering flames around him flew)
Thro' the vast profound he drew,
When, lo ! sequacious to his fruitful hand,
Heaven o'er th' uncoloured void, her azure curtain threw.

Lo ! marching o'er the empty space,
The fluid stores in order rise,
With adamant chains of liquid glass,
To bind the new-born fabric of the skies.
Downward th' Almighty Builder rode,
Old chaos groan'd beneath the GOD,

Sable

Sable clouds his pompous car,
 Harnest winds before him ran,
 Proud to wear their maker's chain,
 And told with hoarse-responding voice come from afar,

Embryon earth the signal knew,
 And rear'd from night's dark womb his infant head ;
 Tho' yet prevailing waves his hills o'erspread,
 And stain'd their sickly face with pallid hue.
 But when loud thunders the pursuit began,
 Back with the affrighted spoilers ran ;
 In vain aspiring hills oppos'd their chase,
 O'er hills and vales with equal haste,
 The flying squadrons past,
 Till safe within the walls of their appointed place ;
 There firmly fixt, their sure enclosures stand,
 Unchangeable bounds of ever-during land !
 He spake from the tall mountain's wounded side,
 Fresh springs roll'd down their silver tide :
 O'er the glad vales, the shining wonders stray,
 Soft murmuring as they flow,
 While in their cooling wave inclining low,
 The untaught natives of the field, their parching thirst allay.
 High seated on the dancing sprays,
 Checquering with varied light their parent streams,
 The feathered quires, attune their artless lays,
 Safe from the dreaded heat of Solar beams.

Genial showers at his command,
 Pour plenty o'er the barren land :
 Labouring with parent throes,
 See ! The teeming hills disclose
 A new birth : see chearful green,
 Transitory, pleasing scene !

O'er the smiling landscape glow,
And gladden all the vale below.
Along the mountain's craggy brow,
Amiably dreadful now !
See clasping vine disspread
Her gently rising, verdant head ;
See the purple grape appear,
Kind reliëf of human care !

Instinct with circling life, thy skill
Uprear'd the olive's loaded bough ;
What time on Lebanon's proud hill,
Slow rose the stately cedars brow.
Nor less rejoice the lowly plains,
Of useful corn the fertile bed,
Than when the lordly cedar reigns,
A beauteous, but a barren shade.

While in his arms the painted train,
Warbling to the vocal grove,
Sweetly tell their pleasing pain,
Willing slaves to genial love.
While the wild-goats, an active throng,
From rock to rock light-bounding fly,
Jehovah's praise in solemn song,
Shall echo thro' the vaulted sky.

J. W.





T H E

Arminian Magazine,

For J U L Y 1778.



A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS in the WORLD, in Respect of God's ETERNAL DECREES.

By THOMAS GOAD, D. D.

[*Concluded from page 264.*]

CONTINGENCY is the Middle Point between *Necessity* and *Impossibility* of being; and therefore so much as any thing inclineth to *Existence*, it is *Necessary*. The want or neglect of the Distinction between *Contingency* and *Casualty*, hath been a great Cause of the Error we confute: for our Opposites still taking *fortuitously* and *contingently* for *synonymous*, because they would have nothing *Casual* in respect of God, therefore they would have every thing *Necessary*; not discerning the Middle Path which we walk in, between *Epicurism* and *Stoicism*.

VOL. I.

N N

Concerning

Concerning God's *Providence* we teach, that although, according to that *ordinary* Course, which we call *Nature*, which he hath prescribed for the Operation of his Creatures in the decree of Creation, many things fall out according to the *free Choice* of *voluntary Agents*, no way by him *Necessitated*; yet God is still busy with a *double Providence*. The *First* is *Universal*; by this, whatsoever *natural Agents* do *Contingently*, He *fore-seeth* most clearly, and *ordereth* most wisely, according to his *Glory*, the *Preservation* of the *Universe*, and *Good* of his *Creatures*. The *Second* is *Particular*; by this he puts in oft-times a *Miraculous* Finger into such *Contingent* Business as respects his *Church*, and oft-times to worketh the heart of the *voluntary* Agent, that he doth that which, if he had been left alone to himself, he would not have done; and is secretly diverted from the doing that, which otherwise he would most *willingly*, and could most *easily* have done.

And here our *Opposites* may please to observe, that our Opinion is so far from denying a *particular* Providence, that it only maintaineth a Providence *properly* termed *Particular*: for that *Particular* Providence which our Opposites talk of, if it be well looked into, will appear to be in no better Sense *Particular*, than the *Roman Church* is *Universal*.

They say, that there is not any *numerical* Act performed by any Creature, without an *eternal* decree from God; this they call *Particular* Providence. Alas! this is the *General*, which concerneth all the Actions performed by all things, or at least one mixt of *General* and *Particular*. As for example, because it raineth to-day, God so ordereth that it should; is it any Sense to say, this rain was by the *Particular* Providence of God, unless we espied *extraordinary* matter in it? We therefore call that *Universal* Providence, whereby God directeth whatsoever his Creatures do, according to their *natural* Propensities, for the *Preservation* and *Good* of the *Universe*. We term that *Particular* or *Special* Providence, whereby God interposing his *extraordinary* Power amongst the *Contingent* affairs

fairs of *Common-wealths*, or *private Men*, sometimes by sensible *Miracles* and *Prodigies*; sometimes by his *secret Omnipotency*, sensible only in the *Event*, manifesteth his *Mercy* or *Justice*, to his own *Glory*, or good of his *Church*.

This is properly termed *special Providence*. I will now specify my Faith concerning God's *Providence*.

First. It is very probable, that petty *trivial* Matters, such as are *Indifferent*, not only in respect of *Themselves*, but also of their *Consequences*, fall out altogether *Contingently*, without any *Necessitating* decree. These Matters are of three Sorts.

1. The Toys and trifling Vanities of *voluntary Agents*. What a company of Idle gestures and Sporting tricks use we every day, which doubtless, for ought God hath decreed, we might have as easily omitted?

2. The petty Consequences of the *main Actions* of *natural Agents*: for example, though the main drift and scope of the Operations of the *Elements* and *Meteors* be according to the Method *Eternally* prescribed them by God; yet some *Particular Events* accompanying their Operations, some *Circumstances* questionless, were not prefixed by a *Particular* decree; as now and then it hapeneth to rain when the Sun shineth. I cannot believe that there is any *Special* decree concerning this.

Here I would have the Reader observe, how these *Events* are not so properly called *Contingent*, as those others are; for they were swayed by no *decree* either *General* or *Special*, from the middle Point between *Necessity* and *Impossibility* of being. But these, though they are *Contingent* in respect of a *Particular* decree, and may as well not be as be, for ought God hath *Precisely* determined concerning them; yet in respect of the *general* Method prefixed to *natural Agents*, they do *Necessarily* come to pass, because their main Office cannot be performed without these Circumstances and Consequences.

The last Sort are mixed of the two former, and include all such *Events* as result from the *Contingent Concourse* of *Nature* and *Voluntary Agents*; as when the Wind bloweth

off ones hat, to say that God *Particularly* decreed such trifles, I think it injurious to the *Majesty* of his Determinations. But here by Trifles I mean such Matters, as I said before, which are *Indifferent*, not only in respect of Themselves, but also of their Consequences.

I believe, that things of greatest Moment are done *Necessarily*, by the *Immediate* Power of God, either by *swaying* Men from their own proper *Inclinations*, or by *Supernatural* Means quite crossing their Enterprises. So we read in the *Scripture* and *Church-stories*, how God hath sometimes quite changed the hearts of Men for some great purpose concerning his *Church* and *Glory*.

I believe that the middle Sort of Events in the World, such as are neither *Trivial* nor yet *Extraordinary*, the *Ordinary* serious matters which concern *Religion*, *Common-wealths*, the *Temporal* and *Spiritual* Good of private Men, the Preservation from Confusion, &c. Of these, I say, my belief is, that though *ordinarily* Men and reasonable Agents do things *Contingently*, yet God doth so manage this *Contingency*, daily and hourly interposing his Power according to his *Mercy* or *Justice*, that very few matters of *Consequence* are merely *Contingent*. For example, because I see *Marriage* for the most part to be either a great *Curse* or a great *Blessing*, I am so far persuaded of the truth of the common saying, that I think *Marriages*, for the most part, are *made in Heaven*, before they are on Earth. Let a Man diligently peruse any Story, and he shall find many things done *Ordinarily*, according to the *natural* Bent of *particular* Persons, and so *Contingently* in respect of God; and yet let him join all things done by all the *Actors* in the Story together; let him accurately observe how one thing followeth upon another, he shall find, that still at the last there will be something from the *finger* of God, manifesting the *Glory* either of his *Mercy* or *Justice*. If we read the History of the *Reformation*, begun by *Luther*, we shall perceive many things done by the *natural* Humours of Men, by the guidance

of *Divine Wisdom* made admirable furtherances of the *Reformation*. The like may be said of *Henry the 8th.* his *Marriage*, and the Dissolution of *Abbeys*. The like indeed may be observed in any History, especially if it concern *Religion* or a *Christian Common-wealth*; for I conceive that God's *Providence*, is more or less remarkable in a place, proportionable to the profession of *Religion*. Let a Man but diligently observe the prime passages of his own times; let him mark how the chief *Actors* in them do all things according to their *particular Bents* and *private Humours*; yet let him note the upshot, he shall perceive, that there was some *secret Guide* which directed all to God's Glory, though Men do what they list according to their own Pleasure. The best Demonstration of this most useful and delightful Truth every Man might best make to himself. If he would but seriously consider the whole course of his own Life, and mark how, whatsoever he hath done out of the absolute *Freedom* of his Choice, his *Actions* have been turned and winded now and then *Contrary* to his *Intent*, now and then *beyond* it, now and then *beside* it; sometimes to his *Grief*, sometimes to his *Comfort*, always to be Examples of God's *Mercy*, or his *Justice*; he would easily perceive, how excellently the *Divine Providence* worketh upon *Contingencies*.

Here the Reader may see how I suppose some things *Necessary*, some things *Contingent*, some things *Mixt*, by reason of divers Circumstances of both Kinds; by no means undertaking precisely to *determine* how many things are done *Contingently*, or how many *Necessarily*.

Now as our Opinion doth most exactly Blazon the *Divinity* of God's *infinite Knowledge*, by which he *simply* knoweth all things; so also it doth most clearly set forth the Honour of his *active Wisdom*, by which he *governeth* all things. For to order all things in an harmonious Concord to Good, whatsoever the confused distracted Discord of *Choice* in inferior Causes produce, is a more Glorious Act of Wisdom, than *first*

to *Decree* how all things shall be done according to *certain Platforms*, and to see them effected according to them: yea, this Conceit, though it be *Stoicism* in itself, yet it openeth a great door for *Epicurism*. For *Epicurus* and his Fellows believed there were Gods, but imagined they incumbered not themselves with the ordering of *sublunary* Matters, but suffered Matters here below to go for the most part according to the *Natural and Eternal Customs*. Even so, if God hath *ab aeterno* perfixed an *irrisistible* Tenor agreeable to which all things should for ever *Necessarily* come to pass: God might *ab aeterno* also, from the same instant he made his Decrees, let all things alone, according to *Epicurus* his Conceit, seeing all things must come orderly to pass, by Virtue of his *Decree*, though he slept all the while.

But our Doctrine, they say, contradicted the Scriptures. Our Saviour telleth the Apostles, that *the hairs of their heads were all numbered*, that not so much as a *Sparrow* falleth without his Father. Therefore the pettiest Matters in the World are determined by God himself.

The meaning of the place is this, not one of them falleth without God's *Privity* and *Permission*. The Scope of our Saviour was to *encourage* his Disciples, whom he was now sending abroad into the World as *Sheep among Wolves*; to this purpose he tells them, that *the hairs of their heads were numbered*; the number of them was known to God, without whose *Permission* they could not lose one of them. That not so much as a *Sparrow* falleth without their Father, *i. e.* without the *Knowledge* and *Permission* of him who was their loving Father: and therefore he bids them not to be afraid, seeing if such trifles could not be without God's *Permission*, doubtless God, who was their more *special* Observer, would not suffer Men to meddle with them, more than should be for his Glory and their Good. So that it cannot, without absurdity, be hence concluded, that God hath made any *Special Decree* concerning *Sparrows*; for, as St. Paul saith, *Doth God take*

take care for Oxen? so say I, *Doth God take care for Sparrows?* Here it is worth observation, that the Arguments, for the most part, which our *Opposites* produce for the *Necessity* of all *Events*, and *their* kind of *Particular Providence* are such, as conclude either not so much, or more than they would have them; being much like the Garments which were made for the Moon either too big or too little for their Conclusions. For either they are drawn from *Particular Examples*, and prove nothing at all; as when *Calvin* proveth there ariseth no wind without a *Special Decree* from God, because he caused a *South-wind* to bring the *Israelites Quails*; or else they are deduced out of Reasons and Scriptures, which, as they handle them, prove God to be the *Author of Sin*, and so a great deal more than they are willing they should.

But our Opinion may seem to patronize the proud Error concerning *Free-will*. For if God doth not *Necessitate* our Actions, but leave them to our Inclinations, so that it is in our Power to work or not work; we have *Freedom of Will* to do or not to do, whatsoever we do *Contingently*.

These words, *which we do Contingently*, are well put in; for we say many things are done *Contingently* in respect of God, yet many we say are done by God's *Special Determination*. But 'tis most certainly true, that good Duties, properly so called, to which we are tied, are never performed without *Choice* and *Freedom*. Which, therefore, amongst other *Privileges* of Christ's purchasing, are restored under the spiritual *Jubilee* of the Gospel, and inslated on us by the Holy Ghost as one *special* part of our Redemption. *If the Son make you free, then are you free indeed.* And, *Where the Spirit of the Lord is, there is, Liberty.*

In answer then to the Objection, I say, that for our *Natural Actions*, as *Eating* or *Walking*, I believe that *ordinarily* we perform them *Freely* and *Contingently* in respect of God. Likewise I doubt not, but as the antient Heathens *Aristides*, *Socrates*, *Fabricius*, so many now perform many things

Civilly and Morally Good, being left alone * to their *Contingent* Educations and Complexions. But for Matter of *Grace and Salvation*, I confess, to the Glory of God, that *in us, being Dead in Sins and Trespasses, dwelleth no Good*; that we cannot so much as *think*, much less *do*, any Good, unless the Holy Ghost giveth us the Power *both to Will and to Do* it.

Adam, before his Fall, was equally poised between *perseverance* and *defection*; but he falling by the *Freedom* of his Choice, lost those Perfections which made him free: so that if his Posterity do any thing truly *good*, it is from God, not from themselves; whatsoever *bad* they do, it is from themselves, not from God.

Here it may be noted, that we may do many things *contingently* in respect of God, which yet we do not *freely*, but *necessarily*, in respect of ourselves: as our Sins are *contingent* in respect of him, because he never imposed any Necessity of sinning upon us; yet they are *necessary* in respect of ourselves, seeing we being left to ourselves cannot but sin. So many things, which are *contingent* in respect of our Nature, may be in some sort *necessary* in respect of our Persons; as those things which our Complexions, or Customs and Habits, necessitate us to. But this is an Impertinency.

They say moreover, that our Opinion contradiceth both Scripture and Philosophy.

1. For Scripture, it is said, that *in Him we live, move, and have our being*; by which Words we are taught, that all our Motions, of what kind soever, either natural or moral, vital or rational, are not only guided, but also caused by God Himself.

2. Both in Logic and Metaphysics, there are divers Rules consonant to this Scripture; as, "The Cause of the Cause is the Cause of its Effects;" and "The Second Cause does not act, but as it is moved by the First," &c. Therefore Man doth no kind of thing, but God is the First Cause of it; and consequently,

* I do not reject the Opinion of Restraining Grace, if it be well expounded.

consequently, whatsoever we do, we do *necessarily* in respect of him.

This is one of the Arguments, which proveth more than our Adversaries would have them; and by these Rules have I formerly proved, that they make God the *Author of Sin*; for if *causa causæ* be *causa causati*, as doubtless it is, while they make God the Cause of all those Actions which either are Sins, or the Causes of Sins, questionless they make God, according to their own Argumentation, the Cause of Sins. But they have a limitation for this Rule, and say, that it holdeth in Causes essentially subordinate; as they say, that God is the Cause of all those things, which are essentially done by our Wills; but Sins proceeding from the Depravation of our Wills are Effects of a Cause, not *directly subordinate* to God. The Limitation is sound, but not applicable to their instance; yea, the Limitation itself quite spoileth them: for, 1. While *Adam's* Will was yet sound, they teach, that God decreed that *Adam* should eat the forbidden Fruit. Now at that time they cannot say, but that *Adam* was a Cause *essentially subordinate* to God. 2. They teach, that God is a Cause not only of our *Actions*, but also of our *Volitions*: then *these* being the Causes of our Sins, are directly subordinate to him.

3. Let us consider not only the Subordination between *God* and our *Wills*, but also between our *Actions* and their *Moralities*, and we shall perceive, that according to the Abuse of these Rules, they make God the Cause of our Sins. For that Rule, *Causa causæ est causa causati*, is infallibly true expounded thus, "The Cause of any Effect is the Cause of all such Events, as necessarily follow that Effect."

Now then, if, as they say, God be a necessary Cause of all our particular Actions, seeing our Actions, in reference to such and such Objects, must needs be sinful, it is manifest what followeth. For example: though to take Money in general be no Sin, yet to take *this* or *that* Money, being none of our own,

is a Sin. Now then, if God be a Cause of this Action in reference to *this* Object, as he is, if he be the Cause of *this* particular Action, it is impossible their Doctrine should excuse God from Sin. *Eating*, in reference to the forbidden Fruit, was a Sin; but according to them, God was a *principal* Cause of eating the forbidden Fruit. *Ergo*.

The *Minor* I prove thus. They say he was the *Necessitating* Cause of this particular Action. Eating was a *natural* Action, the *Individuation* of this Eating, by an *unlawful* Object, was a *moral* Obliquity: but God was the Cause of this *Individuation*. *Ergo*.

The like may be said of all our *sinful* Actions. *When I have drunk sufficiently, both for the necessity and comfort of nature, to drink a cup more is Sin.* But our Opposites teach, that I cannot take up this superfluous Cup without God's *Special* Determination. *Ergo*.

This Doctrine is enough to make one's Hair stand an end, making God, whatsoever they say, the *Cause* not only of our *Actions*, but also of our *Obliquities*: for what are the *Obliquities* of our *Actions*, but the placing of them upon wrong *Objects*? If therefore they make God the *principal* Cause of all our *Particular* Actions, most of which are particularized by bad Objects, what do these Men make of God?

Hitherto I have shewed, how our Opposites are wounded with their own Weapons. Now I will take their weapons out of their hands, and teach them the right use of them; shewing how God is the *Cause of all things*, only not the Cause of *Sin*: a Cause of all good things, yet so that many good things are *Contingent* also.

We have shewed in the third Argument, how God hath ordained, that all sorts of *inferior* or *second* Causes, should work according to their proper kinds; that *voluntary* Agents should work *Voluntarily*, &c. God then is the *first* Cause that all things work, and that they work in certain kinds. If so, then God is the Cause that many things are done *Contingently*,
one

one of the chief sorts of second Causes by this appointment working *Voluntarily*, and therefore *Contingently*, which Connection we have formerly justified. This being well understood, will instruct us not only that it may be so, but also that it must be so: that *God* being the *Necessary Cause* of all good things, yet all such things are not *Necessary Effects* of him. For Example: it is impossible that Man should do any thing without God, therefore God is a Cause *Necessary* to the Being of all things Effected by him; yet because many things done by the *Free choice* of Man, might as well have been omitted, God no ways constraining him to them, these are not *Necessary Effects* of God. The Reason of this is, because God hath Decreed that Man should work *Voluntarily*, having liberty to do as well one thing as another, yet so that God giveth him the *Strength* to do whatsoever he *Chooseth* to do, and *Ability* to *Choose* what he Will without limitation of his Choice; for this were else, to take it away, and to make Man an *involuntary Agent*. For example: God hath given Thee *Strength* of Body; he hath given Thee also *Ability* to *choose* in what Exercise thou wilt employ it; thou choosest to *Ring*, or *Dance*; God then the Author of thy strength is the *chief Cause* of these Exercises, yet so, as they are *Contingent* in respect of him, because thou mightest have omitted them hadst thou pleased. By this we may plainly see, how God is the *principal Cause* of all things of which he is *capable* to be a Cause; and yet many things are *Contingent* in respect of him. This being cleared, we may with more facility conceive, how and in what sense God is the Cause of all we do, and yet we only the Cause of Sin.

God sustains us when we are about our Sins; even then, *in him we live, and move, and have our being*, as well as when we are better busied. God giveth that *strength* by which we commit any Sin, yet because he doth not *necessitate* or *incline* unto it, but we of ourselves *abuse* it to Wickedness, God hath still the part of a *Creator*; we only are *Sinful*. An example will
make

make this clear: suppose a King delivereth to his Subject, *Men, Weapons, Money, and Warlike Provision*, that he may fight for his Honour against his Enemies: his Subject proves a *Traitor*, and useth all his *Sovereign's* strength against himself. His Sovereign here is a *Cause* that he hath the *Command*, and doth the *Office* of a Captain; but he is no Cause of his *Treachery*; the *Offence* is only the *Captain's*, and the *Wrong* is only the *Sovereign's*. This is just the case between God and Us; God hath given us many excellent *Faculties* both of *Body* and *Soul*, which he *intended* we should use to his *Glory*, in Obedience to his Commandments, and *resist* his and our Enemy, the Devil. We most *Traiterously* siding with *Satan*, have *abused* his gifts to his Dishonour; God did the part of a *Creator*, we of *Rebels*. A Man lives *Intemperately*, God gave him not strength to this purpose, he *Necessitated* not the Man to this intemperance: Man therefore only sinned, God is dishonoured. The King made his Subject *able* to rebel against him, by delivering his *Military* Furniture unto him; the verier *Miscreant* he that did Rebel against him. So God made *Adam* indeed *able* to Sin, but he never *intended* that he should Sin with that Ability. God then is the *Cause* of all those things in which we Sin; and yet whatsoever he doth is exceeding Good. He is not the *Cause* that we *intend* any Sin, but the *Cause* that we are *able* to commit those Sins we intend; and yet he *intended* not our Abilities for Sin, but for his Service. Of all our good Actions he is the *first* Cause, we are the *second*: of all our Sins we are the *proper* Cause, he is only the *Conditio sine quâ non*.

But here some Man may say, that *Choice* of an *unlawful* Object, upon which we misplace our Actions, is that which maketh us Sinners. Now this being an Act of our *Will*, it must suppose also the *Concourse* of God; how then doth our Opinion clear the point? The same Answer abundantly sufficeth; God made *Adam* able to be *Willing* to Sin, but he made him not to *Will* Sin; God set before him *Life and Death*; that

that he did *choose* Death, it was by the *strength* of Will given him of God; but God did not *bind* him to *choose* Death, for that were a *contradiction*, a *Necessitated* Choice.

Briefly, whatsoever we choose, we do it by the Power by which we are *voluntary Agents*, yet if we choose Death, God is not to be blamed; for he made us *voluntary*, and therefore it was as *possible* for us to have *chosen* Life. If the nature of a *voluntary Agent* be well observed, this point will be most evident.

The last Objection is this, God's *Fore-knowledge* of all *Futures* is most *Infallible* and *Necessary*: Therefore, all *Futures* in respect of him fall out *Necessarily*, otherwise it is possible God may be *deceived*. Yea, if many things fall out *Contingently*, God's *Fore-knowledge* of them can be but *Contingent*, depending after a sort on Man's *Free-Will*.

This Argument is *plausible* at the first View; but if it be touched it falls to shatters. It is one thing to know that a thing will *Necessarily* be done, and another to *know Necessarily* that a thing will be done. God doth *Necessarily foreknow* all that will be done, but he doth not know that those things which shall be done *Voluntarily*, will be done *Necessarily*: he knoweth that they will be done, but he knoweth withal, that they might have fallen out otherwise, for ought he had ordered to the contrary. So God *Necessarily* knew that *Adam* would fall; and yet he knew that he would not fall *Necessarily*, for it was as possible for him not to have fallen. It was the *ancient*, and is still the true, Opinion, that God's *Prescience* is not the Cause of *Events*; he *Fore-knoweth* all things because they will be done, things are not done because he *Fore-knoweth* them. The *Infallibility* of his Knowledge, consisteth not in the *Immutability* of his *Decree*, but in the *Prerogative* of his *Deity*. It is impossible therefore that any Man, by his *Voluntary* manner of working, should *delude* God's *Fore-sight*; not because God doth *Necessitate* his Will to certain *Effects*, for
this

this were indeed to take it away; but because his *Fore-knowledge* is *Infinite*.

Let our hearts therefore be never so full of *Mazes* and *Meanders*, Turning and Winding, yet the *All-seeing* God cannot but espy them long before; not because he himself *contrived* them, for then it were no wonder if he were the searcher of hearts; but because to him, who is every way *Infinite*, all things cannot be but *present* and *επαχλισμένα*, which is the significant word of the *Author* to the *Hebrews*, signifying *open*, by a *Metaphor* or similitude drawn from a word that signifies *having the Faces laid upwards*; because such as lye so have their *Face* exposed to the sight of all Men.

[*End of the Necessity and Contingency of Events.*]

An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE
WILL.

By JOHN PLAIFERE, B. D.

[*Wrote about the Year 1630.*]

P A R T I.

THE INTRODUCTION.

THAT which gave Birth to the following work, was principally a desire, by the help of God, to get some satisfaction to myself in the great question of this age, concerning the *Order* and *Manner* of *Divine Predestination*, as the Holy Scriptures have revealed it unto us.

Therefore about this *Order* I have set down the several opinions of Note, which are *five* in number; these I have examined
and

and compared together: and in four of the five I acknowledge some pieces of truth, and indeed no Doctrine can appear in any degree probable, which consists all of falshoods. But those few lineaments of truth are so obscured and mingled with defects, that they seem to me to lead both into error in Faith, and corruption of Manners, if Men should live after them; and that not by abuse only, as may be pretended, but by just and necessary consequence.

But in the *fifth Opinion*, I will not say there shineth forth the full and naked truth; since we see now *through a Glass darkly*. But this I must say, *therein* seemeth to appear a way of apprehending this high mystery, which is far more free from giving occasion of error, either in faith or practice, than any of the other opinions.

C H A P. I.

The FIRST OPINION.

THE first Opinion concerning the Order of Divine Predestination is this.

1. " That God from all Eternity decreed to create a certain number of Men.
2. " That of this Number he Predestinated some to everlasting Life; and others unto eternal Death.
3. " That in this Act he respected nothing more than his own Dominion, and the Pleasure of his own Will.
4. " That to bring men to those ends, he decreed to permit Sin to enter in upon all Men, that the Reprobate might be condemned for Sin; and decreed to send his Son to recover out of Sin his Elect, fallen together with the Reprobate."

This Opinion is charg'd,

" With making God the Author of Sin.

" With reprobating Men before they were Evil.

" With Electing Men not in Christ, who is sent, accord-

ing

“ ing to this Opinion, to recover out of Sin those
 “ that were Elested, before they were considered as
 “ Sinners.”

The S E C O N D O P I N I O N.

THE second Opinion concerning the Order of Predestination is this:

1. “ That God from all Eternity decreed to create Mankind
 “ Holy and Good.
2. “ That he fore-saw Man being tempted by Satan, would
 “ fall into Sin, if God did not hinder it; he decreed not to
 “ hinder.
3. “ That out of Mankind seen fallen into Sin and Misery,
 “ he chose a certain number to raise to Righteousness, and to
 “ Eternal Life; and rejected the rest, leaving them in their
 “ Sins.
4. “ That for these his chosen, he decreed to send his Son
 “ to redeem them, and his Spirit to call them, and sanctify
 “ them; the rest he decreed to forsake, leaving them to Sa-
 “ tan and themselves, and to punish them for their Sins.”

Many say, *St. Austin* was the first Author of this Opinion, since whom it hath had for its defenders the *Dominicans*, *Bel-larmine*, *Cajetan*, and many other Papists; and among Protestants the Synod at *Dort*, *Dr. Carleton*, Bishop of *Chichester*, and others: but it is disliked by the defenders of the former, and of the following Opinions also.

By *the former*, because to defend the justice of God, it supposeth Mankind corrupted before any Election or Reprobation was made, which seemeth needless; for say they, there are Elect and Reprobate Angels without, or before any corruption or Fall.

By *the following*, because with the former Opinion it teacheth Christ to be sent only to the Elect, and the Word and Spirit only to call them; whereby the Reprobate are but more oppressed

oppressed, being called to embrace Salvation offered, which they cannot do, and yet for refusal thereof, they are more deeply condemned.

By all of them, because it supposeth Original Sin the cause of Reprobation, which the *former* impute to an antecedent irreflexive Decree; the *others* to foreseen infidelity or disobedience: *none* of them simply to that Sin, which they suppose remitted in Baptism to many Reprobates. But both these opinions offend much against God's goodness and truth.

The defenders of this Opinion claim our seventeenth Article as agreeing with them, and surely better may they do it than they of the former; for those words *to deliver from curse and damnation, those whom he hath chosen*, import a curse and damnation fallen into, by those who are delivered. But how those words, *chosen in Christ*, and *the Godly consideration of Predestination and our Election in Christ*, and those words, *we must receive God's promises in such wise, as they be generally set forth unto us in Holy Scriptures*: how these will stand with a Decree of Election, made before Christ be thought on, otherwise than as the means to bring the Elect to Salvation, I see not. For the Article distinguisheth, or makes it two things, to *choose some in Christ out of Mankind*, and to *bring them by Christ unto Everlasting Salvation*. Nor can I conceive how a general promise will stand with a particular purpose, meaning or intending the promise but to some few. Let them consider how they can make it good by their Doctrine, and I will consider how I can make that good which the Article saith, by the Doctrine of the Fifth Opinion.

The THIRD OPINION.

THE third Opinion is;

1. "That God decreed to create Mankind Good," as the second Opinion said.

Vot. I.

P'p

2. "That

2. "That he foresaw the fall of Man," as in the same second opinion.

3. "That he decreed to send his Son to die for the World, and his Word to call, and to offer Salvation unto all Men, with a common and sufficient Grace in the means to work faith in Men, if they be not wanting to themselves.

4. "That out of God's foreknowledge of Man's infirmity, and that none would believe by this common Grace, he decreed to add a special Grace more effectual, to whomsoever he pleased, chosen according to his own purpose, by which they shall not only be able to believe, but also actually believe."

I have the following objections against this.

1. That common Grace, which is so weak, that no one is saved by it, is not the Grace of the Gospel, which sure was intended to be salutary, at least to some; nay, it deserveth not the name of Grace, since it is not beneficial to any.

2. That special, effectual Grace, seems not to be the Grace of the Gospel, being rejected of none to whom it is offered; for the Grace of the Gospel is such as is received by some, and rejected by others; to some it is *in vain*, to others *not in vain*.

3. This Opinion, with the two former, seems to bring desperation into the minds of men, seeing none can be saved, but by that special Grace, which is given but to a few, out of the secret purpose of God; which, whether God doth intend to give or no, the general promises of the Gospel do not assure; seeing they imply no more than a common Grace, which is always ineffectual.

The F O U R T H O P I N I O N.

THE Fourth Opinion is,

1. "That God Decreed to create Man, to permit him to Fall, and to send Christ to Redeem the World," as in the third Opinion.

2. "That

2. " That he made a general conditional Decree of Predestination, under the condition of Faith and Perseverance, and a special absolute Decree of Electing those to Life, whom he foreknew would believe and persevere under the means and aids of Grace, Faith, and Perseverance; and a special absolute Decree of condemning them, who he foresaw would abide impenitent in their Sins."

I mislike it for these reasons, viz.

1. Because a general conditional Predestination is none at all.

2. Because the Decree of special Election of such as believe (no better declared than thus) seemeth to make Men choose God first, rather than God them.

3. Because it maketh the Decrees of *Justification* and *Condemnation*, to be the same with the Decree of *Election* and *Reprobation*, which must be distinguished, as they are by the Apostle to the Romans.

4. Because it manifesteth no more Grace, neither greater cause of thankfulness, given by God to the Elect, than to the Reprobate.

The FIFTH OPINION.

THE Fifth Opinion is that of *Arminius*, which he interpreted according to his own principles, in his *Theses de natura Dei*, and of *Vorstius* in his *Treatise de Deo*, and the Jesuits *Molina*, *Vasquez*, *Suarez*, *Becanus*, and others; and may therefore be less acceptable to some for the sake of the Teachers and Defenders of it; but a lover of Truth will not be prejudiced against it, because it hath besides these, the unanimous suffrage of the Fathers, Greek and Latin, before *St. Augustine*, if their Doctrine concerning Prescience be rightly examined, and explained, namely.

1. " That God by his infinite Understanding, from all Eternity, knew all things possible to be.

2. " That among other infinite things possible, in his understanding, he conceived all this frame of the World that now is, and in it all the race of Mankind from the first Man to the last, every one in his several Order, Government and Event, only as possible to be, if he would say the word.

3. " That he knew how to alter the ordering either of all, or of any part, or person in the race of Men, so as other effects, and other ends than those that now are, might be brought forth, if he would otherwise order them.

4. " But that, considering this frame of the World, and order of Mankind (as now it is) he judged it was exceeding Good for the Manifestation of the Glory of his Wisdom, Power, Goodness, Mercy, Justice, Dominion, and Lordship, if he should Will, or Decree to put it into Execution, and into Being.

5. " That God infallibly foreknew, that if he should decree to put it into execution, that then these, and these particular persons, would certainly by this order of Means and Government, be transmitted, and brought to Eternal Life; and that those other particular Persons, under their order of Means and Government, through their own fault would go into Perdition, if Justice should be done them.

6. " That though he knew, what these would be, yet he determined and decreed, out of his own absolute Will and Pleasure to say, *Fiat*, be it so; and to put into Execution, and into being, all this which he had in his Understanding: and in so doing, he Predestinated all Men either to Life or Death Eternal.

" For he predestinated to Life those particular Men, to whom out of his own good pleasure, he decreed to give those happy Means, which being given, he foreknew they would thereby become vessels fit for Honour."

And that God ordered the course of the World by his Providence in general, is evident from his having *determined the before*

before appointed times, and the bounds of the habitations of all Nations of Men: and that he specially Predestinated some, is plain from that of the Apostle, whom he did foreknow, he did predestinate. And therefore mention is made in Scripture, of the setting and placing of things by the counsel of his own Will, in that order of Causes, and of Means, which he understands, will bring forth such Ends and such Effects, if he please to do his part, and permit the creature to its part. By this Order, Means, Government, &c. I understand the Creation of Man righteous, the permission of his fall, the correction of his Sin, the Means of his Restoration by the Son of God made Man, the Calling, the Converting of a Sinner, his Faith, Repentance, Perseverance, his Blessings, Chastisements, Trials, and whatsoever else is now found in the Order of any Man's Salvation, or in the aberrations from that Order, whereby Men come to Destruction.

C H A P. II.

AN ILLUSTRATION OF THE FIFTH OPINION.

THIS Opinion observeth, in the Decree of Predestination, an Act of God's Understanding, and an Act of his Will.

1. The act of his Understanding is his Knowledge, in respect of things not yet in being; call'd *Fore-knowledge*; which fore-knowledge is put by this Opinion before the act of Predestinating, according to the Scriptures, *whom he fore-knew he Predestinated.*

2. This knowledge of God, being previous to his Predestinating, did not look to the Mass of Mankind as created and uncorrupted, nor to the Mass fallen and corrupted, nor to Christ believed on only; but to these, and beyond all these, to the first, middle, and final state of every particular Man, and the universal State of all Men.

Thus much shall suffice for the act of God's Understanding; let us now speak to the act of his Will.

To

To Predestinate is the proper act of the Will of God ; his Knowledge is his Counsellor, but his Will is King, and they are both himself, *who worketh all things according to the counsel of his Will*; and to Predestinate is the part and office of the most absolute and perfect Knowledge and Power, which most properly is God's, who supremely orders all things, Choosing and Allowing what shall be, in what manner, and to what end.

Thus St. *Paul* speaks of the Will of God, as of the prime and highest, and most universal cause of things, approving or permitting all other inferior Causes, which because they might have been restrained, or changed by the supreme Cause, and were not, they are said all at last, to be resolved into the Will of God, as the prime Cause. Further, this Opinion avoideth all the inconveniences, that any of the former fall into; for

1. It exalteth all the attributes of God, and not some only; as his *Wisdom* and *Knowledge*, in foreknowing not only his own Works, but also all the Works of every free Creature, and that to every circumstance of every particular in this numberless number, and how to govern them to his Glory; and in using the reasonable Creature according to its Nature, in the permission of Sin, in the obedience or disobedience to Grace, that he may Judge the World in righteousness. His *Power*, in Creating and Governing all things, bringing Light out of Darkness, and Happiness out of Misery. His *Goodness*, in making all Good at the first, and overcoming Evil with Goodness. His *universal Grace and Mercy*, in preparing Redemption for all Men, that had made themselves Bond-slaves to *Satan*; and in providing means to apply, and to communicate this Redemption. His *Truth*, in that his Promises are meant to all to whom they are communicated, and performed to all that come up to the conditions required. His *Justice*, in Punishing all such as use not either the reformation of their Nature, or the benefit of the Redemption offered, sincerely and constantly.

constantly. His *special Grace and singular Love*, in them whom he foreknew would use his Benefits, if they were granted unto them, in whose Salvation and Glory he was so well pleased, that he confirmed to them, by his Decree, that course and calling which he saw would bring them unto it. His *Dominion and Sovereign Lordship*, in that he being the Highest and Supreme Cause of all things, ordered them after his own Pleasure, making Happy whom he will, and forsaking whom he will, finding in them cause worthy to be Forsaken, after they have so often Forsaken him.

2. This Opinion avoideth the imputation of Stoical Fate, which the defenders of the three cannot possibly do; for they make Man's Salvation or Damnation necessary, by an Antecedent necessity of a Decree of God. But this Opinion, placing God's Decree after his Fore-knowledge, makes Man's Salvation or Damnation infallibly certain to God's Knowledge, but Free and contingent to Man; God's Knowledge, as Knowledge, causing nothing, and his Decree not altering or crossing, but ratifying that which he knew would be the work of Man, working out his own Salvation, by co-working with the Grace of God, or working his own Damnation, by forsaking his Mercy.

3. It avoideth the accusations laid against the *fourth* Opinion; for it maketh the Election of God Absolute, Definite, Unconditional, Complete, Irrevocable and Immutable. It maketh God to chuse Man, and not Man first to chuse God. It hath no affinity at all with *Pelagianism* in the matter of Predestination, nor in the matter of Grace; unless this be *Pelagianism*, to hold that under the aids of Grace, the Will is still Free to Evil. It maketh Predestination the root and cause of Calling, Justifying, Glorifying; of Faith, Repentance, Perseverance; and of all the Good that is in us: which are the effects of Predestination, and effects of the love of God Predestinating them unto us.

4. It ministereth no matter of despair, nor of presumption, but cherisheth both Hope and Fear. *Not of despair*; for *first*,

no Man is Decreed against, but upon the foreknowledge of his own refusal of Life offered him. *Secondly*, the promises are General, and he may truly think them to belong to him. *Thirdly*, there is sufficient Grace in the means of conversion, to remedy all the Weakness and Perverseness that is in Man's depraved Nature: every sincere Person may therefore entertain a well grounded hope. *Not of Presumption*; for *first*, no Man is Decreed for, but with the foreknowledge of his own acceptance of Life offered him. *Secondly*, though the Promises of God are general, they have conditions, which he must be careful to observe, who will inherit the things Promised. *Thirdly*, the Grace, that is in the means of conversion, is not tied unto them by any Physical connection, but is dispensed by the Good pleasure of God, who may offer and unite it to the Word, when and how long he will; or may withhold the influence of it, and so harden or forsake the careless or the proud; such therefore have reason to fear.

5. It ministereth as sweet comfort to all Godly persons, who find themselves walking in the ways that lead to Life, and confirmeth their Faith of Eternal Salvation to be enjoyed through Christ, and as fervently kindleth their love to God, as any way or order of our Election conceived otherwise.

The End of the first Part.

C H A P. III.

The Transition to the second Part.

HAVING now propounded that which I conceive to be the Truth, I have yet one thing more to do: I am to show how all the Articles that run into this Question, being rightly explained, cohere and consent to this doctrine: that I may demonstrate it to be what Truth should be, harmonious and consonant with itself, in all its parts. I am to declare then the doctrine both of the antient Church, and of the Church of
England:

England: First, of these things, as Eternal, viz. God's Knowledge, Will, Providence, Predestination, Election, Reprobation; these shall make a second Part. Secondly, of these things as done in time, viz. of the Creation, of the Fall of Man, the effects of the Fall, the Restoration of Man, his Vocation, Conversion; of Grace, Free-will, Perseverance, and of the last Judgment: and these shall make a third Part of this Work, through God's Goodness and Assistance.

Known unto God from Everlasting are all his Works, saith St. James; and St. Paul telleth us, that whom he foreknew he Predestinated: and we find St. Peter writing, to such as were Elect according to the Fore-knowledge of God the Father.

But the Doubt is, whether future, contingent, conditional things, especially the free Acts of a created Will, under supposition if such an one were created, or placed in this or that Order, be a subject knowable unto God by his Knowledge of *simple Understanding*.

After the view of the whole World, God finding this frame both possible to his Power, and good in his Wisdom, to declare thereby his Justice and Mercy, and all other his excellent Attributes, decreed to put it into being, and execution; which was the first Act of his practical Knowledge, calling up his Will to allow, approve, and decree, this Goodly and Glorious System, the mirror of his Eternal Power and Godhead, and this Order of all things, especially of Human-Kind, that great Mass, out of which his Mercy, Justice, and Sovereign Power, draws forth Vessels to Honour, and Vessels to Dishonour.

It is the proper Work of the Will to Predestinate, or to Decree which of those infinite things, presented by the Understanding, shall be and come into light; for unless the Will and Power of God cause their production, their being known makes them not be.

The Will of God being in itself one, and simple, may be
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considered with diversity, only as conversant about things that are diverse, his Will allowing them to be diverse.

First, then, there are some things which God willeth to be done by himself, by his own Power; as *the World to be created of nothing: his Son to be sent into the World, made of a Woman*, and such like. This Will of God never faileth, because he works it himself alone by his Almighty Power. *Secondly*, there are some things which God willeth to be done by the Creature, either as a natural agent, as Flowers to be drawn out of the Earth by the Sun; or by a voluntary Agent, as Good Works to be done by Man; where, notwithstanding, God himself co-operateth with the Creature in a manner suitable to the nature of a voluntary Agent. This second Will often times faileth by the Creature's default, by whom God would have the Work wrought; God permitting, and not hindering that default, though he could have done it. *Thirdly*, some things God willeth, and doth himself, or with others, antecedently to any thing in them, out of his own Goodness and Mercy; as all the Good we have in Nature, or in Grace; our Creation, our Calling, our Glory; God beginning, following, perfecting all our Good, out of his abundant, and never-failing Bounty. Some things he willeth and doth, led or urged thereunto, upon some occasion of the evil of the Creature; as to forsake, to punish, or to destroy it; and this is the Will of his Justice, the Cause of all the punishment inflicted on mankind. Nor do I conceive, why God's desire of the Welfare and Salvation of his Creatures, may not be called the *primary Will of God*; and his resolution to punish such as neglect the Salvation he offers, his *secondary Will*; for these two may well stand together: as in a Tempest, the will of the Merchant to save the Goods, abideth in him as his chief desire, though now, as the case stands, he, by another will, casteth them into the Sea. Neither are they contrary one to the other, seeing they have two Objects diversely qualified; a Man as he is God's Creature, and as he is an unpenitent Sinner; as he was the one, God would

would have saved him; as he is the other, he Wills his Perdition.

The Decree of the Will of God determining all other things, besides those about Man, is called by the general Name of *Providence*.

The Decree of God, whereby he determined concerning Man, as a special and principal part of his Providence, is called by a peculiar Name, *Predestination*.

Predestination is an Act of God's Will from all Eternity, decreeing the Ends of all Men, and the Means which he foreknew would bring them to those Ends. The Ends are, Life or Death eternal; the Means are, the Government of every particular Man in this Life, under more or less of the Goodness, or of the Severity of God.

[To be continued.]

The LIFE and DEATH of BERNARD GILPIN.

S E C T. I.

BERNARD GILPIN was born in the Year 1517, about the middle of the Reign of *Henry VIII.* His Forefathers had been seated at *Kentmire Hall*, in *Westmoreland*, from the time of King *John*.

Edwin Gilpin, his Father, had several Children, of which *Bernard* was one of the youngest. From a Child, he was inclined to a contemplative Life, thoughtful, wise, and serious.

At the age of Sixteen, he was entered upon the Foundation, at *Queen's College* in *Oxford*. As he had determined to apply himself to Divinity, he made the Scriptures his chief Study,
and

and set himself with great Industry upon gaining a thorough knowledge of the Greek and Hebrew Languages.

He was soon taken notice of, as a young Man of good Parts, and considerable Learning; and loved for a remarkable Sweetness in his Disposition, and Sincerity in his Manners. At the usual time, he took the Degree of Master of Arts; and about the same time, was elected Fellow of his College.

He had not been long settled in his Fellowship, before, at the Desire of Cardinal *Wolsey*, he removed to Christ-Church, lately erected.

When King *Henry* was dead, his young Successor began in earnest to support that Cause, which his Father had only so far encouraged, as it contributed to break a yoke which sat uneasy upon him. Under this Prince's Patronage, *Peter Martyr* went to *Oxford*, where he read Divinity Lectures. The Papists, who were immediately in a Flame, were very solicitous to engage him to side publicly with them; and the most pressing Applications were accordingly made. But they found his inclination rather led him to stand by, an unprejudiced Observer; and to embrace the Truth, whether he found her among Protestants or Papists. Yet, at length he yielded to their importunity, and appeared the next day against *Peter Martyr*.

But he soon found his Adversaries' Arguments too strong for him: therefore the Disputation was soon over; and Mr. *Gilpin* gave up his Cause, with that Grace which always attends Sincerity.

Having been thus staggered, the first step he took, after he had implored the Divine Assistance, was to recollect the substance of what had passed in this Controversy; and of those points, in which he had been hardest pressed, he resolved to enter into a stricter Examination. The result was, (though after a considerable time) that he cordially embraced the Protestant Doctrine.

He

He continued at *Oxford* till the Thirty-fifth year of his Age. About that time, the Vicarage of *Norton*, in the Diocese of *Durham*, falling vacant, a Presentation passed in his favour, which bears date *November, 1552*.

Before he went to reside, he was appointed to preach before the King, who was then at *Greenwich*.

It had been ordered, that none should be presented to any Benefice in the Donation of the Crown, till he had preached before the King.

The reigning Vice of that Age was Avarice, or more properly Rapine. In the Room of Law and Justice, gross Bribery and Wrong were common; in Trade, grievous Extortions and Frauds. Every where, and every way, the Poor were vexed.

Mr. *Gilpin* thought it became him to take notice of those Evils. Accordingly he made the Avarice of the Times his Subject; resolving with an honest Freedom to censure Corruption, in whatever Rank of Men he observed it.

He began first with the Clergy. He was sorry, he said, to observe among them such a manifest Neglect of their Function. 'To get Benefices, not to take care of them, was their endeavour. Half of them were Pluralists, or Non-residents; and such could never fulfil their Charge. "He was shocked, he said, to hear them quote human Laws against God's Word.—" If such Laws did exist, they were the Remains of Popery; " and the King would do well to repeal them.—While Men's " Consciences would permit them to hold as many Livings as " they could get, it was impossible the Gospel could have any " Success in *England*."

From the Clergy he turned to the Court; and observing the King was absent, he was obliged to introduce that part of his Sermon, which he had designed for him, by saying, " It " grieved him to see those absent, who, for Example's Sake, " ought to have been present." He had heard other Preachers likewise

likewise remark, that it was common for them to be absent. Business might perhaps be their Excuse; but he could not believe, that serving God would ever hinder Business. If he could, he said, he would make them hear in their Chambers; but however he would speak to their Seats, not doubting but what he said would be carried to them.

"You," said he, "great Prince, are appointed by God to be the Governor of this Land: let me then here call upon you in behalf of your People. It is in your Power to redress them; and if you do not, the Neglect must be accounted for. Take away Pluralities and Non-residence; oblige every Pastor to hold but one Benefice; and, as far as you can, make every one do his Duty. Your Grace's Eye to look through your Realm would do more good, than a thousand Preachers. The Land is full of idle Pastors: it would be good, if your Grace would send out Surveyors, to see how Benefices are bestowed.—And I must tell your Grace, that all this is owing to you, for taking no more notice of these things. For my part, I will do my Duty; I will tell your Grace what Abuses prevail, and pray to God, that he will direct your Heart to amend them."

Thus this pious Man began his Ministry. Such was the Sense he had of that Plainness and Sincerity which became it. As he thought nothing his Interest, but what was his Duty. Hope or Fear never swayed him. He considered himself in some degree chargeable with those Vices, which he knew were prevailing, and failed to rebuke.

Mr. *Gilpin's* Plainness was well taken, and recommended him to the notice of many Persons of the first Rank; particularly to Sir *Francis Russell*, and Sir *Robert Dudley*, afterwards Earls of *Bedford* and *Leicester*.

Mr. *Gilpin*, having stayed as long in *London* as his Business required, repaired to his Parish, and immediately entered upon the Duties of it. He failed not, as occasion required,

to use the King's Licence in other Parts of the Country; but his own Parish he considered as the Place, where his chief Care was due. Here he made it his principal Endeavour to dissuade from those Vices, which he observed most prevalent. He seldom handled controverted Points; being afraid, lest, endeavouring to instruct, he might only mislead. For, however resolved he was against Popery, he saw not yet the Protestant Cause in its full Strength; and was still unsettled in some of his religious Opinions, which gave him great Uneasiness.

At length, quite unhappy, he wrote Bishop *Tunstal* an Account of his Situation. The Bishop told him, in his Opinion, he could not do better, than to put his Parish into the hands of some Person, in whom he could confide, and spend a Year or two in *Germany*, *France*, and *Holland*; by which means he might have an opportunity of conversing with some of the most eminent Professors on both sides of the Question. He acquainted him also, that his going abroad at this time would do *him* also a considerable Service; for, during his Confinement, he had two or three Books, particularly one upon the Lord's Supper, which he had a desire to publish; and as this could not be done so conveniently at home, he would be glad to have it done under his Inspection at *Paris*.

This Letter gave Mr. *Gilpin* much Satisfaction: it just proposed his own Wish; only he had one Objection to the Scheme; he was afraid it might prove too expensive. As to that, the Bishop wrote, "His Living would do something," and Deficiencies he would supply."

But this did not remove all the Difficulty. Mr. *Gilpin's* Notions of the Pastoral Care were so strict, that he thought no Excuse could justify Non-residence for so considerable a time. He could not therefore think of supporting himself with Part of the Income of his Living. However, abroad he was determined to go; and resolved, if he staid the shorter time, to be frugal

frugal of the little Money he had, and leave the rest to the Bishop's Generosity.

Having resigned his Living therefore to a Person, with whose Abilities he was well acquainted, he set out for *London*, to receive his last Orders from the Bishop, and to embark; which he did without delay.

S E C S E C T. II.

UPON his Landing, he went immediately to *Mechlin*, to visit his Brother *George*, who was at that time pursuing his Studies there.

Having staid a few weeks with his Brother, he went to *Louvain*, where he resolved to settle for some time. He made frequent Excursions to *Antwerp*, *Ghent*, *Brussels*, and other Places in the *Low Countries*; where he would spend a few Weeks among those of any Reputation, whether Papists or Protestants. But he made *Louvain* his Place of Residence, for which City he always expressed a more than common Affection.

What endeared *Louvain* most to a Scholar, was the noble Seminary there established. It consisted of many Colleges, in each of which Philosophy was taught by two Professors, who read two Hours each Morning. The Scholars had the rest of the Day to commit to Writing what they heard.

At the time Mr. *Gilpin* was at *Louvain*, it was one of the chief Places for Students in Divinity. Some of the most eminent Divines on both sides resided there; and the most important Topics of Religion were discussed with great Freedom.

He now began to have juster Notions of the Doctrine of the Reformed. He saw things in a clearer and a stronger Light, and felt a Satisfaction in the Change he had made, to which he had hitherto been a stranger.

While

While he was thus pursuing his Studies, he and all the Protestants in those Parts were suddenly alarmed with the News of King *Edward's* Death, and Queen *Mary's* Accession, in whom the signs of a persecuting Spirit already appeared. This bad News came however attended with one agreeable Circumstance, Bishop *Tunstall's* Release from the Tower, and Re-establishment in his Bishoprick.

Soon after, Mr. *Gilpin* received a Letter from his Brother *George*, intreating him to come immediately to *Mechlin*. When he came thither, he found his Brother had received a Letter from the Bishop, informing him, that he had found a Benefice of considerable Value vacant in his Diocese, which he wished he could persuade his Brother *Bernard* to accept. But this he absolutely refused; for which he gave his reasons to the Bishop, in the following Letter.

“ Right Honourable, and my singular good Master, my
 “ Duty remembered in most humble Manner, pleaseth it
 “ your Honour to be informed, that of late my Brother wrote
 “ to me, that in any wise I must meet him at *Mechlin*. When
 “ we met, I perceived it was nothing else, but to see if he
 “ could persuade me to take a Benefice, and to continue in
 “ Study at the University; which if I had known to be the
 “ Cause of his sending for me, I should not have needed to
 “ interrupt my Study to meet him; for I have so long de-
 “ bated that Matter with learned Men, especially with the
 “ holy Prophets, and most ancient and godly Writers since
 “ Christ's Time, that I trust, so long as I have to live, never
 “ to burden my Conscience with having a Benefice and lying
 “ from it. My Brother said, that your Lordship had written
 “ to him, that you would bestow one on me; and that your
 “ Lordship thought, (and so did other of my Friends, of
 “ which he was one) that I was much too scrupulous. I can-
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" not think that I am: but the matter is such, that I had
 " rather my Conscience were therein a great deal too strait,
 " than a little too large; for I am seriously persuaded, that I
 " shall never offend God by refusing to have a Benefice, and
 " lie from it.

" He replied, that your Lordship would give me no Bene-
 " fice, but what you would see discharged in my Absence, as
 " well or better than I could discharge it myself. Where-
 " unto I answered, that I would be sorry, if I thought not
 " there were many thousands in *England* more able to dis-
 " charge a Cure, than I find myself; and therefore I desire,
 " they may both take the Cure, and the Profit also, that they
 " may be able to feed the Body and the Soul both, as I think all
 " Pastors are bounden. As for me, I can never persuade my-
 " self to take the Profit, and let another take the Pains: for
 " if he should teach and preach as faithfully as ever St. Au-
 " gustin did, yet should I not think myself discharged. And
 " if I should strain my Conscience herein, and strive with it to
 " remain here, or in any other University, with such a con-
 " dition, the Unquietness of my Conscience would not suffer
 " me to profit in Study at all.

" And whereas I know well, your Lordship is careful how
 " I should live, if God should call your Lordship, being aged,
 " I desire you let not that Care trouble you; for if I had no
 " other shift, I could get a Lectureship, I know, shortly,
 " either in this University, or at least in some Abbey hereby;
 " where I should not lose my time. And this kind of Life, if
 " God be pleased, I desire before any Benefice. And thus I
 " pray Christ always to have your Lordship in his blessed
 " Keeping. By

" Your Lordship's

" Humble Scholar and Chaplain,

" BERNARD GILPIN."

Louvain, Nov. 22, 1554.

Mr.

Mr. *Gilpin*, having got over this troublesome affair, continued some time longer at *Louvain*, daily improving in religious Knowledge. His own Opinions he kept to himself, industriously endeavouring to make himself acquainted with the Opinions of others, and the Arguments upon which they were grounded.

Having been now two Years in *Flanders*, and having made himself perfect Master of the Controversy, he left *Louvain*, and took a Journey to *Paris*. Passing through a Forest in his way thither, he was attacked by Highwaymen, from whom, being well mounted, he escaped to a Cottage by the Road-side. The Rogues pursued him to the house, and declared they would pull it down, or set it on Fire, if he did not immediately come out. The Family was in great Consternation; to quiet which he went out, and gave them his Money.

While Mr. *Gilpin* staid at *Paris*, he lodged with *Vascesan*, an eminent Printer, to whom he had been recommended by his Friends in the *Netherlands*. This learned Man did him many friendly Offices, and introduced him to the most considerable Men in that City.

Here Popery became quite his aversion. He saw more of its Superstition and Craft than he had yet seen; the former among the People, the latter among the Priests. Having now spent three Years abroad, he wanted no farther conviction of the bad tendency of Popery: he saw the necessity of some Reformation, and began to think every day more favourably of the present one. The principal End of his going abroad being thus answered, he was desirous of returning home.

It is probable, his purpose to return at this time was in pursuance of the Bishop of *Durham's* Advice; who, finding the Infirmities of Age increase upon him, and believing his Nephew totally unqualified to advance himself in Life, might be desirous of providing for him before his Death; and hoped that his Power, in that remote part of the Kingdom, would be a
sufficient

sufficient Protection for him against his Enemies. At his request he came into *England*, during the heat of the Persecution.

S E C T. III.

HE went immediately to the Bishop of *Durham*, who was then in his Diocese. Here this humane Prelate kept himself withdrawn, during most of that violent Reign.

Nothing was further from his intention, than Persecution; insomuch that his was almost the only Diocese, where the poor Protestants enjoyed any Repose.

Such was the state of the Diocese of *Durham*, when Mr. *Gilpin* came there. The Bishop received him with great Friendship; and, within a little time, gave him the Archdeaconry of *Durham*, to which the Rectory of *Easington* was annexed.

Upon removing to his Parish, he found it in great disorder. With a firm resolution therefore of doing what good he could in it, he set himself in earnest to reprove Vice publicly and privately, to encourage Virtue, and to explain the nature of true Religion, with a Freedom by no means suited to those dangerous times.

Very material Objections were then made to the Clergy of those parts. Their Manners were scandalous: the Pastoral Care was totally neglected; and it is hard to say, whether Vice or Ignorance was more remarkable in them.

This Corruption among his Brethren gave Mr. *Gilpin* great concern. "The insatiable Covetousness," to use his own words, "joined with the Pride, carnal Liberty, and other Vices, which reign at this time in all Estates, but especially among us Priests, who ought to be the Salt of the earth, breaks me many a sleep." He determined therefore to do
all!

all in his power to effect a Reformation; or if that were impossible, to protest however against what he could not alter. He considered, that one of his Offices obliged him to take the same care of the Manners of the Clergy, as the other did of those of the Laity: and as he never received an Office without a design of doing his Duty in it, he resolved to behave as an Archdeacon ought. Accordingly, he took every opportunity of reproving the enormities he remarked. The more ingenuous of the Clergy he endeavoured to bring by gentler methods to their Duty. The obdurate he would rebuke with all Authority. And as he feared none in the Cause of Religion, no Man's Family or Fortune could exempt him from his Notice.

It was his Opinion, that Non-residence and Pluralities were the principal sources of corruption among Churchmen. We need not wonder therefore, if we find him inveighing against them with the greatest earnestness. Sometimes he would shew how wrong they were in themselves, as absolutely contrary to the design of Endowments; at other times, how injurious to the rest of the Order: while three parts out of four of the Clergy, in his manner of speaking, were picking what they could get off a Common, the rest were growing wanton with Stall-feeding. But his great Argument against them was, the Prejudice they did Religion. "It was reasonable," he said, "to think, "a Parish would be better taken care of by the Priest, who "received the whole Income, than by the Curate who received only a small part." Besides, he thought, one Man's engrossing what in all reason belonged to two, perhaps three or four, agreed very ill with a Minister of Christ, and gave an example which tended more to the Discredit of Religion, than all the Preaching in the world to its Advancement.

[To be continued.]

L E T T E R S.

L E T T E R XXXIX.

[From Mr. Walter Sellon.]

December 31, 1744.

Rev. Sir,

LIKE too many others in the world, who are apt to take up things upon trust, without enquiring into the Truth of them, I must confess I was very much prejudiced against you, condemned you, as others did, for an Innovator, and pitied those who followed you. But after having seen in Print your Scriptural Christianity, and having heard from your own mouth a Doctrine so plain and agreeable to the Sacred Writings, I am forced to confess myself happily deceived in you, and to bless God that he has yet one Prophet left, who will boldly rebuke Vice, and shew the People their Transgression, and the House of *Jacob* their Sins. I would to God, that every Ambassador of Christ would, as I have great Confidence you are, be an Ambassador for Christ. But, to the shame of the generality of our Clergy be it spoken, their dissolute Lives, and Negligence in their Duty, tend more to the disadvantage of Christianity, than their weekly Preaching for a quarter of an hour, and that of something little or nothing to the purpose, can possibly promote it in the world. This I am sorry to say; but, God knows, it is too true. I do not however condemn all of that Sacred Order: there are still, I hope, many pious and good Pastors among us. May God daily increase the number of them! But even of those who have obtained the reputation of Good Men, how few are there that take the pains to promote the Salvation of Mankind, which
their

their Office requires! Alas! what will a Sermon once in a Week, that is scarcely heard, and much less pressed home to the Conscience, avail an Audience hardened in Impiety? Sure, frequent, private Admonitions to such are highly necessary. But how seldom are they used! And when they are, they are generally sent by some other hand; as if he, whose Duty it is to rebuke and exhort, either disdained or was afraid to do it; which too often makes him the ridicule of the prophane, and his Admonitions usefess. Thus Impiety and Prophaneness daily gain ground; and Christianity, though much talked of, is very little practised. And how is this Tide of wickedness to be stemmed? Those, that should rebuke Vice, wink at it; and Magistrates, that should punish it, not only commit it themselves, but actually encourage it in others. It is some one like yourself, that courts not the Smiles of the Great, nor fears the Scuffs of the Vulgar, that must do this great, this charitable Work. You profess with *St. Paul*, that you will willingly spend and be spent for the Gospel's sake: I would then beg this favour, for God's sake, and the sake of many unhappy Souls that are passing to Destruction, that you would imitate your great Master, our blessed Lord Jesus, in doing Good. When you have opportunity, let *Maidenhead*, (that declares her sin as *Sodom*, where Drunkenness, Adultery, Prophaneness, Gaming, and almost every abominable Vice, are not only committed with Greediness, but gloried in, and boasted of) come in for a share of your Good-will to the Souls of Men. Let her hear her Danger from your mouth; dissuade her from those Crimes, which more especially make her appear scandalous in the eyes of all good Men; that so, if she will amend, Iniquity may not be her Ruin. This, through the Grace of God, may be a means to awaken some from their Lethargy of Sin, and they a means of reforming others; for surely whoever considers the worth of his own Soul, cannot but be equally desirous that all should be saved. This one

Reflection is a sufficient Apology for the trouble I have here given you, and which I further desire to give you, though I am utterly unknown to you, any further than by my Name, which I here subscribe,

WALTER SELTON.

The following Letter was wrote by one, who was then deeply convinced of backsliding from God. He died some years ago in *Yorkshire*; but I am afraid, not in Peace.

L E T T E R XL.

[From Mr. Thomas Meyrick.]

St. Ives, March 16, 1745.

Dear Sir,

I Am fully convinced, your Fear concerning me proceeds entirely from your Love to my Soul, and therefore I should think myself guilty of the greatest Ingratitude, if I did not look upon you as my sincere Friend, and endeavour to make a proper use of your kind Reproof.

I know my soul has not prospered: I know my Conversation has not always been as in the Presence of God. I know I have not been, nor yet am, as I (God is my Witness!) desire to be, a serious, lowly Follower of Christ. I do condemn myself. Lord grant, that I may not be condemned! But I do, whenever I speak of the things of God, in public or private, (as far as I know them) speak agreeable to the Sacred Oracles: and if in any thing I am mistaken, or pass a wrong Judgment, I should be glad to be informed. I am convinced, I have not been so exemplary in my Behaviour, as was consistent with the important Work, in which I was employed: but, dear Sir, let me beseech you in God's Name, tell me, if you really think, that, instead of profiting, I do help to
destroy

destroy others; that so (which, if this be the case, I would immediately do) by desisting to act as a Guide to others, I may at least perish alone, and not the People perish with me. O Sir! if you love me, can you let me be an Instrument in the Devil's hand, to destroy the Souls for whom Christ died, and thereby a thousand-fold increase my Damnation? Shall I labour, and spend my time and strength *thus*, and be all the time serving the Devil, and aggravating my Misery? God forbid! O that my Tongue may cleave to the Roof of my Mouth, rather than I should continue to do this great Evil! And yet have I so offended! O Lord be merciful unto me, and forgive my Sin, for it is great!

I am not guiltless: but blessed be God, I have lately discovered, or rather *felt* many things, which I know were hindrances of the Work of God in my Soul, (and trust, in some measure been delivered from them) for indeed I saw them before, but saw in vain: I was not restless to be delivered from them; and therefore they still continued as so many unfurmountable Barriers in my way. I have been lately in great Trouble and Heaviness of Mind, the Reproofs I received, through the Blessing of God, causing me to have recourse to as narrow an Examination as I could make into the present condition of my Soul, where I soon found many things wrong; and they lay so heavy upon me, that I went mourning all the day long. God only knows the uneasiness I felt. But blessed be God, he did not leave me in Distress, but in the midst of Trouble sent me Comfort. O may my Soul for ever praise him!

I have long been in a kind of dead, lifeless state, and have seldom had any sensible impressions of the Love of God. I have indeed, through his Grace, been kept from outward sin, and that was all; but had lost those pleasing Tastes of God's Love, which I once enjoyed. I could find no delight in Prayer, nor could I pray from my Heart. If I *forced* myself

to pray, (for it was a grievous Cross) Shame covered my face, and I durst scarce lift up my eyes to Heaven, conscious of my unfaithfulness to God, and my negligence in watching. All intercourse seemed to be stopped between God and my Soul. Oftentimes indeed, when I have been praying with, or speaking to others, I have found the Spirit of God enlivening my dead soul: but when I came before God in secret, with an intent to pour out my complaints unto him, my mouth has been stopped; and then the Devil would presently whisper, "What Profit is it that you pray?" And when I have endeavoured to force myself to pray, he has filled my Mind with a thousand wandering, impertinent Thoughts; so that I have been, as it were, (I know not how to express it) irresistibly forced from my knees, or would only sigh or groan underneath my Misery. My heart seemed to grow hard and stubborn; and I verily thought I should become a Cast-away, in so much that I had scarce any Heart to do any thing. I thought, and sighing said, "Surely none is so miserable, so wretched as me! I used I could shed Tears, and found my Heart soft and tender; but *now* the Stone seemed quite "relentless!"

But blessed be God, I have for some time past found a greater Revival of the Love of God, and have had more communion with him, than I have long before experienced. O may my humbled Soul ever gratefully think upon his Love! And may my future constant care be to watch and pray! The Neglect of which, I believe, has been the chief cause of my former Deadness. I find that *Levity* and *Inconstancy* of Mind are greatly taken away, which used to oppress me; and at present (God grant it may always continue) the Remembrance of it is grievous to me. The Love of God seems to be softening my hard Heart. I oftentimes find great Sweetness in my Soul, and can weep for my past Ingratitude to God, and think upon his Love with Pleasure. O pray for me, dear Sir, if you love me, that I may never more resist his Grace.

I cannot

I cannot tell you, how much I think myself obliged to you, under God, for all your Care, Reproofs, and Kindnesses. May God reward you! And may I never, never make an ill use of them, but love and reverence you, and praise God for his Love in making you an happy Instrument of Good to my Soul!

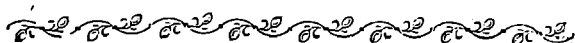
When I survey with a Mind unbiaſſed by irregular Paſſions, and free from all the fatal force of Prejudice, how graciously the merciful God has dealt with me, an ungrateful creature; I cannot refrain from crying out, "Whence is ſo much Love!" I formerly "lived in Pleaſure," but yet knew not what Pleaſure meant, being an utter ſtranger to true Peace; and now God by his Grace hath given me to ſee the Vanity of all worldly Delights, and hath given me to taſte and feel his Love. I was ſeeking after a Subſtance here, and forgetting the *one thing needful*: and now God of his infinite Mercy hath ſaved me from this ſnare, and brought me to ſeek after an enduring Subſtance, a Treafure in the Heavens that fadeſh not away. I was following the counſel of ſeeming *Friends*, though *Enemies* in reality: and now God, in Love and Pity to my Soul, hath ſnatched me out of their Hands, who only cared for my Body, and given me Friends far more dear, who kindly care for my Body and Soul. Thus merciful hath the Lord been to me, though unworthy of any Mercy: and yet my corrupt Heart is often ready to complain, as though my Lot was not caſt in a "fair ground." O this wretched, curſed Heart! When ſhall the *deadly Miſchief* be rooted out, or brought to its original Reſtitution!

Dear Sir, pray remember in your Prayers,

Your's affectionately,

T. MEYRICK.

POETRY.



P O E T R Y.

AN HYMN IN AFFLICTION.

[By Miss Kinchin.]

WHY, throng'd and wedg'd with threatning Clouds,
Does Heav'n grow dark, and low'r?
To drop down Fatness on the Earth,
In many a gentle Show'r.

Why do the wintry piercing Blasts
Make widow'd Nature mourn?
That Springs may bloom, and Summers shine,
And gayest Scenes return.

Why does the radiant Sun retire,
And leave the World in Shade?
To re-ignite Light and Day,
By Change more grateful made.

Why did the dear Redeemer bleed?
Oh! why did Jesus die?
To save Mankind, exalt Himself,
And reign above the Sky.

Thus all that e'er arrive at Joy,
Must pass the Gates of Pain:
And thou, my God, dost frown a while,
Only to smile again.

Not

Not so, when Heavenly Realms receive
 The disembodied Soul;
 There Tides of never-ebbing Bliss
 In endless Circles rowl.

The LORD'S CONTROVERSY.

WHERE is *Elijah's* jealous GOD?
 O GOD, arise, maintain Thy Cause
 'Gainst All who trample on Thy Blood,
 And stain the Glory of Thy Cross;
 'Gainst All, who give our GOD the Lie,
 The GOD of Truth and Grace miscall,
 The SAVIOUR of the World deny,
 And teach *He did not die for All*.

How long, ye wav'ring Souls, how long
 Halt ye between two different Ways?
 Recant, or justify the Wrong,
 Renounce, or own the Saviour's Grace.
 If *Moloch* be your Horrid god,
 Pursue, and cleave to Him alone,
 If CHRIST hath bought you with his Blood,
 The Universal Blessing own.

Though twice Four Hundred Prophets swear
 That GOD delights in Human Pain,
 I, even I their Fury dare,
 His All-redeeming Grace maintain;
 Against them all I stand alone,
 And challenge them their Cause to prove,
 The GOD of Truth shall make it known,
 Shall answer by the Fire of Love.

Call

Call on your Reprobating GOD,
 To Him, ye Priests of *Moloch*, cry
 " *Didst Thou, for All pour out Thy Blood?*
 " *Didst Thou not Half the World pass by?*
 " *The Most hast thou not doom'd to Hell?*
 " *Is Grace for Every Sinner free?*
 " *Hear, Moloch, hear; set to Thy Seal,*
 " *Confirm Thy HORRIBLE DECREE!*

Where is the Answer to your Prayer?
 (Aloud, ye Priests of *Moloch*, cry)
 The Voice, the Seal, the Witnesses where?
 What, doth Your god *His Own pass by?*
 Perhaps he haunts his routed Foe
 Who preaches Grace is free for All:
 Perhaps he talks with Fiends below;
 Or sleeps, and needs a louder Call.

No Answer yet? What, no Reply?
After your Manner seek your god;
 Your Rage, your Knives, and Lancets try,
 (He much delights in Human Blood)
 By furious Wrath your Spirits wound,
 Exert your mad Satanic Zeal,
 Start up, and with a frantic Bound
 Awaken all your Inbred Hell.

Come near, ye People of my LORD,
 With me the Common Saviour share,
 Come near, and let the Gospel-Word
 The Altar of your Hearts repair;
 By Sin, and Satan broken down
 That Altar now in Ruins lies,
 But GOD His Glorious Cause shall own,
 And bare His Arm in All your Eyes.

There

There let the untam'd Bullock lay,
 A whole Burnt-Offering to the LORD,
 His Spirit shall th'Old *Adam* slay,
 And hew in Pieces by the Word.
 Now let the Fewel be apply'd,
 Streams of Ungodliness pour in,
 O'erwhelm it with Corruption's Tide,
 Fill all your Hearts, and Lives with Sin.

'Tis done: your Hearts with Sin o'erflow,
 This is the Hour of Sacrifice:
 Lo! to the Living GOD I go,
 The Living GOD of Earth and Skies.
 O Thou Almighty LORD and GOD,
 By *Abraham*, and his Sons confess,
 Shed in our Hearts Thy Love abroad,
 And answer by the Fiery Test.

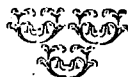
To Thee I make my bold Appeal,
 Let it be known in this our Day,
 That Thou art God in *Israel*,
 And I am sent to teach Thy Way:
 A faithful Servant of my LORD,
 That I Thy Gospel Truths proclaim,
 That I have publish'd at Thy Word
 The UNIVERSAL SAVIOUR's Name.

O hear, and shew Thou hear'st my Call,
 That this Thy People now may know
 Thou art the Common LORD of All,
 Thy Blood for All Mankind did flow.
 O let them feel the Grace, the Power,
 The Life Thy healing Blood imparts,
 The SAVIOUR of the World adore,
 And own, that Thou hast turn'd their Hearts.

The

The GOD that answereth by Fire,
JEHOVAH to our Help is come!
In Flames of Love our Hearts aspire,
His Love doth all our Sins consume.
It now consumes the Sacrifice,
The Burning Spirit makes us clean,
The Wood, and Stones, and Dust destroys,
And licks up all the Streams of Sin.

The Sin of All the World he bears
Away : upon our Face we fall :
His Fire of Love confirms our Prayers,
Attesting that *He died for All*.
He died for All the Fallen Race,
We All may His Salvation prove :
The LORD——He is the God of Grace,
The LORD——He is the GOD of Love!





T H E

Arminian Magazine,

For A U G U S T 1778.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE
WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 315.]

C H A P. IV.

The Transition to the Third Part.

THUS have I spoken sparingly, and with reverence, of these high things conceived by us as eternal, and before all time. Next I am to declare the things done in time, opening and revealing those Eternal Counsels; which two parts I think good to unite, as it were by a strong Joint set between them.

The Creation of the World was the first Act of God's Power, beginning to execute in Time his Counsel and Decree, which was from everlasting.

VOL. I.

T t

The

The World is that whole Frame of God's building set up, perfected, and furnished according to the Model in the Mind and Purpose of God, *who hath built all things*. In it God made manifest the *invisible things of his Wisdom and Goodness to his own Glory*. Therein he hath made Creatures of sundry Natures, Motions, and Perfections, to sundry Ends.

Above others, he created Man in a more excellent Perfection, to a more excellent End: for he created him an Image of himself, as far as was meet for a Creature to partake of the Divine Nature; which was, to be Good, but Mutable. This Image or Likeness to God was to be seen in three things; the first and second as Man's Perfections, the third as his End:

1. *In Understanding and Will.*
2. *In Holiness and Righteousness.*
3. *In Immortality and Blessedness.*

These three were subalternate one to the other; Understanding and Will to Righteousness; Righteousness to Blessedness; Blessedness to be the reward of Righteousness, and Righteousness to be the work of Willingness; for Virtue ariseth not from *Necessity*, but *Choice*.

The second Act of Execution in Time of God's eternal Counsel was, the Government of Man created; so as he might use his Perfections, and attain his End.

In this Government, God as the supreme Lord was to command, and Man, as his Creature and Vassal, was to obey; but God being a free, and gracious Lord, and Man not a Brute, but a reasonable, and free Servant, it pleased his Lord to descend, and come into Covenant with him, as is used between party and party.

The sum of this Covenant was, *Do this, and thou shalt live*; called therefore the *Covenant of Works*.

The Law Natural or Moral, written in the Heart of Man, comprehended all the Works which were to be done by him.

The

The Law Positive, namely, that of *abstaining from the Fruit of the Tree in the midst of the Garden of Eden*, was a Trial of his Obedience, and the Exercise of the Duties of the Law Moral in a particular.

To Man appertained the observing of these Laws: to God appertained the performance of the Promise of Life to Man observing them, as being faithful in the Covenant.

Adam was honoured with being the immediate Workmanship of God, the possessor of Paradise, and partaker of the first Covenant; but he kept not the Commandment. Being tempted by Satan, he transgressed that one easy commandment, and so became guilty of all; and losing his Righteousness, he forfeited his Happiness by Sin, the Breach of God's Commandment and Covenant.

The Sin of Man was voluntary, not necessary, though he sinned, being tempted by another; for he had strength enough given him of God, and more was ready to have been supplied, if he had craved it, whereby he might have vanquished the Tempter, and have stood firm in his Obedience; but he willingly consented, and yielded to the Deceiver. Neither was this Fall caused by God, though foreknown, but only permitted, when God, if he would, could have hindered it. And God permitted it.

1. Because he would not impeach the Freedom of Will, that he had given unto Man. "He laid a kind of Restraint," saith *Tertullian*, "upon his Foreknowledge, and over-ruling Power, by which he might have so interposed, that Man should not, by abusing his Freedom, have fallen into Sin: for if he had so interposed, he had taken away that Freedom of Will, which in Wisdom and Goodness he had conferred upon him."

2. Because he saw it would offer him a fair occasion to manifest his Wisdom and Goodness still more graciously, than he had done in the Creation.

3. Because

3. Because God knew, that if Man should fall, and he in Mercy vouchsafe him a second Covenant, it would offer him a just occasion both to be more thankful, and more wary. On which account, many more might be saved by a second Covenant, made with Man fallen, than would have been by the first, if *Adam* had stood, and the covenant of Works had been held on with all his Posterity: for natural Perfections easily beget pride and confidence in ourselves, which is the first degree of Aversion from God, and the beginning of Ruin: but Wants and Weaknesses humble us, and make us fly to God, and cleave more close unto him.

That the Fall of Man was known before the Decree of Creation, the Creation itself seemeth to shew, where there are infinite things prepared for Man's use only as fallen, as all Medicinal Herbs prepared Physic: Physic presumeth Sickness, and Sicknes presumeth Sin.

The Effects of the Fall of Man are two-fold, *internal* and *external*.

The *internal* Effect is that which is called *Original Sin*, comprehending both the loss of his original Righteousness, and of his supernatural Perfections, and also the decay of his very Natural Faculties; whence floweth a continual lusting after that which is evil, and a repugnance to that which is good. Man's Heart, like a vitiated Fountain, or degenerate Tree, sends forth polluted streams and sour fruit.

The *external* Effects of the Fall are comprised in the curse of the Ground, the subject of Man's Labour, which comprehendeth all the Miseries of this Life; and in the sentence of Death, which includes both temporal and eternal Death, and all the Miseries of both.

The Effects of the Fall of *Adam* took place not only in himself, but in all his posterity; because God held him not as one Person, but as the whole Nature of Mankind, until such time as he was come into that state, in which God thought it
best

best to govern the race of Mankind to the end of the World, namely, the state of Sin and Misery, needing Grace and Mercy.

The third Act of the execution of God's eternal Counsel was, the Restoration of Man fallen; for the most wise and mighty God, having created the World for Man, and Man for Happiness in the fruition of Himself, would not suffer either the whole Destruction of his creature, or the frustrating of his End; though he was pleased to permit the depraving of his creature, and to forsake one ill-succeeding way, to take a better for the attainment of this End. Hence *Irenæus*: "The whole ordering of Salvation, touching Man, was wrought according to the good pleasure of the Father, so as God should not be overcome, nor his Wisdom seem defective: for if Man, who was made of God to live, having lost Life by being wounded by the Serpent which had corrupted him, should not again return to Life, but be wholly swallowed up of Death, God had been overcome, and the Serpent's malice had conquered the Will of God."

Hence God, that foreknew before all time the Fall of Man, had decreed in Mercy to spare and preserve some degrees of his Image in Man, and to suspend the execution of some effects of his Fall, that he might be a subject possible to be repaired, and capable of healing: and he did so, else Man had died presently, or lived a mad or brutish creature. But God in wisdom and goodness chose not to destroy him absolutely, nor wholly to make him anew. Moreover, out of the same wisdom and goodness, he had decreed to supply another way that which was lost, and so bring Man back from the gates of Hell, and set him in a new and fair way to Heaven.

This his thought from everlasting (*magnum cogitatum Patris*, as *Tertullian* calls it) was now revealed in due time, the time of Man's Misery, namely, soon after the fall: for this Gospel in effect was preached unto him, that God would send his own
Son

Son made of a Woman, that should destroy the works of the Devil, and by Death overcoming him that had the power of Death, should deliver Man from bondage, and restore unto him Righteousness and Life.

Now, what by the remains of God's Image left in Man, and what by the supply that God would make by his gracious help, miserable Man fallen was reputed by God a fit person once again to be a party in a covenant; a covenant of new Conditions suiting to the state of a sinner, but tending to the same ends, Righteousness and Life.

This new Covenant is called the *Covenant of Grace*; first, because it was freely made with Man a Sinner, utterly unworthy to have any more communion with God: secondly, because in it the Salvation of Man is wrought in him rather by God than by himself, rather purchased by Christ than merited by himself, being more in receiving than in giving, in believing than in doing. Yet hath it the nature of a true Covenant, both parties having something for either to perform; God, *to send his Son and his Spirit to relieve the wants and miseries of Man, and to forgive Sins, and to give Life to such as obey his Son and his Spirit*: Man's part is, *to humble himself for his Sins to God his Creator, to believe in Christ his Redeemer, and to yield himself to be led by the Holy Spirit his Sanctifier*. ACTS xx. 21. This part of Man, in the Covenant, the whole Gospel speaketh of, requiring Repentance, Faith, and new Obedience. Here are two things affirmed, which may seem to require proof.

1. That the Covenant of Grace was made with all Mankind.
2. That God supplieth by his Spirit whatsoever is needful to the keeping of this covenant, on the behalf of Man, who is confessed to be impotent through his Fall.

These two shall, by God's assistance, be sufficiently proved hereafter. Now let these suffice to observe,

1. That we find here, in the day of the first publishing of the covenant, all Mankind in *Adam* and *Eve*, receiving the Promise

Promise of the Gospel, at the same time that they received their punishments, which we see are universal to all their seed. It is therefore certain, that *that* Promise also should be taken as Universal; since it is a maxim, that *Favours are to be interpreted in the largest sense.*

2. That we find left, after the Fall, the remains of some of the Image of God, as Life, Understanding of Good and Evil, Liberty of Will in natural and civil things, Conscience accusing or excusing, &c. which, though they were given at first by Creation, and so belong to Nature, yet the permitting of them to remain in man, after his Fall, was of Grace, both to make him capable to contract and covenant withal, and also to be some beginnings and principles in order to his Restoration. But since these alone are not sufficient to make him able to rise again, or to recover Righteousness, or keep the new Covenant of the Gospel, we cannot think but God, who doth nothing imperfectly, and who in covenanting is no hard Master, would supply by his Spirit whatsoever was needful more to the keeping of that new Covenant, whereupon depends the eternal Woe, or the eternal Happiness of the party covenanted with; seeing it is a true maxim, that *no body can be obliged to that which is impossible.*

The Covenant of Grace being once made with Mankind, in the root of all Men *Adam*, it pleased the Goodness of God that made it, to preserve, continue, and keep it afoot, (and so he will do it to the end of the World) by Proclaiming it from time to time, by renewing it often, and calling Men to the Knowledge thereof; otherwise it would long since have been forgotten, and utterly lost.

This is that act of God which is termed the Heavenly Calling, wherein his divine Power giveth us all things that pertain to Life and Godliness, by the right use whereof Men are brought to that high end, Happiness: or by the neglect and abuse whereof, they fall into endless Misery.

Hence St. Paul, speaking of the Saints, as he had joined those two together, *whom he did foreknow, he also did Predestinate*; so he joincth these two together, *whom he did Predestinate, them he also called*, by calling putting that into act, which he had seen and allowed in *Predestinating*, in a successful course bringing them to Glory. And St. Jude, speaking of ungodly Men, saith, *they were before of old written to condemnation*, being such as *turn the Grace of God into Laciviousness, and deny God the only Lord, and our Lord Jesus Christ*; whence the Author to the Hebrews gives a good caveat, *Let us therefore fear, lest a promise being left us, of entering into his rest, any of us should come short of it.*

This point having more Connexion with the Doctrine of Predestination, hath more controversy; and therefore I must of necessity be more large in it, craving the patience of some contrary minded, who, in their writings, use a certain censorious, and magisterial severity, which I rather pray God to forgive, than purpose to return upon them.

Calling is the Revelation and Proclamation of the Gospel, the Covenant of Grace, commanding Repentance towards God, and Faith towards the Lord Jesus Christ, and promising Forgiveness of Sins, and Life Everlasting to all that obey.

It consisteth of two essential Parts, *the outward Preaching of the Word*, whereto belong the Sacraments, outward Blessings and Corrections; and *the inward Operation of the Holy Spirit*, accompanying the outward means.

Calling hath been dispensed by the Wisdom of God diversly, according to the diversity of times; *before Christ's coming*, under the old Testament; *since Christ's coming* under the new. This diversity hath been seen in the *manner* of the outward means, in the *measure* of the inward Operations of the Spirit, and in the *effects* suitable to both.

Under the old Testament, the *bounds* were more narrow, the *Word* more obscure, the *Sacraments* more mysterious, the *Spirit* more sparing, and the *Obedience* required more slender than under the New.

From Adam to the confusion of Tongues, while the whole Earth

Earth was of one Language, the Calling was universal, all Men being within the hearing of the preachers of Righteousness: after the division of Tongues, Men forsaking the religious Fathers, God permitted them to walk in their own ways, and renewed his Calling and Covenant with *Abraham* and his seed, and so contracted the bounds of his Church, that is, of the Called.

Some great Divines distinguish *Calling* into two kinds; one *outward*, of the Word only; another *inward*, of the Spirit joined with the word: the former, they say, is ineffectual; the latter, effectual: the one common to the Reprobate, the other, special and peculiar to the Elect: *that*, never obeyed with Truth of Heart; *this*, never disobeyed.

I approve not such a distinction, but compound one calling of the Word and Spirit, as it were of a Body and Soul, supposing it to have in itself Power to bring forth effect in all that are under it; and if it doth not so, the cause not to arise from the Calling, but from the Called that obey not. And to avoid mistakes, we are to remember;

1. That it must not be thought that the Spirit goeth with the Word, to make the hearer perform that which we can do by natural strength; for the Spirit is given to help where Nature faileth, and what Men can do of their own strength, God expecteth from them. One cause then, why the Spirit accompanieth not the Word to many Persons is, because they themselves though present hear it not, through their sottish carelessness.

2. That we are not to imagine, the concurrence of the Word and Spirit is, as it were, natural, and inseparable, but depending on the Will and good Pleasure of God; and as Grace is annexed to the Sacraments, so is it to the Word, only by Divine institution and appointment.

The other is, *The Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it.* If *Jonah* preached to the *Ninevites* without the Spirit, how did they repent?

If *Jesus* preached without the same Spirit, how is he *greater than Jonah*? nay, how is he equal, in the Power of Preaching? If they that disobey, be not equally Called with them that obey, how can these *rise up in Judgment against them*? When their answer is ready, we had not the same Calling with you; ours differed *toto genere*; you were partakers of an heavenly Calling, we but of an Earthly; you were called by the voice of God speaking to your Hearts; we, but by the bare voice of Men speaking to the Ear: if God had moved and excited us, as much as he did you, we would have done as well as you. That Distinction of *Calling* then, into outward and inward, effectual and ineffectual, is vain.

1. Because it giveth unworthily the name of *Calling* to the bare outward Preaching of the Word, which may be a *commanding*, but not a *Calling*; for seeing the word of the new Covenant comes to call Men to Repentance and Faith, for their Recovery, after notice taken of their impotency to rise again of themselves, it seems an insulting Mock, and not a Call, to say to Sinners, *Turn, Repent, Believe, and Live*, unless there be Grace prepared for them, whereby they may be able to Repent and Believe.

2. Because it attributeth the effect of obeying the *Calling* to the kind of *Calling* itself, and only to one cause, that is, *the Operation of the Spirit*: as if many causes did not concur to produce an effect, any one of which failing, the effect faileth; as if obedience to the *Calling* of God, were not an act of the Will of Man, under the aid of the Spirit of God; as if the aid of the Spirit was never refused, nor the Grace of God ever received in vain: whereas though God be Almighty, and able to draw all second Causes to his side, he doth not use to disturb or cross the nature of Causes, nor the Order of things which himself hath established.

3. Because it maketh God's covenant to differ from all Covenants, even in that which is essential to a Covenant. For in our Covenants, each party hath something to perform, and no one party doth all in a Covenant: but by this distinction,
 God

God is supposed both to provide infallibly to have the conditions fulfilled, and also to fulfil his own promises: whereas the term Covenant is purposely borrowed from human transactions, to intimate to us a stipulation made betwixt God and us, whereby he promiseth his Grace, and expects our Obedience. And certain it is, that all that he undertaketh for us, is to make the conditions possible, and not to be wanting in his help, so far as is needful for us. Let none upbraid me then, that I am afraid to give too much to God, lest I should turn upon him, that he looks to be so much favoured, as to be tyed to nothing. Truth flattereth neither God nor Man; * "'Tis not the part of a good and sound Faith, says *Tertullian*, so to "refer all things to God's Will, and so to flatter every one by "saying, nothing can come to pass without God's permission, "that we should imagine, ourselves are able to do nothing."

* *Tertul. de Exhort. Calliat. prop. Princip.*

[*To be continued.*]

God's Love to Mankind. Manifested by disproving his Absolute Decree for their Damnation.

[*In a Letter to ———.*]

Sir,

I Have sent you here the reasons which have moved me to change my opinion in some controversies of late debated between the Remonstrants and their Opponents.

I the rather present them to you:

1. That I may shew the respect I bear you, with my forwardness to answer your desires.
2. That you may see I dissent not without cause, but have reason on my side.
3. That if I can be convinced, my grounds are insufficient, I may think better of the opinion which I have forsaken.

In

In delivering my motives.

1. I will state the opinion which I dislike.

2. I will lay down my reasons against it.

Touching the first, you know well,

1. That the main question in these controversies, and that on which the rest hang, is what the decrees of God are touching the everlasting condition of men.

2. That the men who have disputed these things, may be reduced to two sorts.

The first side affirmeth, that there is *an absolute and peremptory decree* proceeding from the alone pleasure of God, without any consideration of mens final impenitency and unbelief; by which God, calleth men off from grace and glory, and shutteth up the far greater part (even of those that are called by the preaching of the Gospel to repentance and salvation) under invincible and unavoidable sin and damnation.

The other side say, that *God's decree* of casting men off for ever, is grounded upon *the fore-sight of their continuance in sin and unbelief*, both avoidable by grace, and consequently inferring no man's damnation necessarily.

The first side is divided, for

1. Some of them present man to God in the decree of *Reprobation*, out of, or above the fall: and say,

That God of his mere pleasure, *antecedent* to all sin in the creature, *original or actual*, did decree to glorify his *sovereignty* and justice in the eternal refection and damnation of the greatest part of mankind, as the end; and in their unavoidable sin and impenitency, as the means. And this way go Calvin, Beza, Zanchius, Piscator, Gomarus, and some of our own Countrymen.

2. The rest of that side fall down a little lower, and present man to God in his decree of Reprobation, *lying in the fall*, and under the guilt of original sin, saying,

That God looking upon mankind lying in *Adam's sin*, decreed the greatest number of men (even those whom he calls

to repentance and salvation by the preaching of the Gospel) to hell-torments for ever, and without all remedy, for the declaration of his justice. This way went the Synod.

The difference between them is not much, and even in their own account too small to cause a breach. Notwithstanding this petty difference therefore, they agree very well together, as we may see in the *Hague*: conference and Synod.

In the conference at the *Hague*, Contra-remonstrants have these words: *As touching the diversity of opinions in this argument, viz. that God looked at man in this decree, not yet created, or created and fallen: because this belongs not to the foundation of this doctrine; we bear with one another.*

After this in the Synod at *Dort*, they permitted *Gomar*us to set down his judgment in the upper way. And the Delegates of *South Holland* were very indifferent which way they took: For these are their words, *Whether God in choosing, considered men as fallen, or else as not fallen; they think it is not necessary to be determined.* *Maccovius*, also, Professor of Divinity at *Francker*, one that undertook, in the very Synod, to make good against *Lubbert*, his fellow professor, that God did *Will* sin, ordain men to sin, and would not at all, that all men be saved: and besides this, openly and peremptorily affirmed, that *except these things were held and maintained by them, they could not possibly keep their own ground, but must come over to the Remonstrants.* This man was not only not censured, but publicly declared in the Synod to be pure and orthodox.

By these instances it appears, that they of the first side can easily bear one with another in this difference. And (to say the truth) there is no reason why they should quarrel about circumstances, seeing they agree in the substance. For they both contend,

1. That the *moving cause* of Reprobation is the alone will of God, and not the sin of man, Original or Actual.

2. That the final impenitency and damnation of Reprobates are *necessary* and *unavoidable* by God's absolute Decree.

These

These two things are the principal grievances that the other side stick at. So that these two paths meet at last in the same way.

Both these opinions I dislike.

My reasons why, are of two sorts:

1. Such as first made me question their truth.
2. Such as convince me of their untruth.

My reasons of the first sort respect both, and I will set them down against both, together.

My second sort of reasons I will divide, delivering some of them against the upper and more rigid way, others against the lower and more moderate way.

I begin with those reasons which first moved me to question the truth of absolute Reprobation, as it is taught both ways.

They are these four which follow:

1. The *novelty* of this opinion. Absolute and inevitable Reprobation hath no footing in Antiquity. The upper way was never taught or approved by any of the Fathers (even the stoutest defenders of grace against the *Pelagians*) for the space of 600 (I may say 800) years after CHRIST: nor the lower way till the time of St. *Austin*, which was about 400 years after CHRIST. The Fathers in general agreed upon the contrary conclusion, and taught,

That it was *possible* for them to be saved, who, in the event, were not saved; and to have repented who repented not: and that there was no decree of God which did lay a *necessity* of perishing upon any son of *Adam*. This *Calvin* himself doth freely acknowledge, according to *this commonly-received opinion* (saith he, of a conditional respective Decree) *is not the opinion only of common people, but hath great Authors in all ages*. To the same effect also *Prosper* (St. *Austin*'s follower) hath a remarkable speech: * *Almost all the Ancients* (saith he) *did grant with one consent, that God decreed men's*

* *Prosper* in *Epist.* and *Aug.* *prope finem*,

ends according to his fore-sight of their actions, and not otherwise.

The truth of this may further appear by a few particular instances.

Minutius Felix brings in the Pagans objecting to the Christians, that they held the events of all things to be inevitable, and did feign to themselves an unjust God, who punished in men their unavoidable Destinies, not their ill choice. He answereth Christians hold no other *Fates* than *God's Decrees, who, fore-knowing all men and their actions, did accordingly determine their retributions.*

St. *Hierom*, an eager opposer of the *Pelagians*, in many places of his Writings, saith the same thing. "The love and hatred of God, (saith he) ariseth from the foresight of future things, or from the works, otherwise we know that God loveth all things, nor doth he hate any thing that he hath made." And in his book against *Pelagius* he saith * *Eligit Deus quem bonum cernit, God chooseth whom he seeth to be good.*

The sum of all is this, that there is no decree of damning or saving men, but what is built upon God's fore-knowledge of the evil and good actions of men. *Fulgentius* is plain for it too: *Those whom God foresaw, would die in sin, he decreed should live in endless punishment.* Even St. *Austin* and *Prosper* also, many times let fall such speeches, as cannot be reconciled with absolute Reprobation.

I will only cite *Prosper* (for St. *Austin* speaks in him) who discoursing of some that fall away [*à sanctitate ad immunditatem*] from holiness to uncleanness, saith, *they that fall away from holiness to uncleanness, lie not under a necessity of perishing, because they were not predestinate; but therefore they were not predestinate, because they were fore-known to be such by voluntary prevarication.*

And again, in his answer to the twelfth Objection, he hath these words: *God hath not withdrawn from any man ability to*

* Lib. 3. contr. Pelag.

yield obedience, because he hath not predestinated him: but because he foresaw he would fall from obedience, therefore he hath not predestinated him.

I will shut up my instances of that Age, with the judgment of the Council at Arles, in the year 490, or thereabout. Some of them were these: *Curfed be he that shall say, that the man that perisheth might not have been saved: and again, Curfed be the man that shall say, that a vessel of dishonour may not rise to be a vessel of honour.*

A testimony or two I borrow likewise from some persons of note, and those St. Austin's followers too, who lived about 400 years after St. Austin's time. Remigius, the great patron of Gottschalk, the zealous preacher of absolute reprobation in those times saith, *God layeth on no man a necessity of perishing, as he hath laid on none a necessity of sinning.* And a little after, *Those whom God did foreknow, would live and die in their wickedness, he decreed should perish, as himself saith, Him which sinneth against me, even him will I blot out of my book.*

In the Val'entine Synod assembled in the favour of Gottschalk, we may find these words: *The wicked perish, not because they could not, but because they would not be good, and by their own fault, Original or Actual also, remained in the mass of perdition.* And in the end of their third Canon, they denounce *Anathema* to those that hold that men are so predestinated to evil, as that they cannot be otherwise. *That any should be predestinated to evil by the power of God, so as he cannot be otherwise; we do not only not believe, but also if there be any that will believe so great an evil, with all detestation we denounce them accursed, as the Arausian Council also did.* By these testimonies (which are but a few of many, it appeareth that absolute and inevitable Reprobation found but cold entertainment from Antiquity.

Considering this, I begin to call it into question.

For although I make not the decisions of the Fathers or Councils, the rules of my faith, (because they are but men,
and

and therefore subject to error:) yet I honour their *gray hairs* and their *grave assemblies*, and vehemently mistrust those doctrines which they never taught or approved, but disliked and condemned.

2. My second reason for doubting of it is, its *unwillingness* to abide the *trial*. I find the authors and abettors of it have been very backward to bring it to the standard; not only when they have been called upon by their adversaries, to have it weighed, but when they have been intreated thereto by their chief Magistrates, who might have compelled them: a shrewd argument, that it is too light.

In the disputation at *Mompelgart*, anno 1586, held between *Beza* and *Jacobus Andrea*, with some seconds on both sides, *Beza* and his company having disputed with the *Lutherans* about the person of CHRIST and the Lord's Supper, when they came to this point, declined the sifting of it, and gave this reason, that it could not be publicly disputed of *without the great scandal and hurt of the ignorant, and unacquainted with these high mysteries*. The Contra-remonstrants also in their Conference with the opposite parties, at the *Hague*, in the year 1611, could not be drawn to dispute with them about this point, but delivered a petition to the States of *Holland*, and *West Friezland*, that they might not be urged to it, resolving rather to break off the conference, than to meddle with it.

In the Synod likewise at *Dort*, in the years 1618, and 1619, the Remonstrants were warned by the President, *That they should rather dispute of the point of Election, than the odious point of Reprobation*.

Can this Doctrine be a truth, and yet blush at the light, which maketh all things manifest? Especially considering these things:

1. That Reprobation is a principal head of Divinity, by the well or ill stating of which, the glory of God and the good of Religion, are much promoted or hindered.

2. That there is such a necessary connection between the points of Election and Reprobation (both being parts of Pre-destination)

destination) that the case cannot well be handled without the other.

3. That the Doctrine of Reprobation was the chief cause of all the uproars in the Church at that time.

4. That it was accused openly of falshood; and therefore bound in justice to purge itself of the charge.

5. That the Remonstrants did not desire that it should be talked of among the common people; but among the most judicious and learned.

This striving to lie close, is no infallible argument of a bad cause, yet it is a very probable one.

Truth, whether it be in men or doctrines, is best, when it is uncovered; it covets no corners, though error does, but is willing to abide the trial. As St. Paul saith of an Heretic, he is *self-condemned*; so we may say of heresy and untruth; it condemneth itself, and by nothing more than by refusing the touch-stone.

My third reason for doubting of it is, Its *affinity* with the old errors of the *Stoics* and *Manichees*.

The opinion of the *Stoics* was, that all actions and events were unavoidable, determined either by the revolutions of the Heavens, or by the concatenation of natural things, and the disposition of the first matter, all things being so put together from eternity, that one thing must needs follow another, as it doth; and the first matter being so disposed, that things cannot successively come to pass otherwise than they do, but must of necessity be as they are, even [*invito Deo*] though God would have some things to be otherwise.

The *Manichees* held, that all mens actions, good or evil, were determined; good actions by a good God, who was the author of all good things that were created, and of all good actions that came to pass in the world; evil actions by an evil god, who was the *prime author of all evil things or actions* that were in the world.

The Maintainers of the Absolute Decree say one of these two things, either that all actions natural and moral, good and evil, and all events likewise are absolutely necessary; so the

Supralapserians:

Supralapsarians: or that all mens ends (at least) are unalterable by the power of their wills; so the Sublapsarians. And this is upon the matter all one with the former. For first, in vain is our freedom in the actions and means, if the end: to which they drive be determined. And secondly, the determination of the end necessarily involves the means that precede that end; as if a man be fore-determined to damnation, he must unavoidably sin, else he could not be damned.

Now in these three opinions, we may note two things:

1. The *Substance* of them, which is an *unavoidableness* of mens actions and ends whatsoever they be: in this all of them agree, all holding that in all things, at least in all mens ends, *undecidable fates* and insuperable necessity govern.

And therefore *Melancthon* doth not scruple to call this Absolute Decree [*Fatum Stoicum, & tabulas Parcarum*] *Stoical fate, and the Destinies tables.*

2. We may note the *circumstance*, or the grounds of their opinions; the Stoics derive this necessity from the stars or the first matter; the Manichees from two *first principles of all these things, eternal and co-eternal*; these last, from the peremptory decree of Almighty God.

So that they differ in their grounds; but in this difference the Stoics and the Manichees have the better. For it is better to derive this necessity of sin and misery, from an evil god, or the course of nature, than from the decree of that God who is infinitely good.

For this reason alone, may this doctrine be suspected: because those dreams of the Stoics were exploded by the best Philosophers of all sorts. And this of the Manichees was cried down by the Fathers in general, not only as foolish, but as impious, not so much for any thing circumstantial in it, as for the substance of the error; because it made all things and events to be necessary, and so plucked up the roots of virtue and vice, and left no place for just rewards or punishment.

[To be continued.]

THOUGHTS on ABSOLUTE PREDESTINATION.

Extracted from Mr. LESLEY.

SOME Men suppose, there is an irresistible Decree already gone forth upon every man, of Happiness or Misery, which no means that can be used will ever alter; that this Decree has been from Eternity, though secret to us; and therefore that all our Labour, all our Means, are perfectly in vain; that there is nothing to be done, but to fold our arms, and expect the issue of God's secret Decree, which is already past; and therefore that it is no matter whether we obey the commands of God, or not; that they were given us to no end, as to our Salvation, which does not depend upon them, but only upon the supposed Decree. Thus has the Arch-enemy blinded their eyes, and tied up their hands from working towards their own Salvation; and thrown them upon a fresh provocation of searching into God's secret Counsels, which he has forbidden. *The secret things belong unto the Lord our God; but those things, which are revealed, belong unto us and to our children for ever, that we may do all the works of this law,* Deut. xxix. 29.

What is revealed only is the rule of our duty: why then do we search into those Decrees, which we call secret? If God will have them secret, why will we not let them be secret?

He smote fifty thousand and seventy of the *Bethshemites* with a great slaughter, because they looked into his Ark, (1 Sam. vi. 19.) *Who then is able to stand before this holy Lord God?* And who dare pry into what he has reserved as a secret from us?

But this we may be sure of, that his Commands, or his Promises, cannot contradict his Decrees, how secret soever;
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and therefore we ought diligently to obey his commands, and cheerfully to trust in his promises, without confounding ourselves about supposed Decrees, of which we know nothing at all, nor ought to enquire.

I have read a story of a pious man, who was much troubled about his Election or Reprobation, prayed earnestly that God would let him know, whether he was predestinated to Salvation; and that a voice answered him, "What if you did 'know?' To which he replied, that "if he were sure to be saved in the end, how cheerfully could he despise all the allurements of Flesh and Blood, and with Joy follow all the Commands of Christ, even to the death!" "Would you do all this," said the Voice, "if you were sure to be saved?" Which he having faithfully promised, the Voice answered once more, "Then do so, and you shall be sure to be saved."

Whether the story be true or not, it is no matter; the Moral of it does determine this question. This is the only way to make our *Calling and Election sure*. Let us work, and not dispute, not perplex ourselves about hidden Decrees, but see to follow that which is plainly commanded; and then we may safely trust to what is promised, and *commit our souls to God in well-doing, as unto a faithful Creator*. Let us look upon every thing, which weakens our hands in this, to be (as it truly is) the suggestion of the Devil: and let us shake off that Lethargy of glaring upon Decrees, which we understand not, till it transforms us into stone, that we have neither courage nor power to move hand or foot towards Heaven, but stand dozing upon that earth, which we find sinking and helpless; let it sink, and ourselves with it, even into hell, crying out, *What, can we help it; for we are decreed?* Yet never offer to move one foot from off it! This is enchantment indeed, and a wonderful degree of it. It is like a man's head turning round upon a Precipice, which makes him run to meet his Death. It is said, that a Squirrel, having once fastened

fastened his eye upon that of a Rattlesnake, has no power to look off him, but dancing from bough to bough with a fearful crying, leaps down at last upon the ground, and darts itself into his Mouth. This is too like the condition of these men, whom nothing will detain, whom no Argument can persuade from their own Ruin. The old Serpent has caught them with the Enchantment of his Eye, and they are dancing themselves into his Mouth. The eternal and secret Decrees of God are a Precipice, enough to turn the head of an Angel: they veil their Faces, and dare not pry into that infinite Abyss. Yet poor Man will not be content, unless he can fathom it; and will leap into that Gulph, though he is sure it must swallow him. Is there any thing in God, which we must not, cannot know? Yes sure; for nothing but Infinite can comprehend Infinite. And what is that which is hidden and inaccessible in God, if not his eternal and secret Decrees? And what can follow our pressing in upon these, but Confusion and Destruction to ourselves? Especially, when God has commanded that we should not press upon these, threatened us severely if we do, and has, for an example to us, poured out his Vengeance, in a dreadful manner, upon the heads of those who would not be restrained from this unwarrantable and presumptuous curiosity of prying into his Secrets.

But after all, what is the ground of these supposed hidden Decrees of God, with which these men so uneasurably perplex themselves?

They are all founded upon the very weak Reasonings of short-sighted Men, concerning the Fore-knowledge of God; which being certain and infallible, consequently they argue, that whatever he foresaw from Eternity, must necessarily come to pass; that therefore it cannot be left to the Liberty of our Will to act otherwise, than exactly according to what God has foreseen; else that it would be in our power to defeat God's Fore-knowledge, and render it fallible. Hence they throw off
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all Free-will, and make it inconsistent with the Fore-knowledge of God: and then again, from the certainty of God's Fore-knowledge, they infer that is tantamount to a Decree, or that God has from Eternity decreed all those Events, which he foresaw.

They say, that God is the same from and to Eternity; that all things past, present, and to come, are present with God, who beholds all things with one intuitive act, without succession of Time, which measures our actions here below; and therefore that all God's Decrees are from Eternity: and since he has decreed the Reprobation of the wicked, and the Election of the just, it must follow, that he has decreed it from Eternity. And thence they infer, that such Decrees being already past, they are irreverfible, and cannot be altered by any thing that we can do; and therefore that it signifies nothing what we do, whether good or bad; for that our Sentence is already pronounced, though we know it not.

That God having decreed to love the Elect, he loves them, though in their grossest Sins; and hates the Reprobates, because he has so decreed, though in the most virtuous actions; that he loves them never the more for their good Actions; nor is any whit the more displeased with the Elect for their Sins.

Now in answer to these fatal and diabolical suggestions, I would recal these men a little to consider of their own way of reasoning. For if there be no succession of Time in God, that Eternity is but one enduring Instant; that therefore past, present, and to come, are all one with God; that all things are present to him; then it must follow, that Fore-knowledge and Predestination are words only fitted to our Capacities, who cannot apprehend Duration without Succession of Time, which measures all Duration to us. And there being no Past or Future in God, consequently, though he knows all things, yet he foreknows nothing; and though he has decreed, yet not pre-decreed: and there is no such thing as Predestination in

in God; that is, not properly, and in the strictness of the thing, though the word is used in Holy Scripture, as many others are, only to comply with our weakness, who could understand nothing of God from words spoke of him strictly and properly, according to his incomprehensible Nature. There are no such words among Men, or intelligible to Men; and therefore they must not argue strictly and philosophically from such words, more than from *God's coming down to see, whether men's Sins were according to the cry of them, which had gone up to him*, and the like.

Now, there is no difficulty in God's Knowledge, or Decree, to say that he knows our Sins, and decrees Punishment to them, and Happiness of those that are good; for this is just, and what every one does allow. But all the Objection is in the particle *Fore*, or *Pre*, *Fore-knowledge* or *Pre-destination*; which being considered as before our Actions, are supposed to lay a Force upon them, and take away the Freedom of our Will.

But there being no such thing as *fore* or *after* in God, consequently our whole reasoning upon them is out of doors; and all the dreadful consequences, before-mentioned, are only Chimeras of our own, proceeding all upon a wrong notion of God; while we endeavour to measure him by our own Skantling, and argue from Properties, which we must confess that we only suppose to be in him, but know at the same time, that they do not belong to him.

If it be said, that we cannot argue otherwise of these hidden things of God, which are not revealed to us; I grant it. But then the right consequence is, that we should let them alone; at least, since we cannot argue truly and properly of them, we should not draw consequences, as certain, from Premises which are altogether uncertain. And where we confess that we cannot argue right, the best way is not to argue
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at all; especially where we are forbidden, and the effects of it are of such terrible consequences.

If any think, that I have criticised too nicely upon Foreknowledge and Predestination, let them consider, that I have only repeated what the Predestinarians do urge on their side: they build upon that nicety, and thence infer God's eternal Decrees. And I have shewn, that from the same nicety all their Superstruction falls to the ground, having, by their own confession, but an imaginary Foundation.

Come then, let us speak a little more plainly. Some cannot reconcile the Certainty of God's Knowledge with the Freedom of our Will; for, say they, "His Knowledge is determinate, else were it not certain. And if he knows, that I will determine my Choice to such an Action, then can I not chuse any otherwise; which takes away the Freedom of my Choice."

I answer, that if God sees, that I will determine my Choice so or so, and determine it freely, then I must determine it freely, and not necessarily, because he sees that I will do it freely, and not necessarily.

And his knowing what I do, does no more put any Necessity upon me, than my seeing a man walk (supposing the utmost Certainty of my Senses) puts him under the Necessity of walking. It is true, that if I see him walk, and my Eyes do not deceive me, the consequence is certain, that he does walk. But none does infer from hence, that my seeing takes away the Freedom of his Will, or puts him under any Necessity of walking.

God sees every thing act according to the Nature, which he has given to it. Thus he sees the Sun move, and a Man walk; but he sees the one move necessarily, and not by Choice, and the other walk by his own Choice: and the Knowledge of God is equally certain in both cases; therefore there is no Necessity arises from the Certainty of his Knowledge.

And now I would desire these men to consider the consequences of their Hypothesis. They would put it out of the power of God to make a creature with Free-will, which would be to destroy the most glorious part of the creation, and the most signal and wonderful instances of the Power and Wisdom of God, in governing the Wills of Men, even in their full Freedom. Without this, God could have no reasonable service paid to him. There could be no Rewards or Punishments, because no Choice, more than a stone falling down; no Virtue, no Sin, no Wisdom, or Folly amongst Men. Then all the Promises of God, his Threatnings, and Exhortations, even the Coming of Christ in the Flesh, his Death and Passion, were all to no purpose, were mere banters upon Mankind, if Man have no Choice, no Free-will, to go to the right hand or to the left. *Have I any pleasure at all, that the wicked should die, saith the Lord God, and not that he should return from his ways, and live?* Ezek. xviii. 23. And, *Why will ye die, O house of Israel?* Why? Because (they might say upon this scheme) thou hast decreed us to die; and we have no Choice, no Power to do any otherwise than we do.

It is as if I should bind a man hand and foot, lock him up into an house, then set fire to it, and ask him, "Why will you stay there, and be burned? As I live, I have no pleasure in your Death," &c. This would be a mocking and insulting upon his Misery.

This would be making God the Author of all the sin in the World; for where there is no Choice, there can be no Sin: therefore those creatures, who have no Choice, are incapable of Sin, as trees, stones, beasts, &c.

As there could be no Sin against God, so there could be no Offence against Man. No man ought to be punished for Murder, Theft, Robbery, &c. if he be carried to it by a fatal Necessity, which he cannot resist. Therefore men distracted, or in Fevers, are not liable to the Law, because they are not

supposed.

supposed capable of the use of their Reason, whereby they may govern their Choice in their actions,

I may add, that there is nothing more self-evident, no, not the perception of our outward Senses, than Free-will in Man. Who does not perceive, that it is in his power to do this or that? And all the repentance, and regret in man for his follies, arises from this consideration, that he might have done otherwise. Without this, there could be no such thing as Repentance, no nor of Counsel and Advice, or indeed of any thinking at all: without this, man could not be a reasonable creature; for where there is no Choice, there can be no Reason, at least no Use of our Reason.

It is Liberty and Free-will, which confound all those Atheists, who would reduce every thing, even God himself, to mere Matter. For let Matter be refined as far as Imagination can stretch it, it can never come from under the Laws of Necessity: all its motions are prescribed, and must proceed exactly according to its Mechanism; and cannot vary in the least tittle. But the Freedom of Will, to act this way or the contrary, exceeds all rules of Mechanism, and is an image of God, which cannot be impressed upon Matter. And when the Devil, or Man, by his instigation, would shrowd their sin under this seeming Necessity, it is to throw it upon God. But their own consciences fly in their faces, and tell them that they might have helped it, and therefore that their Sin lieth at their own door.

The LIFE and DEATH of BERNARD GILPIN.

[CONTINUED from p. 325.]

IT was presently the popular Clamour, that he was an Enemy of the Church: and a Scandalizer of the Clergy. "After
" I entered

"I entered upon the Parsonage of *Easington*," says he in a Letter to his Brother, "and began to preach, I soon procured me many mighty and grievous Adversaries, for that I preached against Pluralities and Non-residence. Some said, all that preached that Doctrine became Heretics soon after. Others found great fault, for that I preached Repentance and Salvation by Christ, and did not make whole Sermons, as they did, about Transubstantiation, Purgatory, Holy Water, Images, Prayers to Saints, and such like."

Thus, in short, he had raised a Flame, which nothing but his Blood could quench. Many Articles were drawn up against him, and he was accused in form before the Bishop of *Durham*.

The Bishop taking care to press his accused Friend in points only, in which he knew him able to bear Examination, brought him off innocent, and dismissed the Cause, telling the Accusers, "He was afraid, they had been too forward in their Zeal for Religion; and that Heresy was such a crime, as no man ought to be charged with, but upon the strongest Proof."

After some time, he acquainted the Bishop, "That he must resign either his Archdeaconry, or his Parish; that he would with the greatest Readiness do his Duty, in which soever his Lordship thought him best qualified for; but he was not able to do it in both."

But the Bishop refusing to let him keep either of them single, he resigned them both. During his being thus unemployed, he lived with the Bishop as one of his Chaplains.

The Rectory of *Houghton-le-spring* fell vacant, before *Easington* and the Archdeaconry were disposed of; and the Bishop, in a jocular way, made him an offer of all the three. He thanked the Bishop, and accepted *Houghton*.

This Rectory was so extensive, that it contained no less than fourteen Villages: and having been as much neglected in that
dark

dark Age, as the Cures in the North then ordinarily were. Popery had produced its full growth of Superstition in it. Scarce any traces of true Christianity were left. Nay, what little Religion remained, was even Popery itself corrupted. How entirely this barbarous People were excluded from all means of better information appears from hence, that in that part of the Kingdom King *Edward's* Proclamations for a change of Worship had not even been heard of, at the time of that Prince's Death.

Such was the condition of the Parish of *Houghton*, when it was committed to Mr. *Gilpin's* care: a Waste so miserably uncultivated, that the greatest Industry seemed scarce sufficient to bring it to any kind of Order. He was grieved to see Ignorance and Vice so prevail; but he did not despair. He implored the Assistance of God; and his sincere Endeavours met with it. The People crowded about him, and heard him with attention, perceiving him a Teacher of a different kind from those, to whom they had hitherto been accustomed.

Upon his taking Possession of *Houghton*, it was some Mortification to him, that he could not immediately reside. His Parsonage-House was gone entirely to decay, and some time was required to make it habitable. Part of it was fitted up as soon as possible for his reception: but he continued improving and enlarging it, till it became suitable to his hospitable temper; a proper habitation for a man who never intended to keep what he had to himself.

Soon after, a Stall in the Cathedral of *Durham* was vacant, which the Bishop urged Mr. *Gilpin* to accept, telling him, "There lay not the same objection to this, as to the Arch-deaconry; and that he could have no reasonable Pretence for refusing it." But Mr. *Gilpin* told the Bishop, "That by his Bounty he had already more Wealth, than, he was afraid, he could give a good account of. He begged therefore, he might not have an additional Charge; but that his Lord-

"Ship

"ship would bestow this Preferment on one, by whom it was more wanted."

Though he now lived retired, and gave no Offence to the Clergy, their Malice still pursued him. His Care and Labour were a standing Satyre upon Negligence and Sloth; and it was the Language of their Hearts, "By so living thou reproachest us." So they were determined, if possible, to extinguish a Light, which shewed them to such disadvantage.

By their unwearied Industry, such a number of Articles were in a short time got together, as it was eagerly imagined, could not but crush him. He was soon formally accused, and brought once more before the Bishop of *Durham*. How the Bishop behaved, we are not particularly informed; but it is certain, Mr. *Gilpin* was acquitted.

His Enemies succeeded however in part: for the Bishop's Favour to him from this time visibly declined. This was not less than Mr. *Gilpin* expected, nor more than he was well provided for. He acknowledged his great Obligations to the Bishop, and would have given up any thing, to have him satisfied, except his Conscience. But a good Conscience he was resolved not to part with for any Friend upon earth.

Convinced how impossible it was to work up the Bishop of *Durham's* Zeal to the height they wished, they were determined to try what could be done elsewhere. Thirty-two Articles were accordingly drawn up against him, and laid before Bishop *Bonner* of *London*.

He at once took Fire, extolled their laudable Concern for Religion, and promised that the Heretic should be at the Stake in a fortnight.

Mr. *Gilpin's* Friends in *London* trembled for his safety, and instantly dispatched a Message, that he had not a moment to lose.

The Messenger did not surprize him. He had long been preparing himself to suffer for the Truth, and he now deter-
mined

mined not to decline it. It was in some sort, he thought, denying his Faith, to be backward in giving the best Testimony to it. As it was the business of his Life to promote Religion, if he could better effect this by his Death, it was his Wish to die.

He received the Account with great Composure; and immediately after calling up *William Airay*, a favourite Domestic, who had long served him as his Almoner and Steward, and laying his hand upon his shoulder, "At length," says he, "they have prevailed against me: I am accused to the Bishop of London, from whom there will be no escaping. God forgive their Malice, and grant me Strength to undergo the Trial!" He then ordered his Servant to provide a long Garment for him, in which he might go decently to the Stake; and desired it might be got ready with all expedition; "For I know not," says he, "how soon I may have occasion for it."

As soon as his Garment was provided, he used to put it on every day, till the Bishop's Messengers apprehended him.

His friends, in the mean time, failed not to interpose, earnestly beseeching him to provide for his Safety. But he begged them not to press him longer upon that subject. "Be assured," says he, "I should never have thrown myself voluntarily into the hands of my Enemies; but I am fully determined to persevere in doing my duty, and shall take no measures to avoid them."

In a few days the Messengers apprehended him, and put an end to these Solicitations.

In his way to *London* he broke his Leg, which put a stop, for some time, to his Journey. The Persons, in whose custody he was, took occasion thence to retort upon him an observation he would frequently make, "That nothing happens to us, but what is intended for our Good;" asking him, whether he thought his broken Leg was so? He answered meekly.

meekly, "He made no question but it was." And indeed so it proved; for before he was able to travel, Queen *Mary* died.

Being thus providentially rescued, he returned to *Houghton* through crowds of people, expressing the utmost Joy, and blessing God for his Deliverance.

S E C T. IV.

IT was now his Friend the Bishop of *Durham's* turn to suffer. He and some other Bishops, refusing the oath of Supremacy, were deprived and committed to the Tower. But this Severity soon relaxed: to the Bishop of *Durham* especially the Government shewed much Lenity. He was recommended to the care of the Archbishop of *Canterbury*, with whom he spent in great Tranquility the short remainder of a very long Life.

Queen *Elizabeth* judging Mr. *Gilpin* a proper person for one of the void Bishopricks, she nominated him to that of *Carlisle*; and a Congé d' Elire was sent down to the Dean and Chapter of that See. Mr. *Gilpin*, who knew nothing of what was going forward, was greatly surprized at this unexpected Honour; yet could not by any means persuade himself to accept it.

Upon which Dr. *Sandys*, then Bishop of *Worcester*, who was intimately acquainted with him, wrote the following Letter to him.

"My much respected Kinsman,

"Regarding not so much your private Interest, as the Interest of Religion, I did what I could, that the Bishoprick of *Carlisle* might be secured to you; and the just Character I gave of you to the Queen has, I doubt not, had
"Some

" some weight with her Majesty, in promoting you to that
 " See; which, not to mention the Honour of it, will enable
 " you to be of the utmost Service to the Church of Christ.—
 " I am not ignorant how much rather you chuse a private
 " Station: but if you consider the condition of the Church
 " at this time, you cannot, I think, with a good Conscience
 " refuse this Burden; especially as it is in a part of the King-
 " dom, where no man is thought fitter than yourself to be of
 " Service to Religion. Wherefore I charge you before God,
 " and as you will answer it to him, that laying all excuses
 " aside, you refuse not to assist your Country, and do what
 " service you can to the Church of God; exhorting and be-
 " seeching you to be obedient to God's call herein, and not to
 " neglect the Duty of your Function, I commend both you
 " and this whole Business to the Divine Providence.

" Your Kinsman and Brother,

" EDWIN, WORCESTER."

London, April 4, 1560.

This Letter, notwithstanding the pressing manner in which it is written, was without Effect. Mr. *Gilpin* returned his Thanks, but as for the Bishoprick, he was determined, and he thought for very good Reasons, not to accept it. Nor could all the Persuasions of his Friends alter his Resolution.

The year after his refusal of the bishoprick of *Carlisle*, an offer of another kind was made him, viz. of the provostship of Queen's College in *Oxford*. But this also he refused, and sat down with one living, which gratified the utmost of his desires—for he found that it afforded him as many opportunities of doing good, as he was able to make use of.

The great ignorance which at this time prevailed over the nation, afforded a melancholy prospect to all who had the interest of religion at heart.

The very bad consequences of this ignorance, turned the endeavours of all well-wishers to the progress of true religion, upon the most probable methods to remove it.

In this he joined to the utmost of his abilities ;—indeed, as was commonly thought, beyond them. He resolved to build and endow a grammar-school, which his exact œconomy soon enabled him to accomplish.

The effects of this endowment were quickly seen. The school was no sooner opened than it began to flourish, and afford the agreeable prospect of a succeeding generation, rising above the ignorance and errors of their forefathers.

That such might be its effects, no care on his part was wanting. He not only placed able masters in his school, but himself likewise constantly inspected it. And that encouragement might quicken the application of his boys, he always took particular notice of the most forward : he would call them his own scholars, and would send for them often into his study, and there instruct them himself. One method used by him to fill his school was a little singular. Whenever he met a poor boy upon the road, he would make trial of his capacity by a few questions ; and if he found it such as pleased him, he would provide for his education.

Nor did his care end here. From his school he sent several to the universities, where he maintained them wholly at his own expence. To others, who were in circumstances to do something for themselves, he would give farther assistance as they needed. By this means he induced many parents to allow their children a liberal education, who otherwise would not have done it.

Nor did Mr. *Gilpin* think it enough to afford them the means of an academical education, but endeavoured to make it as beneficial to them as he could. He still considered himself as their guardian ; and seemed to think himself bound to the public for their being made useful members of it. With this view he held a punctual correspondence with their tutors ; and made the youths themselves frequently write to him, and give him an account of their studies. Several of their letters, chiefly preserved by having something of Mr. *Gilpin's* written
upon

upon their backs, still remain, and shew in how great veneration he was held among them. So solicitous, indeed, was he about them, knowing the many temptations to which their age and situation exposed them, that every other year he generously made a journey to the universities, to inspect their behaviour. But in these good designs, he was for a while interrupted, by the rebellion which broke out in the north.

He had observed the fire gathering before the flame burst out; and knowing what zealots would soon approach him, he thought it prudent to withdraw. Having given proper advice therefore to his masters and scholars, he took the opportunity to make a journey to *Oxford*.

The passages of Mr. *Gilpin's* life, already collected, are chiefly of a public nature; but to place him in a true light, it will be necessary to accompany him in his retirement, and take a view of his ordinary behaviour.

When he first took upon him the care of a parish, he laid it down as a maxim, to do all the good in his power there. And indeed his whole conduct was one straight line drawn to this point. The pastoral care he saw was much neglected: the greater part of the clergy, he could not but observe, were scandalously negligent of it, accepting livings only with secular views; and even they who seemed more serious, too often, he thought, considered it in a light widely different from its true one. Some, he observed, made it consist in asserting the rights of the church, and the dignity of their function; others, in a strenuous opposition to the prevailing sectaries, and a zealous attachment to the established church—government; a third sort in examining the speculative points, and mystical parts of religion: none of them in the mean time considering either in what the true dignity of the ministerial character consisted; or the only end for which church-government was at all established; or the practical influence which can alone make speculative points worth our attention.

The strange disorder of that part of the country, where his lot fell, hath already been observed. Amidst such ignorance, to

introduce a knowledge of religion was a laborious work ; as difficult as a first plantation of the gospel. There was the same building to raise, and as much rubbish to clear away ; for no prejudices could be stronger, and more alien to christianity than those he had to oppose.

He set out with making it his endeavour to gain the affection of his parishioners. To succeed in it, however, he used servile compliances : his behaviour was free without levity, obliging without meanness, insinuating without art : he condescended to the weak, bore with the passionate, complied with the scrupulous : in a truly apostolic manner, he became all things to all men. By these means he gained mightily upon his neighbours, and convinced them how heartily he was their friend.

To this humanity and courtesy, he added an unwearied application to the duties of his function. He was not satisfied with the advice he gave in public, but used to instruct in private ; and brought his parishioners to come to him with their doubts and difficulties. He had a most engaging manner towards those whom he thought well disposed : nay, his very reproof was so conducted, that it seldom gave offence ; the becoming gentleness with which it was urged, made it always appear the effects of friendship. Thus laying himself out, in a few years he made a greater change in his neighbourhood, than could well have been imagined.

He was very assiduous in preventing all law-suits among them. His hall was often thronged with people who came to him about their differences. He was not indeed much acquainted with law, but he could decide equitably, and that satisfied : nor could his sovereign's commission have given more weight, than his own character gave him.

He had a just concern for all under affliction ; and was a much readier visitor at the house of mourning, than of feasting. He was considered as a good angel by all in distress. When the infirmities of age came upon him, and he grew less able to endure exercise, it was his custom to write letters of consolation to such as were in affliction.

He

He used to interpose likewise in all acts of oppression; and his authority was such, that it generally put a stop to them.

Mean time it grieved him exceedingly to see every where, in the parishes around him, so much ignorance and superstition; occasioned by the very great neglect of the clergy of those parts.

The very bad consequences arising from this shameful remissness among the clergy, induced Mr. *Gilpin* to supply, as far as he could, what was wanting in others. Every year, therefore, he used regularly to visit the most neglected parishes in *Northumberland*, *Yorkshire*, *Cheeshire*, *Westmoreland*, and *Cumberland*: and that his own parish in the mean time, might not suffer, he was at the expence of a constant assistant. In each place he stayed two or three days; and his method was, to call the people about him, and lay before them, in as plain a way as possible, the danger of leading wicked or even careless lives, explaining to them the nature of true religion, instructing them in the duties they owed to God, their neighbour, and themselves; and shewing them how greatly true religion would contribute to their present, as well as future happiness.

Having all the warmth of an Enthusiast, though under the direction of a very calm judgment, he never wanted an audience even in the wildest parts; where he roused many to a sense of religion, who had contracted the most inveterate habits of inattention to every thing of a serious nature. Wherever he came, he used to visit all goals and places of confinement; few in the kingdom having at that time any appointed minister. And by his labors and affectionate manner of behaving, he reformed many abandoned persons in those places. He would employ his interest likewise for such criminals, whose cases he thought attended with any hard circumstances, and often procured pardons for them. There is a tract of country upon the border of *Northumberland*, called *Readfale* and *Tinedale*; of all barbarous places in the north, at that time the most barbarous.

Before

Before the union, this county was subject by turns to *England* and *Scotland*, and the common theatre where the two nations were continually acting their bloody scenes. It was inhabited by a kind of desperate Banditti, rendered fierce and active by constant alarms. They lived by theft; used to plunder on both sides of the Barrier, and what they plundered on one, they exposed to sale on the other.

In this dreadful country, where no man would even travel that could help it, Mr. *Gilpin* never failed to spend some part of every year. He generally chose the holidays of Christmas for this journey, because he found the people at that season most disengaged. He had set places for preaching, which were as regularly attended, as the assize-town of a circuit. If he came where there was a church, he made use of it. If not, of barns, or any other large building; where great crowds of people were sure to attend him, some for his instructions, and others for his charity.

This was a very laborious employment. The country was so poor, that what provision he could get, extreme hunger only could make it palatable. The badness of the weather, and the badness of the roads, through a mountainous country, and at that season covered with snow, exposed him often to great hardships. Sometimes he was overtaken by the night, the country being desolate in many places for many miles together, and obliged to lodge out in the cold: at such times he would make his servant ride about with his horses, whilst himself on foot, used as much exercise as his age and the fatigues of the preceding day would permit. All this he cheerfully underwent; esteeming such sufferings well compensated by the advantages which might accrue from them to his fellow-creatures.

[*To be concluded in our next.*]



L E T T E R S.

L E T T E R XLI.

[From Mr. T. Wardrobe.]

An artless invitation to Preach, from an Israelite indeed.

Hexham, March 4, 1745-6.

Rev. Sir,

I Am no Methodist, neither indeed can I adopt several of the principles that you seem to hold, but must needs judge the Truth to be clouded with many erroneous Mistakes. Notwithstanding it manifestly appears that a good work has been begun, and carried on under your Ministrations. Should I challenge the Wisdom of the Sovereign of Heaven, who takes his own method of working?

I should make apology for this trouble from a Stranger, but shall make no other than this. That it is to desire you not to confine your Ministrations to the Place where you now are, exclusive of some other parts of the neighbourhood, which loudly call for a visit; if so be God may thereby think upon them, that they perish not. Who knows but even in *Hexham*, some trophies of a Redeemer's conquest are by such means to be set up, some poor Sinners to be called home to Christ? If one Soul might get good, you would not, I am persuaded, judge it lost labour. Nay, methinks you would submit to reproach, to shame, yea, to death.

I am one of the Brethren of the Non-Conformity. It might perhaps raise prejudice in the breasts of those, among whom you will have access to preach, if you come here, should it be known, that I have solicited you. O that they might be caught by Guile! I cannot see scarce the shadow of Scriptural Christianity in this place, if it be not in their going to Church on the Lord's Day, and some attending public Prayers in the week-days.

days. The generality of Dissenters are little better, and I should have melancholy days here, were I not now and then refreshed among the Societies of some praying friends. It would affect any tender heart to pass through this place, to look into houses, to hear their conversation, to see their behaviour, to find in some parts a bare outside civility, but almost no religion: and yet it would be taken very ill to say, Is this a Christian Town? Ministers and People are asleep amidst a more terrible Storm, than that which alarmed the Pagan ship-master and Crew. What numbers of souls are dying in ignorance and deceit! I see not but people are ready to hear, if Christ was preached, though the many partitions raised by the lusts of men's passions, hinder their receiving the word gladly, but from the mouth of those of their own denomination, which is a consideration of weight with me, in desiring you to take a tour to *Hexham*.

Tuesday is the Market Day in this town; that afternoon, when the Market is partly over, might be a suitable Opportunity: or if it was on the Lord's Day Evening, when people plainly give proof of reigning Carnality, under the dominion of Sin. But I care not when it be, if you do but come; I doubt not but People will hear a Stranger any day.

Some, I find, in my observations, oppose the Methodists, out of ignorance, because they are generally spoke against, others out of strong prejudice; some, because their craft is in danger and others, because really they neither know or care for the religion of Jesus Christ; and it may be some from conscience. But if Christ be preached, and Sinners converted, I shall rejoice, whoever be employed as the instruments. I think I could rejoice to see Sinners awakened, and seeking after a Saviour, going Zion-ward in crowds, though I should find myself obliged to worship in a manner somewhat different from them. I have wrote you these, when I was musing what might be the most likely methods for reviving and spreading Religion;

Religion. A line by the post would oblige me. In the mean time, I am

Rev. Sir,

Yours in the Kingdom and
Patience of Jesus Christ,

T. WARDROBE.

L E T T E R XLII.

[*From Miss Eliz. Mann.*]

The following describes one of a tender heart, then pressed down with many sorrows. Some time after, she was married to Dr. John Jones. After a short stay with him, she died in peace.

London, March 29, 1747.

Dear Sir,

I Am still an inhabitant of a weary World, a sojourner in this vale of Tears; for such indeed I find it. Oh that I had wings as a dove, then would I flee away, and be at rest! Indeed I do rejoice in hope that my days, though they have been few, are drawing near to a period. But how often have I been disappointed of this hope! When I have been brought to the very brink of Eternity, and was just ready to clap the glad Wing, and tow'r away, the Lord hath staid me, and added to my life another and another year. For what end I am kept, I know not. I live a poor, useless Creature, oftentimes a burden to those about me, and as I sometimes think, till all my friends are well nigh weary of me. Oh, what a blessing do I find it to have a friend in heaven, who will never fail, in whom is no variableness, neither shadow of turning. This friend hath told me, in the world ye shall have tribulation. I daily find the truth of these words. I have much affliction of my own, but more of others. I can truly say with the Apostle, *Is any weak,*

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and I am not weak? Is any afflicted, and I do not bear a part in their affliction? My Soul mourns, and is in heaviness for those who having put their hands to the Plough, are ready to look back: for those poor, unstable Souls who are weary of waiting for the coming of Christ in his Ordinances, and desire to find an easier path. My soul deeply sympathizes with those who are in the fiery trial, who walk on in darkness, and have no light; and are tempted on every side, ready to give up their hope, and sink under the weight of their corruptions. Oh how doth my soul groan under their burden, and long till the Day-Spring from on high visit them; and the Day-Star arise in their hearts! Oh how true is that word, when one Member suffers, all the Members suffer. I think the remembrance of past Confessions, when it was with me, the hour and the power of darkness, causes me the more sensibly to be touched with a feeling of their sufferings, and the more earnestly to long for their Deliverance. But neither in this consists all my trouble: I have more than I can mention now: yet in the midst of all, in him I have peace. My Soul is kept in a calm assurance of his love, and I rest securely on that Rock of Everlasting Ages. The kingdom of my Lord was not of this World; so neither is my Happiness, my Hope, my Comfort of this World. The Lord hath given me an Eye that pierces through things Temporal, and views the things that are Eternal, or surely I should be of all most miserable: for while my Life consumes away with pining Sickness, I have no part in me free from Pain and Weariness. Surely my Flesh and my Heart would fail me, but that God is the strength of my Heart and my Portion for ever. Oh who can sound the Depth of those words! My Tongue cannot utter what I feel in them. Is God my Strength? what then can overcome me. Is he my Portion? oh what can I want besides him: he is indeed a sufficient portion: for in him is all fulness; and all he has is mine: in giving me his Son, he hath given me all things. O the unsearchable Riches of the Grace of Christ: how hath it abounded to me

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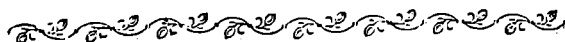
the chief of Sinners. I often look back with astonishment at the tenderness of the Lord, in his dealings with my soul. Oh how did he bear my manners in the wilderness: he would not give me up to the natural hardness of my heart, when he shewed me it was as the nether millstone, but laid his hand upon me, and stayed my impatient Spirit; he made me wait upon him till I had renewed my Strength; then did my Soul mount up with Wings as an Eagle; I walked in the light of his Countenance, and rejoiced in the God of my Salvation; and since then, how many slips have I made in the narrow way; how often hath my evil heart deceived me; yet hath he raised me up, and set me upon the Rock that is higher than me. I could not behold the face of an angry God, but I looked up and saw a loving Father, ready to receive me with open arms, notwithstanding all my failings and imperfections. O how this tender Compassion breaks the heart! It fills my soul with shame and self-abhorrence. I loath myself in my own eyes, and would hide me in the dust at the Sight of such Majesty and Love! Well may the Angels veil their faces at the full blaze of his Glory, when the distant beams of his Love are almost insufferable to weak Flesh and Blood. O Sir, help me to praise the Lord for his Goodness, and to declare the wonders that he doth for the children of Men. As for me, I have but a stammering Tongue, but by and by it shall be loosed, and I shall speak of his Praise Day without Night; I shall join with those that excel in strength, to praise that All-glorious God, that sitteth upon the Throne, and the Lamb for ever and ever; till which happy time, may the Lord make and keep us spotless and unblameable, for his dear Son's sake.

Dear Sir,

I doubt not but you will join in this Prayer, with
Your Unworthiest Child,

ELIZ. MANN.

POETRY.



P O E T R Y.

TO THE MEMORY OF AN UNFORTUNATE LADY.

IN tender Strains, by Nature taught to flow,
 Where no false Art pollutes the genuine Woe.
 For Celia mourns my Heart ; and long must mourn,
 Ere the once pleasing Scene knows to return,
 Why roll ye fast, my Tears ? Long must ye roll
 Ere healing Peace shall dawn on Celia's Soul :
 Ere Joy once banish'd shall succeed again
 To biting Care and Strength, confounding Pain ;
 Ere the fond maid by sad experience prove,
 The utmost Ills that wait on hapless Love.

Say, Lovely Mourner, what avails Thee now
 The laughing Bloom that wanton'd on thy Brow,
 Thy Cheek, whose Crimson sham'd the blushing Rose,
 Thy Bosom fairer than descending Snows,
 That thy small Waist in just Proportion shone,
 That all thy Sexes' Charms were join'd in one ?
 Ah ! What avails thy Elegance of Thought,
 Thy fruitful Mind, with early Counsel fraught,
 Thy piercing Judgment, ever sound and clear,
 Thy more than Female's Heart, untaught to Fear,
 Thy Wit, still studious, not in vain, to please ;
 Oft, inly sighing, wilt thou wish them less ?
 For every Charm a Pang thou shalt receive,
 And grief increas'd be all the Boon they give,

Canst thou, tender of Heart, whose spoileless Name,
 Defied the keenest shafts of babbling Fame ;

Endure

Endure the bitter Scoff, the pointed Wrong,
 And loud Insults of the opprobrious Tongue ?
 Must that fair Pile that kiss'd its kindred Sky,
 And tower'd beyond the wond'ring Gazer's Eye,
 Sink, overwhelm'd, to Dust ? In one short Hour
 The triumph of the abandon'd Scorners' power !
 Should thy Corporeal Part, that beauteous Frame,
 Shriveled beneath the Fever's scorching flame ?
 Still might the vital Streams their course renew,
 And thy pale Lip glow fresh with purpled Hue.
 But when from withering Flame the Bloom is fled,
 Ne'er can the sickly Flower revive its faded Head,

Can that soft Bosom, which so oft has rose
 At visionary Tales of painted Woes ;
 Those Eyes that never view'd the Sufferer's Care,
 But mixt with them that wept a pitying Tear,
 When Fancy paints the real Scene, sustain
 Thy Parents smit with agonizing Pain :
 Thy Sisters, Brother, Friends, whose joyous Smiles
 Doubled thy Pleasures, and deceiv'd thy Toils.
 Whose honied Words with healing Counsel join'd,
 Oft smother'd the Tumult of thy ruffled Mind,
 In Bitterness of Anguish canst thou see
 Afflicted, Comfortless,—and all for Thee !
 How will that Breast with eager Pantings beat,
 And heave and labour to discharge its weight ;
 How will those Eyes from their full sluices pour
 Big drops, now first an unavailing Shower !
 Till their exhausted Springs at length deny
 To lend the lamp of Life that small supply ;
 Till of all Utterance barr'd the raging Smart,
 Drink deep thy gushing Blood, and tear thy aching Heart.

Who now, where E— — spreads his fruitful vale,
 Shall bid new Glories o'er the Landscape swell,

Still

Still steer my doubtful Eyes their fleary way,
 In sportive Strife where numerous Beauties play ;
 Still guide my wand'ring Feet, joyous to rove
 Thro' blissful Scenes, fit Seats of Peace and Love :
 Where the gay Meadow glows with spotted Pride,
 Where the fair Hill rears high his tufted Side,
 Where, or the Sight in neighbouring Shades is lost,
 Or the extended Prospect widens most.

O Vale, now the sad seat of those that mourn !
 O Scene, for ever clos'd to Joy's return ;
 Now boast thy circling Hills, thy wide-spread Plain ;
 I ne'er must view thee more, or view with Pain.
 May Night eternal, her dire Influence shed,
 And pour her blackest Horrors on thy Head,
 Contain, ye fleecy Clouds, your Liquid Store ;
 Ye Dews, refresh the guilty Soil no more ;
 For there did Guardian Saints their Charge betray,
 There was fair Honour vilely cast away ;
 As though but common Glories e'er had grac'd
 Her Form : as though high Heaven had ne'er impress'd,
 Its Stamp peculiar on her favorite Breast.

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Nor yet from my dim Eyes thy Form retires,
 Fain would they mix with thine their soften'd Fires.
 My bounding Heart with equal Pantings own
 Thy Sway, and spring to seat thee on thy Throne ;
 Still should its inmost Chambers open be,
 Its inmost Chambers ne'er were hid from thee ;
 Still would my trembling Hand, should Language fail,
 Press thine, assistant to the tender Tale.

Ah no ! No more on Horrel's airy Van
 With thee must I admire the subject Plain ;

Drink,

Drink in the vernal Sweets that float around,
 Or listen to the Soul-enchanting sound,
 While on the Sprig the Poets' tuneful Song,
 Or Truths divine flow easy from thy Tongue.

Proud still, once far above thy Fellows blest,
 Whom Celia with her Prefence frequent grac'd,
 Why shines thy Brow in Summer's gaudy Pride?
 Why with enamell'd Verdure laughs thy Side?
 While she that lov'd thee, droops and pines away:
 Expos'd to stormy Grief an helpless Prey!
 Enjoy thy Crime, ungrateful, happy Hill;
 How chang'd is Celia! Thou how beauteous still!
 Yet when on Time's slow Wings arrives the Day,
 That sinks that godly Fabric in Decay,
 Then once more shalt thou rear thy drooping Head,
 Then shalt thou bloom in charms that never fade!
 And when that long expected Hour I see,
 That breaks my cumbrous Chains, and sets me free;
 Surely our disembodied Souls shall join;
 Surely my friendly Shade shall mix with thine!
 To Earth-born Pain superior, light shall rise
 Thro' the wide Waves of unopposing Skies;
 Together view the shining Spheres that stray
 In beauteous Order their appointed Way:
 Together swift ascend Heaven's high Abode,
 Converse with Angels, and Rejoice in GOD!

ADDRESS TO THE CALVINISTS.

GOD has, you say, a two-fold Will,
 One to Preserve, and one to Kill;
That in his Word to All reveal'd,
This from the Reprobate conceal'd:

That would have All the Fallen kind
 Repentance and Salvation find;
 To Hell's inevitable pains,
This the far greater part ordains;
 Compell'd to Sin by his Decree,
 And Damn'd from all Eternity.

His written Will to All displays
 Offers of Life and pard'ning Grace:
 His secret doth this Life deny
 To most, yet asks, "Why will ye die?"
 His *seeming* Will their good pretends,
 His *real* their damnation sends;
 Makes the devoted victims sit,
 And thrusts them down into the pit.

'Tis thus, O God, they picture Thee,
 Thy Justice and Sincerity;
 Thy Truth which never can remove,
 Thy bowels of unbounded Love:
 Thy freedom of Redeeming Grace,
 "With-held from almost all the Race,
 "Made for Apollyon to devour,
 "In honour of thy Sovereign Power!"

Ye weak, mistaken Worms, believe
 Your God, who never can deceive;
 Believe his word sincerely meant,
 Whose Oath confirms his kind intent:
 Believe his Tears: believe his Blood:
 Both for a World of Sinners flow'd;
 For those who nail'd Him to the Tree,
 For those who forg'd the dire Decree,
 For ev'ry Reprobate—and me!





T H E

Arminian Magazine,

For SEPTEMBER 1778.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE
WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 347.]

THE *Conversion* of a Sinner, is the end which God seeketh in sending his word, and in calling men; the effect of calling, when it speedeth. It may briefly be defined, *the Obedience of him that is called*, for it is his part to hear and obey the call. And in it may be considered from what a sinner is converted, and to what, that is, *from the power of Satan unto God*. By this, the whole man is changed; in his *understanding* he is turned from Darkness to Light; in his *Will*, from Idols of all sorts to serve the living God: in his *whole life* from unrighteousness to holiness.

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God's holy Spirit working upon the heart of a Sinner, is the prime, principal, efficient and powerful Cause of his Conversion, in the beginning, progress, and end of it: whence the prophet, *Turn us, and we shall be turned*. But the word preached is the ordinary, instrumental cause of it, though the same happy effect is often furthered by other things; such as *crosses and afflictions*, which humble the Soul of Man; God's blessings inviting him, the Prayers of others, and the good *Example* of such as are already converted.

But the great question is, what part the sinner himself beareth in his own conversion, being a living and reasonable subject: whether he be active or passive in it, whether he can further or hinder it; or whether it be possible for two, whom we suppose equally called, one to be converted, and not the other? If so, then whence this difference shall arise, whether from God, or from man?

The determination of these questions cannot be clear, until we have declared what is to be holden according to the Scriptures, touching *God's Free-Grace* and *Man's Free-Will*; which we will endeavour to bring to light, after so vehement conflicts of the Learned in all ages, which have raised clouds of obscurity, to the loss of Truth amongst the strivers for it.

Of *Grace* and *Free-Will*, I will speak first severally, then jointly: that so we may return to the point of our *Conversion*, to behold, what is the part of God therein, and what of Man.

By *Grace* may be understood all that proceedeth from God out of free Favour to an unworthy Sinner, tending to his Salvation: particularly, the internal Illuminations, Teachings, Motions, Inspirations, Operations and Gifts of the Holy Ghost, merited by Christ, to be given to the sinful Sons of *Adam*, in their fit time and order, to raise them fallen, and to save them lost: whence I shall call it, with St. *Augustine*, the *Grace of Christ*. There is in Man no merit of *Grace*, for then *Grace* would be no *Grace*; there is only an occasion, namely, the misery of Man. But if any thing be named *Grace*, and tend
not

not to Man's Salvation, or be not in some degree fit, sufficient, and available to further this work, it is not to be esteemed worthy of the Noble and Blessed Name, *Grace*.

The most ancient distinction of *Grace*, is that which we have in the *tenth Article* of our Church, and in divers *Collects* of the *Book of Common Prayer*, viz. into *Preventing* or *Exciting Grace*; and *Following* or *Helping Grace*: the former of these is represented in Scripture, as *Standing without, Calling, Knocking*; the latter, as *entered in, inhabiting, as in a temple or house*. God worketh *in us* to think that which is good, *with us* to will it, and *by us* to perform it.

The distinction of *Grace* into *sufficient* and *effectual* is a frivolous distinction: for *first*, how can that be *Grace*, or sufficient, that never, as such, produceth any effect, but must have something more put to it to bring forth an effect, and then it loseth the name of *sufficient*, and winneth the title of *effectual*? *Secondly*, what effect flows, except it be in miracles, from one sole cause which is certain and infallible, and despising all other causes, claimeth to itself the title of *effectual*? All *Grace* is in itself sufficient and efficient, no less, no more; if there be a deficiency in the effect, it proceedeth from a defect in some other cause, or some other thing, than the defect of *Grace*.

The *Power of Grace*, is like God's own, a glorious Power; such as wrought in Christ, when God raised him from the dead, whence our Conversion is called *a new Birth, a new Creation, the first Resurrection*. For

1. The Power to will that which is Good, is Created in us again, as it was at the first.

2. When this Power is in us by that Gift, or Creation, it is not exerted by ourselves alone using that Power, but by the continued help and co-operation of the Divine energy; according to that of Bernard, *We have no endeavours to Good, unless they are stirred up in us; and they are fruitless, if not farther assisted.*

3. Be we never so willing, the Habits of Faith or Love are no more in our Power, than it is in the power of a blind man to give himself sight, though he be most willing to see; no more than it is in him that hath *present within himself to will, but to do* that which the law commandeth, *he findeth not*, except the Spirit help him. So that after we are willing and ready to receive, the mighty Power of God worketh and giveth that which we desire: for our Prayers imply three things; *first*, that we want something, and feel our want: *secondly*, that we cannot help ourselves to supply our want, and therefore go to another: *thirdly*, that he alone, to whom we go as suppliants, is able and ready to help us, and therefore we go to him. This is that which St. Paul teacheth, exhorting them that *received and obeyed* the Gospel, to *work out their salvation*; having received the power to work: but because they might fear their own weakness, even in using that Power in this working out their Salvation, he encourages them, that they shall not work alone, for a stronger than they shall join with them, even God, who it is that worketh in them both *to will and to do*. Where we have full proof for the Power of the *helpful Grace* of God, but for *discriminating Grace* not a tittle.

4. The manifest weakness of many in Temptations and Persecutions, testifieth, that they who in those are more than *conquerors* over Satan, the Flesh and the World, are defended by the mighty Power of God, when they cry unto him.

Against whom then do these accusations lie? To say, that the Will of Man resisteth the Power of God, as if it were stronger than it: that Man doth more to the work of his Faith than the Grace of God: that God doth no more in us for good, than Satan doth for evil, *viz.* incline, persuade, solicit, &c. I am no way guilty of these crimes. If God's power be resisted or frustrated, it yieldeth not out of weakness, but out of will, God not pleasing to put forth his Power, where he is resisted or neglected. The best that we do in the bringing forth any Good, is to yield, and to permit God to work upon us, to fol-
low

low him leading or drawing of us, to accept of that he giveth us, to fence that which he soweth or planteth in us, not to mar that which he maketh, not to harden the heart when his voice is to be heard: in sum, to be passively obedient, more than actively. For this is that only, which the Power of Grace will not extend itself to, to necessitate, and to hold us up o an undecidable obedience; the reason is, because that Power of God which buildeth up Supernatural things, doth not destroy Natural: but the Possibility in the will to decline to evil, and the liberty to disobey, is not evil, but natural, being found in *Adam* before his Fall; and as it was not impeached then by the Supernatural Grace which *Adam* had, no more is it now in us, by the Grace of God that worketh in us.

1. That as Christ took the nature of Mankind, and not of angels, so by his Death he paid the price of redemption for the Sins of the whole World; this agrees with our Catechism, *I believe in God the Father, who hath made me and all the world: and in God the Son, who hath redeemed me and all Mankind; and in God the Holy Ghost, who sanctifieth me and all the elect people of God*: where we may observe the great accuracy in the expression: *Creation* is said to be common to all the World, *Redemption* to all Mankind, *Sanctification* to all the Elect.

2. That the promise of the Gospel is universal to all who are within the hearing of it, and that it might be truly and seriously proffered to any man alive whatsoever: this agreeth with the latter part of our seventeenth Article, *That we must receive God's promises in such wise as they be generally set forth to us in the holy Scripture.*

3. That with the Promise and Word of the Gospel there goeth ordinarily such Grace of the holy Spirit as is sufficient to all under the Gospel, to work in them to believe and obey it; and that all do not obey, proceedeth not from the want of Grace on God's part, but from Men's being wanting to the Grace of God, to whom it is *in vain*, as is evident from numerous passages of the New Testament.

This

This may be illustrated by what *St. Chrysostom* saith on those words of *St. Paul*, *who loved me, and gave himself for me*:
 “ He declareth this to be meet, that every one of us should no
 “ less give thanks to Christ, than if he had come into the
 “ World only for his sake; for neither would Christ have re-
 “ fused to exhibit, even for one, so great a dispensation; he so
 “ loveth every particular Man, even with the same affection
 “ wherewith he loveth the whole world. That sacrifice was
 “ offered for our whole Nature, and it was sufficient to save all;
 “ but to them only it will be profitable who have believed.”
 And with that of *St. Augustine*, “ As to the greatness and vir-
 “ tue of the Price, Christ’s blood is the Redemption of the
 “ whole World; but such as pass away this present Life with-
 “ out Faith in Christ, and the Sacrament of the new Birth, are
 “ aliens to that Redemption. Therefore although by that one
 “ Nature of all, which for the sake of all was truly taken by our
 “ Lord, all are rightly said to be Redeemed; all notwithstanding
 “ ing are not freed from Captivity. That cup of immortality
 “ which was prepared with respect to God’s gracious assistance,
 “ hath enough in it to profit all, but if it be not drunk off, it is
 “ nothing beneficial.” And no less to our purpose is that of
 our Church’s second *Homily*, on the *Death and Passion* of our
 Saviour Christ, “ Concerning the great Mercy and Goodness,
 “ of our Saviour Christ, in suffering Death *universally for*
 “ *all Men, &c.*” And again, “ But to whom did God give his
 “ Son? He gave him to *the whole World*, namely to *Adam*,
 “ and all that should come of him.” And afterwards, “ It remain-
 “ eth that I shew you how to apply Christ’s death to our com-
 “ fort, as a medicine to our wounds, so that it may work the
 “ same Effect in us, wherefore it was given, namely the Health
 “ and Salvation of our Souls. For as it profiteth a Man nothing
 “ to have salve, unless it be well applied to the part infected; so
 “ the death of Christ shall stand us in no stead, unless *we apply*
 “ *it to ourselves* in such sort as God hath appointed.

C H A P VI.

Of F R E E - W I L L.

THIS title now-a-days is in great Disgrace : being rendered odious by Men whose passionate Zeal we could wish would confine itself at least to decency of expression. For there hath been a time, when the Church of Christ strove as earnestly in the defence of Free-will, as the handmaid of Grace, against the *Manichees* and other Heretics, as any do now against it : which, when learned Men find in *Irenæus*, *Origen*, *Chrysostom*, and other great Fathers, I can but wonder they should be so full of their lavish terms. As also I marvel they should be so mindful of the one part of a wise saying ; *If God giveth no Grace, how shall he save the World ?* And so forgetful of the other ; *If man hath no Freedom of will, how shall God judge the World ?* when they find both in the same * Authors. But be it as it will ; if the thing be of God, I will not fear the envy of the name ; and my defence thereof shall be with such caution, as by God's help I will not offend against his Grace.

Free-will is a natural Power in a reasonable Creature, whereby it can will or nill this or that, chuse it, or refuse it, be it Good, be it Evil.

Free-will to Good was put into the first Man by God at his Creation, a faculty of his reasonable Soul, and was corroborated and guarded by supernatural Grace, given by God to make him will more chearfully, and constantly, the highest kind of Good. But by the fall of *Adam* this supernatural Grace, fortifying the will to Good, was utterly lost, and the very freedom to any Good of the superior kind, that is, any thing Spiritual. Some freedom to natural, and moral good Acts is remaining, and to the outward good acts of Religion, as to go to Church, to hear, to attend, to consider, to compare the things delivered by the Preacher of God's word, as a man can do the rules or definitions of

* *Augustine Ep. 46, and Jerom.*

of any Art or Science. If then we seek for a *Freedom of Will* to Spiritual and supernatural Good in the nature of Man now fallen, we shall not find it there, unless we find it restored and renewed by the Grace of Christ, that goeth with the Gospel.

The Grace which restoreth this *Freedom to the Will*, cometh with the Gospel, which preventeth Man's Will, and prepareth it by infusing into it the Power to Will the spiritual Good things required by the Gospel, in that order and process which was declared before in the Doctrine of *calling*. Depress the Nature of Man as much as you will, call his Will *enslaved*, or what you list; it will thence be the more evident that I magnify the Grace of God, which is proportioned and fitted in Goodness and Power to quicken the Dead, to strengthen the Impotent, to loosen the captive *Will* of Man. This being the very Grace of the Gospel, that it maketh the Commandments of it possible to be obeyed by Man fallen, which the Law doth not; so that no Man, under the Gospel, can be excused in his Disobedience to it, from his want of Power, to repent or believe.

Freedom of Will I contend for, but it is on the left side, as I may call it, it is to will Evil; that is, notwithstanding the Grace of God, whereby I may will Good, I may decline to Evil, and leave the Good. This was in *Adam* before his Fall, a single, innocent possibility to decline to evil; nor should it seem strange that a Creature should be mutable, or that it should be proper to God to be unchangeably Good, or that the very supernatural Grace that *Adam* had for his corroboration to Good, did not render his Will immoveable to Evil. This natural Freedom to Evil is called *reſſentia connata*, which Dr. *Ward* confesseth is not taken away by Grace, nor perhaps is it desirable that it should be, since it is the root of the praise of human righteousness; for he is to be commended that could transgress and would not, not he that was Good and could be no other. Nor ought the Example of the unalterably holy
and

and righteous God to be objected against this, since he is above and out of all Predicaments wherein we are.

This natural *Freedom to Evil* remaineth in Man fallen, and there is now come to it over and above, *Refflentia adnata*, a precipate proneness unto Evil, out of our Thralldom to the Dominion and Tyranny of *Satan*.

These two must carefully be severed ; for when I use these Terms, *the Freedom to Sin*, presently somebody takes me down, urging that the *Freedom to Sin* is the *bondage* of the Will, not observing that the *Freedom to Sin* is natural and before the fall ; the *Bondage to Sin* since the Fall ; and these two differ as much as a live mortal Man, and a dead Man. *The Freedom to Evil* is not Evil, but the Practice of that Freedom, and the proneness to Evil which is now in us, is Evil. That natural Freedom to Evil, Grace attempteth not in this Life to take away, but to keep it from coming into practice. That proneness to Evil, Grace taketh away, yet without impeaching the natural Freedom to Evil.

[*To be continued.*]

God's Love to Mankind. Manifested by disproving the Absolute Decree for their Damnation.

[CONTINUED from p. 355.]

THE Reasons that have convinced me of the untruth of absolute Reprobation, now follow. And first of those that fight against the upper Way.

They are drawn from the great Evils that issue from it, which may be referred to two main Heads.

1. The Dishonour of God.
2. The Overthrow of Religion and Government.

It *dishonoureth* God : for it chargeth him deeply with two things, no ways agreeable to his Nature.

1. Men's eternal Torments in Hell.
2. Their Sins on Earth.

First, It chargeth him with Men's *eternal Torments* in Hell, and maketh him to be the prime and invincible Cause of the Damnation of millions of miserable Souls: the *prime* Cause, because it reporteth him to have appointed them to Destruction, of his own voluntary disposition, antecedent to all Deserts in them; and the *invincible* Cause, because it maketh the Damnation of Reprobates to be unavoidable, through God's absolute and uncontrollable Decree; so that they can no more escape it, than poor *Affyanax* could avoid the breaking of his Neck, when the Grecians tumbled him down from the Tower of *Troy*.

Now this is a heavy Charge, contrary to Scripture, God's Nature, and sound Reason.

1. To *Scripture*, which makes Man the principal, nay, the only Cause of his own Ruin. *Thy destruction is of thyself, O Israel; but in me is thy help.* Hosea xiii. 9. *As I live, saith the Lord, I will not the death of the wicked, &c. Turn ye, turn ye, why will ye die? Ezek. xxxiii. 11. He doth not afflict willingly, nor grieve the children of men.* Lam. iii. 33.

2. It is contrary to God's *Nature*, who declares himself a *God merciful, gracious, long-suffering, abundant in goodness,* Exod. xxxiv. 6. And he is acknowledged to be so by *David: Thou, Lord, art good and merciful, and of great kindness to them that call upon thee,* Psalm lxxxvi. 5.

3. It is contrary also to *sound Reason*, which cannot but charge such a Decree with extreme Cruelty, and consequently remove it from the Father of Mercies.

We cannot in Reason think, that any Man in the World can so far put off Humanity, as to resolve with himself to marry and beget Children, that after they are born, and have lived a while with him, he may hang them up by the tongues, tear their flesh with scourges, and pull it from their bones

With burning pincers; that, by thus torturing them, he may shew his Authority over them. Much less can we believe, without violence to Reason, that the God of Mercy can, out of his absolute Pleasure, ordain infinite Multitudes of his Children, made after his own Image, to everlasting Fire; and create them one after another, that, after the end of a short Life here, he might torment them without end, to shew his Sovereignty over them.

But God (some say) is sovereign Lord of all Creatures: they are truly and properly his own. Cannot he therefore dispose of them as he pleaseth, and do with his own what he will?

The question is not what an Almighty Sovereign Power *can* do, but what a Power that is just and good *may* do. By his absolute and naked Power, he can cast away the whole mass of Mankind; it is not repugnant to Sovereignty: but by that actual Power of his, which is always clothed with Goodness and Justice, he cannot.

For it is not compatible with these Properties in God, to appoint men to Hell of his mere will and pleasure, no fault at all of theirs pre-exisling.

1. It is not compatible with *Justice*, which is a constant will of rendering to every one his due; Vengeance to whom Vengeance is due, namely, to the obdinate and impenitent. "God is good," says St. *Austin*, "and God is just: he may without any Desert free men from Punishment, because he is good; but he cannot, without evil Deservings, condemn any man, because he is just." In another place also he saith, "If God damn any man that by sin deserveth it not, he is not free from Injustice."

2. Nor is it compatible with *Goodness*, which is an inclination of communicating that good, which is in himself, to his creatures, as far as he can without wronging his *Justice*. And therefore if God be *good* to all, it cannot be that he should, without any motive in the creature, provide for it from everlasting the greatest of all Miseries.

Therefore

Therefore I doubt not but I may safely say, that the unavoidable Damnation of so many millions cannot be absolutely intended by God, without the greatest Injustice and Cruelty, which may in no wise be imputed to God. *Plutarch*, speaking of the Pagans, who, to pacify their gods, sacrificed to them men and women, saith, "It had been much better to deny the Being of a God, than to think he delighteth in the Blood of men. How much rather may we say, It were better to be an Atheist and deny God, than to believe or report him to be a Devourer of the Souls of men?" I will shut up my first Reason with the words of *Prosser*: "God is the Creator indeed of all men, but yet of no man for this end, that he might be damned: the reason why we are created is one, and why we are damned another."

Secondly, This Opinion makes God the Author, not of the first sin only that entered by *Adam*, but of all other sins that have been, are, or shall be committed to the world's end. No Murders, Robberies, Rapes, Adulteries, Insurrections, Treasons, Blasphemies, Heresies, Persecutions, or any other Abominations whatsoever, fall out at any time, or in any place, but they are the necessary productions of God's almighty Decree. The Scriptures, I am sure, teach us another lesson. *Thou art not a God*, saith *David*, *that hath pleasure in wickedness*. Psalm v. 4. And so the Son of *Sirac*: *Say not thou, It is through the Lord, that I fell away; for thou oughtest not to do the things that he hateth. Say not thou, that he hath caused me to err; for he hath no need of the sinful man*. Eccles. xv. 12.

Pious Antiquity hath constantly said the same, and proved it by sundry Reasons, some of which follow. If God be the Author of sin, then,

1. He is worse than the Devil, because the Devil doth only tempt and persuade to sin, and his action may be resisted: but God doth will and procure it by a *powerful* and *effeetual* Decree,

cree, which cannot be refilled. This is *Prosper's* argument, who to some, objecting that by *St. Austin's* doctrine, when "fathers defile their own daughters, servants murder their masters, and men commit any horrible villanies; it cometh to pass, because God hath so decreed;" answereth, that "if this were laid to the Devil's charge, he might clear himself of the imputation; because though he be delighted with men's sins, yet he doth not, he cannot compel them to sin. What a madness therefore is it to impute that to God, which cannot be justly fathered upon the Devil!"

2. He cannot be a *Punisher* of sin; for none can justly punish those offences of which they are the Authors. This is *Prosper's* argument too: "It is against Reason to say, that he, who is the Damner of the Devil, would have any man to be the Devil's servant." This reason *Fulgentius* useth likewise: "God is the Avenger of that which he is not the Author of." *Tertullian* also before them hath said, "He is not to be accounted the Author of sin, who is the Forbidder, yea, and the Condemner of it."

3. He cannot be God, because he should not be just, nor holy, nor the Judge of the world; all Properties essential to God. And this is *St. Basil's* reason, who hath written a whole Homily against this wicked assertion. "It is all one," saith he, "to say that God is the Author of sin, and to say he is not God."

I conclude, that the Opinion, which chargeth the holy God with the sins of men, is neither good nor true.

Indeed the Writers that have defended it (*Piscator* and a few more of the blunter sort excepted) have never said directly that God is the Cause of sin; yet have they delivered those things, from which it follows by necessary consequence: for they say,

1. That as the decree of Reprobation is absolute, so it is inevitable: those poor souls which lie under it must of Necessity

finy be damned. "It is," saith *Marlorat*, "a firm and stable truth, that the man whom God in his eternal counsel hath rejected, though he do all the good works of the Saints, cannot possibly be saved."

2. That without sin this decree of Reprobation cannot be justly executed. "God," saith *Piscator*, "did create men for this very purpose, that they might fall; for otherwise he could not have attained his principal ends." He meaneth, the manifestation of his Justice in the Damnation of Reprobates, and of his Mercy in the Salvation of the Elect. *Mac-covius* saith the same: "If sin had not been, the manifestation of Justice and Mercy (the damnation of Reprobates) had never been."

3. That therefore God decreed; that Reprobates should unavoidably sin, and sin unto Death, that his eternal Ordinance might be executed, and they damned. "We grant," saith *Zanchius*, "that reprobates are held so fast under God's almighty Decree, that they cannot but sin and perish." A little after he saith, "We doubt not, that there lieth upon reprobates, by the power of their unchangeable Reprobation; a Necessity of sinning, yea, of sinning unto Death, and consequently of perishing everlastingly."

Calvin also saith, that "reprobates are raised up by the unsearchable judgment of God, to illustrate his Glory by their Damnation." I will end this with that of *Piscator*: "Reprobates are precisely appointed to this double evil, to be punished everlastingly, and to sin; and therefore to sin, that they might be justly punished."

4. That as he hath immutably decreed, reprobates shall live and die in sin; so he procures their sins by his almighty hand, partly by withdrawing from them Grace necessary for the avoiding it, and partly by moving and inclining them by his irresistible workings on their hearts, to sinful actions. *Calvin* saith, that "Devils and reprobate Men are not only held fast

"fast in God's letters, so as they cannot do what they would, but are also urged and forced by God's bridle [ad obsequia "præstanda] to do as he would have them." And in the next chapter these are his words: "Men have nothing in agitation, they bring nothing into action, but what God by his secret direction hath ordered." In those two chapters, that which he mainly aims at is, to shew that God doth not only behave himself privatively in procuring the sins of men, but doth also put forth powerful and positive acts in the bringing of them to pass. And in his second Book, after he had said, that God may be said to harden men by forsaking them, he putteth in another way, by which God hardeneth men, and that (he saith) cometh a great deal nearer to the propriety of the Scripture phrases; namely, by stirring up their Wills, God doth not only harden men by leaving them to themselves, but "by appointing their counsels, ordering their deliberations, stirring up their wills, confirming their purposes and endeavours, by the Minister of his anger, Satan."

The sum of all is; God, who from all Eternity appointed many men to endless and unavoidable Torments, decreed for the bringing about of their Ruin, that they should without remedy live and die in a state of sin: and what he thus decreed from everlasting, he doth most powerfully effect in time, so governing, over-ruling, and working upon the Wills of reprobates, that they have no Liberty or Ability at all of avoiding their sins, but must of Necessity commit them.

Thus they make God the Author of sin, as will appear yet plainer by these following considerations.

1. It is ordinary to impute sin to those, who have not so great an hand in it, as hath the Almighty by this Opinion. For,

(1.) The Devil is called a *father of lies*, John viii. 44. and by the like reason, of all other sins; and therefore *he that committeth sin*, is said to be *of the Devil*, and to be a child of the Devil,

Devil, 1 John iii. 8, 10. And sin is called *a work of the Devil, which the Son of God appeared to destroy*, ver. 8. And why is the Devil so called, but because he doth allure men by inward suggestions, and outward temptations? This is all he doth or can do. But God doth much more, if he necessitate, and by his decree first, and next by his powerful working in the souls of men, determine their wills irresistibly. For to *determine* is infinitely more, than barely to *persuade*; for as much as sin must needs follow the Determination, but not the Persuasion of the will. God is therefore a truer Cause of sin, by this Doctrine, than the Devil.

(2.) Wicked men are esteemed Authors of their own offences, because they purpose, choose, and commit them, and are immediate agents therein.

But God (by this Opinion) doth more; for he over-ruleth the Purposes of men, and by an uncontrollable motion, proceeding from an immutable Decree, carrieth all their deliberations, resolutions, and actions, precisely that very way, so that they cannot chuse but do as they do, whatsoever they may think to the contrary. They have indeed a power in itself free to chuse what they refuse, or to refuse what they chuse; to determine themselves this way or that way, as liketh them best: but they have not a *free use* of this their Power. God doth determine their Will before it hath determined itself, and maketh them do those actions only, which his omnipotent Will hath determined, and not which their Wills have prescribed. More properly therefore may God be called the Author of those offences.

(3.) Wicked Counsellors, and they who allure and advise men to sin, are accounted of God and men to be the Causes of those sins, to which they are the persuaders; and are punished for those mis-deeds, which others through their instigations have committed. So *Jezebel* was^d reputed the murderer of *Naboth*, because she counselled and contrived the doing of it.

But

But what is counselling to forcing? Evil Counsels may be refused, but an Almighty Power cannot be resisted. God therefore, that useth this (according to their Doctrine) in the production of sins, is much more an Author of them, than he that only useth the other:

2. If we could find a King, that so carried himself in procuring the ruin of any subject, as (by this Opinion) God doth in effecting the damnation of reprobates, we would all charge him with the ruin of those his Subjects. "Who would not abhor," saith *Moulin*, "a King speaking thus: I will have this man hanged; and that I may hang him justly, I will have him murder or steal? This King (saith he) would not only make an innocent man miserable, but wicked too; and would punish him for that offence, of which himself is the Cause." So *Tiberius*, having a purpose to put certain Virgins to death, because it was not lawful among the Romans to strangle Virgins, caused them all to be deflowered by the hangman, that so they might be strangled. Who will not say, that *Tiberius* was the principal Author of the deflowering of those Maids? In like manner (say these) God hath a purpose of putting millions of men to the second Death; but because it is not lawful for him, by reason of his Justice, to put innocent men to death, he hath decreed, that the Devil shall deflower them, that afterwards he may damn them. It followeth therefore, that God is the main Cause of those their sins.

3. That God is the Author of men's Salvation and Conversion, all sides grant: and yet he doth no more in the procuring of them, than these men report him to do in the Reprobates' impenitency and damnation. The salvation and conversion of the elect (say they) he hath *absolutely* and *antecedently*, without the fore-sight of any deservings of theirs, resolved upon, and by irresistible means in their several generations, draweth them to believe, repent, and endure to the end, that so they might be saved, and his absolute Decree accomplished. On the other

sides, the damnation, the sins, and the final impenitency of Reprobates, he hath of his will and pleasure *peremptorily* decreed: this his Decree he executeth, drawing them on by his unconquerable Power from sin to sin, till they have made up their measure, and in the end suffer that eternal Vengeance, which he had provided for them. What difference is here in the course, which God taketh for the conversion and salvation of the Elect, and the obduration and damnation of Reprobates? And therefore what hindereth, but that God may as truly be stiled the Author of the Sins of the one, as of the Conversion of the other?

And thus it appears, that by absolute Reprobation God is made to be the true Cause of men's Sins.

[*To be continued.*]



BISHOP PATRICK'S *Picture of an Antinomian.*

WE meet with a Faith in the World, more gallant, fine and delicate, than the plain and homely belief described in the bible. A *modish and courtly Faith* it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names, that I cannot stand to number them all. It is called a *casting of ourselves upon Christ*, a *relying on his merits*, a *shrouding ourselves under the robes of his righteousness*: and though sometimes it is called a *going to him for salvation*; there is this mystery in the business, that you may go, and not go; you may go, and yet stand still; you may cast yourself upon him, and not come to him; or if you take one little step, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed, a *resting*, not a *travelling* grace. And such a grand secret there is in it, that a man may rest before he stir a foot; he may lean on Christ, and approach

no nearer him than he was before; he may lay hold on him, and yet remain at the greatest distance from him. It will carry you to the end of your way, before you are at the beginning; the very first step of it, is to stay yourself: the beginning of its motion, is to be at rest. Do you not see a strange enchantment in it already? Is it not a magical operation, much beholden to strength of fancy, and the witch-craft of imagination? For my part, I should take myself to be in a bad condition, if I dealt in such dangerous charms. I would grant my enemies had cause to exclaim, if I stood charged with such incantations. There is no juggling so artificial, whereby I could hope to hide the deceit, if I abused the world with these impostures. My own conscience, I mean, would indict me, and pronounce my condemnation, though I think, if the greatest part of the men among us, were to be judges, I need not fear their sentence against me. For the charm, I observe, is so powerful, and the fascination of such pleasure, that the numbers are not to be told which are bewitched with it. The multitude goes in crowds in this wide road: the voice of the people cries up this as the only way to Heaven. All the lewd men in the world are contented well to take this journey, which may be finished at one step, and to run this race, which may be accomplished in a breath, and for which the last breath in their body may serve as well as any else. There is no man but may thus lay hold of Christ, and having heard that this is faith, do what you can, it is not possible to beat off his hands. There is not a soul so wicked but may apply to itself his righteousness, and fancy all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to Heaven. They rest on him, and him only for salvation. They rest on him so entirely for it, that they are loth to stir a foot to contribute any thing toward it. They would have him take all the honour of the business to himself, and are desirous to do not so much as one good action, but leave him to do all,
and

and impute his doings to them. Thus they imagine themselves to be the only advancers of *Free Grace*: and they think there are none but they that set the crown upon Christ's head. Such an admirable subtilty there is in this faith, that they can serve their own interest by it, and yet seem all the while to be the best servants of Christ. They can fulfil their own desires, and yet sound aloud his glory. They can invade his rights as much as they list; and yet are the only persons that make it their care he should not be wronged!

Nay, it makes men think that God is beholden to them, for being so cautious as to give him nothing. He would not be so much obliged, if they should endeavour to become better. The only qualification that they know of for his favours, is not to be qualified at all to receive them. He owes, it seems, much of glory to their want of virtue. If they should give him more than they do, he would have less. To bring any thing to him, would be to rob him, and take away from him. His grace would lose its name, if they should study to attain it. They would detract very much from it, if they should provide for any thing but only to receive it. It would not be so rich, if they were not poor, and beggarly in all good works. His honour relies very much upon their worthiness, and his glory is supported by their impotence. To be much in debt to him, is the best payment that can be made him. To win his love, it is best to be men of no desert. And to be out of all danger of trusting to their own righteousness, they judge it the surest course to have none at all.

These are the men who make the grace of God so *free*, that he leaves nothing for himself. The riches of it is so abundant towards them, that he gives away all his own right. He makes such liberal grants to these favourites, that there remains nothing as a duty to him. He takes such a great care of their pleasure, that he forgets his own; and loves to let them have their will so much, that he suffers his own to be crossed for their sake. It is not he, it should seem, but they that rule the world.

world. His will bends to their desires; and since they have no mind to be good, they have invented a way that he may love them, though they continue bad. He sees them not in themselves, but in a disguise. They do not appear in their own colours, but in another's drefs. He doth not behold them naked, but covered in the robes of Christ. And though they have a world of sins, yet they think they are all to be hid, while he looks upon their garments, and not upon them. And indeed so full is his grace, that he can have no title to their obedience, but only their own gratitude. He holds his kingdom and authority, only by their good will. If they do what he desires, it is their kindness, and more than they owe him. Since Christ's obedience is personally imputed to them, he cannot in justice require any at their hands. Since he hath performed the law in their stead, and made his righteousness theirs, he cannot expect that they should perform it too, nor exact any righteousness of *their own*, for this would be to demand the same debt twice; and to call for the payment of a bond, which hath been already satisfied. In fine, he can claim nothing as his due, but must be content with that which they will give him: and it is the safest way to give him little or nothing, lest they should at all abate of the freeness of what he is to give.

I hope your souls will never enter into this secret, nor follow the rabble in those groundless fancies. But you will rather put to your hands, to pull down that idol of faith, which hath been set up with so much devotion, and religiously worshiped among us: that dead image of faith, which so many have adored, trusted in, and perished. I mean the notion which hath been so zealously advanced, that believing is nothing else, but a *relying* on *Jesus*, for salvation; a *fiducial recumbency upon him*; a *casting ourselves wholly upon him and his merits*; or an *applying his righteousness to our souls*: and if you throw all those other phrases after him, which tell us that it is a *taking* of Christ, a *laying hold* of him, a *clinging* with him,
or

or an *embracing* of him; you shall do the better, and more certainly secure yourself from being deceived.

For as to these latter expressions, is it not visible at the first naming of them, that they are obscure, doubtful, and metaphorical words? Is it not as hard to know what it is to *take* him, and to *close* with him, as to understand what it is to *believe*?

Therefore let me beseech you, as you love your soul, to be a follower of faithful *Abraham*. Remember that such as he was, such must you be, if you hope to inherit the Land of promise; and that in his example, you meet with nothing earlier than this, that by *Faith*, when he was called to go out into a place which he should afterwards receive for an inheritance, he obeyed, and went out, not knowing whither he went. This was the first thing wherein his Faith employed itself, and the last was like unto it. For when he was tried by God, he offered up his only begotten Son, who was to be the heir of that inheritance which was promised to him. From this active Faith, no doubt, it is that he and all good Christians are called *Faithful*, and not for a lazy recumbency on Christ for Salvation; or the strongest application of his merits to their souls. If these were sufficient to make a person of that denomination, then we need no better character of a *faithful servant* or *steward* (which the holy writings sometimes mention) than such an one as follows. He is a person that relies upon his Master's merit; and depends only on the worth and sufficiency of his Lord. He trusts in his goodness for a pardon of all his faults, and hopes he will esteem him a good servant, because he is a good master. He leans upon his arm, and clasps fast about him, and resolves not to let him go till he hath paid him his wages. He embraces him kindly, and hopes he will account him righteous, because he is so himself. And, in one word, he applies to himself all the good works that his master hath performed, and prays to be excused if he doth not his business, because his lord can do it better. Would you be content to be thus served? Do not imagine, then, that God will be served after

after this fashion; or that such an ill-favoured notion as this, is the best that can be found, to compose the definition of a true believer. But first do all that you can; and then acknowledge yourself to be an unprofitable servant. Let it be your care to follow your work, and then rely only upon the goodness of our Lord to give you a reward. Be sure that you be inwardly righteous, and then no doubt the righteousness of Christ will procure acceptance, and bring you to that happiness which you can no ways deserve.

The LIFE and DEATH of BERNARD GILPIN.

[CONCLUDED from p. 374.]

OUR Saxon Ancestors had a great Aversion to the tedious Forms of Law. They chose rather to determine their disputes in a more concise manner, pleading generally with their swords.

This custom still prevailed on the Borders. These wild Northumbarians, indeed, went beyond their Ancestors. They were not content with a duel: each contending party used to muster what adherents he could, and commence a kind of petty war. So that a private grudge would often occasion much blood-shed.

It happened that a quarrel of this kind was on foot, when Mr. *Gilpin* was at *Rothbury*, in those parts. During the two or three first days of his preaching, the contending parties observed some decorum, and never appeared at church together. At length however they met. One party had been early at church, and just as Mr. *Gilpin* began his Sermon, the other entered. They stood not long silent. Inflamed at the sight of each other, they began to clash their weapons, for they were all armed with javelins and swords. When the tumult
in

in some degree ceased, Mr. *Gilpin* proceeded; but again the combatants began to brandish their weapons, and draw towards each other. Mr. *Gilpin* stepped from the pulpit, went between them, and addressing the leaders, put an end to the quarrel for the present, but could not effect an entire reconciliation. They promised him, however, that, till the sermon was over, they would make no more disturbance. He then went again into the Pulpit, and spent the rest of the time in endeavouring to make them ashamed of what they had done. His discourse affected them so much, that they promised to forbear all acts of hostility, while he continued in the country. And so much respected was he among them, that whoever was in fear of his enemy used to resort where Mr. *Gilpin* was, esteeming his presence the best protection. The disinterested pains he took among these barbarous people, drew from them the sincerest gratitude, a virtue perhaps as frequently the growth of those natural soils, as of the best cultivated.

How greatly his name was revered among them, one instance will shew.

By the carelessness of his servant, his horses were one day stolen. The thief was rejoicing over his prize, when, by the report of the country, he found whose horses he had taken, he instantly came trembling back, confessed the fact, returned the horses, and declared he believed the Devil would have seized him directly, had he carried them off, knowing them to have been Mr. *Gilpin's*. One day, as he was preparing for his journey into these parts, he received a message from Dr. *Barns*, Bishop of *Durham*, appointing him to preach a visitation-sermon the Sunday following. He acquainted the Bishop with the necessity of keeping that appointment, begging his Lordship would at that time excuse him. His servant informed him that the Bishop had received his message, but returned no answer. Concluding him therefore satisfied, he set out on his journey; but to his great surprise, when he came home, found himself suspended; some persons, through enmity to him,
having

having put the Bishop upon this hasty step. A few days after, he received an order to meet the Bishop at *Chester*, a town in the diocese of *Durham*. Here many of the clergy assembled, and Mr. *Gilpin* was ordered by the Bishop to preach that day before them. He made his apology; he had come wholly unprepared—besides he was suspended, and thereby excluded from the pulpit. The Bishop answered, he took off his suspension. But Mr. *Gilpin* still begged to be excused—he had brought no sermon with him, and hoped none would be required from him. But the Bishop would take no excuse; telling him, that as he had been a preacher so long, he must be able to say enough to the purpose, without any previous meditation. Mr. *Gilpin* persisting in his refusal, the Bishop at length grew warm, and required him upon his canonical obedience, to go immediately into the pulpit. After a little delay, he went up; and though he observed several taking notice of what he said, he proceeded without the least hesitation. The ecclesiastical court of *Durham* was at this time very scandalously governed, being made indeed little better than an office for granting indulgences. The Bishop was a well-meaning, weak man; irresolute, and wholly in the hands of others. Every thing was managed by his relation the Chancellor, whose irregularities were most notorious.

The opportunity now offered him, Mr. *Gilpin* thought no unfavourable one to open the Bishop's eyes. Accordingly, before he concluded his sermon, he turned towards the Bishop, to whom he thus addressed himself:

“ My discourse now, Reverend Father, must be directed to
 “ you. God hath exalted you to be the Bishop of this dio-
 “ cese, and requireth an account of your government thereof.
 “ A reformation of all those matters which are amiss in this
 “ church, is expected at your hands. And now, lest perhaps,
 “ while it is apparent that so many enormities are committed
 “ every where, your Lordship should make answer, that you
 “ had no notice of them given you, and that those things

“ never came to your knowledge, behold, I bring these things
 “ to your knowledge this day. Say not, then, that these crimes
 “ have been committed by the faults of others without your
 “ knowledge; for whatever either yourself shall do in person,
 “ or suffer through your connivance to be done by others, is
 “ wholly your own. Therefore, in the presence of God, his
 “ angels, and men, I pronounce you to be the author of all
 “ these evils: yea, and in that strict day of the general ac-
 “ count, I will be a witness to testify against you, that all these
 “ things have come to your knowledge by my means; and all
 “ these men shall bear witness thereof, who have heard me
 “ speak unto you this day.”

This freedom alarmed every one. As Mr. *Gilpin* went out of the church, his friends gathering round him, kindly reproaching him, with tears, for what he had done—“ The Bi-
 “ shop had now got that advantage over him, which he had
 “ long sought after—and if he had injured him before with-
 “ out provocation, what would he do now, so greatly exaspera-
 “ ted?” Mr. *Gilpin* walked on, assuring them, that if his dis-
 course should do the service he intended by it, he was regard-
 less what the consequence might be to himself.

During that day, nothing else was talked of. Every one commended what had been said, but was apprehensive for the speaker. Those about the Bishop, waited in silent expectation, when his resentment would break out.

After dinner, Mr. *Gilpin* went up to the Bishop, to pay his compliments to him before he went home. “ Sir, said the
 “ Bishop, I propose to wait upon you home myself.”—This he accordingly did; and as soon as Mr. *Gilpin* had carried him into a parlour, the Bishop turned suddenly, and seizing him eagerly by the hand, “ Father *Gilpin*, says he to him, I ac-
 “ knowledge you are fitter to be the Bishop of *Durham*, than
 “ I am to be parson of this church of yours.—I ask forgive-
 “ nefs for past injuries;—forgive me, father. I know you have
 “ enemies;

"enemies; but while I live Bishop of *Durham*, be secure, none of them shall cause you any further trouble."

Though Mr. *Gilpin* was chiefly solicitous about the souls of those committed to his care, he omitted not to promote, as far as he could, their temporal happiness. What wealth he had, was entirely laid out in charities and hospitality. The value of his living was about 400*l.* a year; an income which, however considerable, was yet an appearance very unproportionate to the generous things he did: indeed he could not have done them, unless his frugality had been equal to his generosity.

In building a school, and purchasing lands for the maintenance of a master and usher, he expended about 500*l.* As there was so great a resort of young people to his school, that in a little time the town was not able to accommodate them, he put himself to the inconveniency of sitting up a part of his own house for that purpose, where he seldom had fewer than twenty or thirty children. Some of those were the sons of persons of distinction, whom he boarded at easy rates; but the greater part were poor children, whom he not only educated, but clothed and maintained: he was at the expence likewise of boarding in the town many other poor children. He used to bring several every year from the different parts where he preached, particularly *Readsdale* and *Tinedale*, which places he was at great pains in civilizing, and contributed not a little towards rooting out that Barbarism, which every year prevailed less among them.

For the maintenance of poor scholars at the Universities, he yearly set apart 60*l.* This sum he always laid out, often more. His common allowance to each scholar was about 10*l.* a year; which, for a sober youth, was, at that time, a very sufficient maintenance; so that he never maintained fewer than six. By his will it appears, that at his death he had nine upon his list, whom he took care to provide for during their stay at the University.

Every

Every Thursday throughout the year, a very large quantity of meat was dressed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the poorest were his constant pensioners. Four times in the year a dinner was provided for them, when they received from his steward a certain quantity of money: and at Christmas they had always an ox divided among them.

Wherever he heard of any distress, whether of his own parish or any other, he was sure to relieve them. In his walks abroad, he would frequently bring home with him poor people, and send them away clothed as well as fed.

He took great pains to inform himself of the circumstances of his neighbours, that the modesty of the sufferer might not prevent his relief. But the money best laid out was, in his opinion, that which encouraged industry. It was one of his greatest pleasures to make up the losses of his laborious neighbours, and prevent their sinking under them. If a poor man had lost a beast, he would send him another in its room; or if any farmer had a bad year, he would make him an abatement in his tithes.—Thus, as far as he was able, he took the misfortunes of his parish upon himself; and, like a true shepherd, exposed himself for his flock.

Of all kinds of industrious poor, he was most forward to assist those who had large families: such never failed to meet with his bounty, when they wanted to settle their children in the world.

In the distant parishes where he preached, as well as in his own neighbourhood, his generosity and benevolence were continually shewing themselves; particularly in the desolate parts of *Northumberland*: “When he began his journey, says an old manuscript of the life of him, he would have ten pounds in his purse; and at his coming home he would be twenty nobles in debt, which he would always pay within a fortnight after.” In the jails he visited, he was not only careful

ful to give the prisoners proper instructions, but used to purchase for them likewise what necessaries they wanted.

Even on the public road, he never let slip an opportunity of doing good. Often has he been known to take off his cloak, and give it to an half-naked traveller: and when he has had scarce money enough in his pocket to provide a dinner, yet would he give away part of that little, or the whole, if he found any who seemed to stand in need of it.—Of this benevolent temper, the following instance is preserved: One day returning home, he saw in a field several people crowding together; and judging something more than ordinary had happened, he rode up, and found that one of the horses in a team had suddenly dropped down, which they were endeavouring to raise, but in vain, for the horse was dead. The owner of it seeming much dejected with his misfortune, and declaring how grievous a loss it would be to him, Mr. *Gilpin* bade him not be disheartened; “I’ll let you have, says he, honest man, that horse of mine,” and pointed to his servant’s.—“Ah! master, replied the countryman, my pocket will not reach such a beast as that.—“Come, come, said Mr. *Gilpin*, take him, take him, and when I demand my money, then thou shalt pay me.”

His hospitable manner of living was the admiration of the whole country. He spent in his family every fortnight, forty bushels of corn, twenty bushels of malt, and a whole ox; besides a proportionable quantity of other kinds of provision.

Strangers and travellers found a chearful reception. All were welcome that came; and even their beasts had so much care taken of them, that it was said, “If a horse was turned loose in any part of the country, it would immediately make its way to the Rectory of *Houghton’s*.”

Every Sunday from Michaelmas till Easter was a sort of public day with him. During this season, he expected to see all his parishioners and their families. For their reception he had three tables: the first for gentlemen, the second for husbandmen

bandmen and farmers, and the third for day-labourers.—This piece of hospitality he never omitted, even when losses or scarcity of provision made its continuance difficult to him.—“If you should, as you threaten, says he, in a letter to his old enemy & hancellor *Barns*, give out a sequestration of my benefice, you shall do me a greater favour than you are aware of. For at this time I am run in no small debt. I want likewise provision of victuals. Where I have had against Michaelmas six or seven fat oxen, and five or six fat cows, I have now neither cow nor ox, but must seek all from the shambles. A sequestration given out, I may with honesty break up house for a space, which will save me twenty or thirty pounds in my purse. But I trust you will think better of this matter.”

Even when he was absent, no alteration was made in his family expences: the poor were fed as usual, and his neighbours entertained.

Towards the latter part of his life, Mr. *Gilpin* went through his duty with great difficulty. His health was much impaired. The extreme fatigue he had during so many years undergone, had quite broke his constitution. Thus he complains in a letter to a friend. “To sustain all those travels and troubles, I have a very weak body, subject to many diseases; by the motions whereof I am daily warned to remember death. My greatest grief is, that my memory is quite decayed; my sight faileth; my hearing faileth; with other ailments more than I can well express.”

While he was thus struggling with an advanced age, and much impaired constitution, there happened a very unfortunate affair, which entirely destroyed his health. As he was crossing the market-place at *Durham*, an ox ran at him, and pushed him down with such violence, that it was imagined the bruises he received would have occasioned his death. He lay long confined; and though he again got abroad, he never recovered even the little strength he had before, and continued lame as long as he lived.

But

But sickness was not the only distress which the declining years of this excellent man had to struggle with. As age and infirmity began to lessen that influence he once had, the malice and opposition of his enemies prevailed more.

Of what frivolous pretences they availed themselves, and with what temper he bore it, the following letter will shew :

“I am very sorry Mr. *Wren*, to hear that, to maintain an evil cause, you should make an untrue report of me. I am very glad, however, that the two other false reports, if it be as you say, were not raised by you ; one, that I should make the marriage of ministers unlawful ; the other, that I should make their children bastards. Whereas certainly it is known, that long ago I was accused before Bishop *Tunstal* for speaking in favour of priests marriages : since which time I have never altered my mind ; but in my sermons in this country, *Northumberland, Westmoreland, Cumberland, Yorkshire, and Lancashire*, I have, as opportunity served, spoken in defence of priests marriages. And allowing their marriages, I trust no man will believe that I should make their children bastards.

You say, I am called hypocrite : I know I am so of divers. How they will answer God's law therein, I leave to their own conscience. But verily, for my own part, I can thank them ; for when I hear it, I trust in God, I gain not a little thereby in studying clearly to subdue that vice. And I suppose very few preachers in *England*, have preached oftener against it than I ; and that, as I trust, with a clear conscience. But to make an end, it is time, good Mr. *Wren*, both for you and me (age and sundry diseases, messengers of death, giving us warning) more diligently to search our own faults, and to leave off from curious hearkening and espying of other men's. I pray you read St. *James*, the latter part of the third chapter, and there learn from whence cometh contentious wisdom. And this, I beseech you, remember, that it is not long since God did most mercifully visit you with great sickness. At that time I doubt not you lamented fore your duty forgotten in
your

your life past: and for the time to come, if God would restore you to your health, I trust you promised a godly repentance.

Good Mr. *Wren*, if you have somewhat forgotten that godly mind, pray to God to bring it again; and being had, keep it. Pray in faith, and St. *James* faith, God will hear you; whom I beseech evermore to have you in his blessed keeping.

Your Loving Friend to his Power,

BERNARD GILPIN."

About the beginning of *February*, in the year 1583, he found himself so weak, that he was sensible his end was drawing near. He told his friends, and spoke of his death with that happy composure, which always attends the conclusion of a good life. He was soon after confined to his chamber. His senses continued perfect to the last. Of the manner of his taking leave of the world, we have this account. A few days before his death, he ordered himself to be raised in his bed; and his friends, acquaintance, and dependants to be called in. He first sent for the poor, and beckoning them to his bed-side, he told them, he was going out of the world—he hoped they would be his witnesses at the great day, that he had endeavoured to do his duty among them—above all things, he exhorted them to fear God, and keep his commandments; telling them, if they would do this, they could never be left comfortless.

He next ordered his scholars to be called in; then his servants; and then sent for several persons who had not heretofore profited by his advice according to his wishes, and upon whom he imagined his dying words might have a better effect. His speech began to falter before he had finished his exhortations. The remaining hours of his life he spent in prayer, and broken conversation with some select friends, mentioning often the consolation of Christianity—declaring,
they

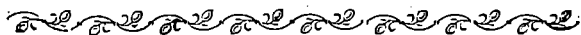
It only remains, that I most cordially recommend you and your labours to the continued Presence and Blessing of God: sincerely wishing, that you may be honoured more and more, as an instrument in the hand of the Great Redeemer for the Salvation of a multitude of those precious Souls, whom he has ransomed with his own Blood, and subscribe myself,

Rev. and dear Sir,

Your most affectionate Brother,

And faithful humble Servant;

P. DODDRIDGE.



P O E T R Y.

TO A YOUNG LADY.

[By Mrs. Talbot.]

AWAKE, my Laura! Break the silken chain!
 Awake my Friend, to Hours unsoil'd by Pain.
 Awake to peaceful Joys, and Thought refin'd,
 Youth's cheerful Morn, and Virtue's vigorous Mind.
 Wake to all Joys fair Friendship can bestow;
 All that from Health and prosperous Fortune flow.
 Still dost thou sleep? Awake, imprudent Fair!
 Few hours has Life; and few of those can spare:

Forake thy drowsy Couch, and sprightly rise,
 While yet fresh Morning streaks the ruddy skies;
 While yet the Birds their early matins sing,
 And all around is blooming as the Spring.

Ere sultry Phœbus with his scorching ray
 Has drank the dew-drops from your mansion gay,
 Parch'd every flower, embrown'd each drooping green,
 Pall'd the pure air, and chas'd the pleasing scene.

Still dost thou Sleep? Arise, imprudent Fair!
 Few hours has life, nor of those few can spare.

But this perhaps was but a Summer's song,
 And Winter Nights are dark, and cold, and long.
 Weak reason that, for sleeping past the Morn,
 Yet urg'd by Sloth, and by Indulgence borne.
 Or rather haste to rise, my slumbering Friend,
 While feeble Suns their scanty influence lend.
 While chearful Day-light yet adorns the skies,
 Awake, my friend! My Laura, haste to rise!
 For soon the uncertain short-liv'd Days shall fail,
 And soon shall Night extend her sooty veil.
 Blank Nature fails, black shades and phantoms drear,
 Haunt the sick Eye, and fill the Court of Fear.

O therefore, sleep no more, imprudent Fair!
 Few Hours has Day, few Days the circling Year;
 Few Years has Life, and few of those can spare.

Think of the task those Hours have yet in view,
 Reason to arm, and Passion to subdue:
 While Life's fair, calm, and flattering moments last,
 To fence your Mind against the stormy blast:
 Early to hoard blest Wisdom's peace-fraught store,
 Ere yet the Bark forsakes the friendly shore,
 And the Winds whistle, and the Billows roar—
 Imperfect Beings! Weakly arm'd to bear
 Pleasure's soft Smiles, or Sorrow's open War:
 Alternate shocks from different sides to feel:
 Now to subdue the Heart, and now to steel.

Yet

Yet fram'd with high aspirings, strong desires,
 How mad th' Attempt to quench Celestial Fires?
 Still to Perfection tends the restless Mind,
 And Happiness, its bright Reward assign'd.
 And shall dull Sloth obscure the heaven-beam'd ray,
 That guides our Passage to the realms of Day,
 Cheers the faint Heart, and points the dubious Way?
 Not weakly arm'd, if ever on our guard:
 Nor to the worst unequal, if prepar'd;
 Not unfurmountable the task, if lov'd;
 Nor short the Time, is every Hour improv'd.
 O rouse thee then, nor shun that glorious Strife,
 Extend, improve, enjoy thy Hours of Life!
 Assert thy Reason, animate thy Heart,
 And act thro' Life's short Scene the useful Part.
 Then sleep in Peace, by gentlest Memory crown'd,
 Till Time's vast Year has fill'd its perfect Round.

}

Part of the Eight Chapter of Proverbs paraphrased,

[From the Dublin Miscellany.]

MY Precepts all are pure, and shall impart
 Light to the eyes, and Knowledge to the heart.
 Thro' all I utter, simple Truth will shine,
 Exalted is my speech, my theme divine.
 Nothing perverse shall in my words appear,
 Tho' high as Heaven they be, yet are they clear.
 I, sacred Wisdom, am more precious far
 Than purest gold, or costly rubies are.—
 From inexhausted springs my riches flow,
 The more I give, I more abundant grow:

Love

Love shall from me Returns of Love obtain,
 And none that seek me early, seek in vain:
 I bring my votaries untainted joys,
 Which no enjoyment palls, nor time destroys;
 Forbidden pleasures in remorse conclude,
 But I, to make you happy, make you good.—

But why thus boast of Power, weak man, o'er thee,
 Even God vouchsafes to take delight in me,
 Me He possess'd from all eternity.
 While all things yet did in their Causes lie,
 Before his glorious works of old, was I;
 Ere this fair earth arose at his command,
 And felt the forming power of his Almighty Hand;
 Ere yet the wat'ry stores that scatter'd lay,
 Into one heap collected, form'd a Sea;
 Ere chrystal springs did thro' the vallies flow,
 Dispersing goodly plenty as they go;
 Ere the gay meads adorn'd with flowers were seen,
 Or smiling fields array'd in cheerful green;
 Nor had the mountain rais'd its tow'ring brow,
 And, swell'd with pride, o'erlook'd the plain below;
 I then did on the Almighty's Presence wait,
 When He went forth his wonders to create;
 When wild confusion did his voice obey,
 And sudden started into fair array:
 By Him I stood, when Heaven's amazing frame,
 Call'd by his quick'ning voice, from nothing came;
 I saw, when all its glittering hosts were made,
 And in bright ranks their beauteous orbs display'd;
 I, at his word, beheld the clouds arise,
 And in their fleecy volumes cloath'd the skies;
 Form'd by the heavenly artist, to retain
 The wat'ry treasures of the fruitful rain:
 When He rebuk'd the haughty Ocean's Pride,
 And check'd the Fury of the swelling Tide,

I saw

I saw the ebbing waves submissive creep
 Back to the spacious bosom of the deep.
 I saw, when 'midst the planets Earth He plac'd,
 On his own centre fixt, and round his waste
 The waters, as a liquid garment, cast.
 Thro' the whole mass, He my kind Influence spread,
 And stamp'd my Image on whate'er He made;
 I still, as his Delight, before him stood,
 Dwelt with th' Eternal, and convers'd with GOD.

ON THE CORONATION.

WITH the long Vigil of the Night oppress,
 A tir'd Spectator clos'd her eyes to rest;
 And, while sweet slumbers lock'd her senses fast,
 The Pomp was o'er, and the Procession past.
 Poor drowsy wretch! by spiteful slumber cross'd,
 O what a dream hast thou by sleeping lost!

ON SEEING A FRIEND'S PICTURE.

[By Mr. Concanen.]

THE pleasing Aspect, and the Front serene,
 The comely Structure and the graceful Mien
 Still taught to live by H— —'s artful Hand,
 In Bloom perennial on the Canvas stand.
 Oh! how unlike the frailty of the Clay,
 That while the Colours ripen, melts away;
 While the same course of Time with equal Strife
 Improves the Picture, and impairs the Life.

The present Likeness then to what avails?
 Too soon, alas! the faint Resemblance fails;
 Some few Years hence, when weighty Cares shall bend,
 And hoary Age sit freezing o'er my Friend,

The

The Blood shall mantle in his Cheeks no more,
 And Wrinkles rise where Dimples lay before;
 The leg shall tremble, and the shoulder bow,
 While the warm'd Canvas glows as bright as now;
 And men surpriz'd, shall see the Piece declare,
 Such were his Features once, and such his Air;
 And thence the Meanness of our Nature see,
 Since Shadows boast more permanence than we.

*Written after reading Mr. H——'s Remarks, and Farrago
 double distilled.*

WHY do the zealots of Geneva rage,
 And fiercest war with an old prophet wage?
 Why doth their Chief with blackest slanders load
 An hoary servant of the living God?
 Sincerely hate, affectedly condemn,
 "Because he contradicts himself—not them."
 Let W—— then, a different method try,
 Himself gain say, his own Report deny;
 Evade, or contradict the General Call,
 And teach, "The Saviour did *not* die for all."
 This Contradiction openly confess,
 Would cancel and atone for all the rest.

ON GOD'S EVERLASTING LOVE,

FATHER, whose everlasting love
 Thy only Son for sinners gave,
 Whose Grace to All did freely move,
 And sent Him down a world to save:

Help us thy Mercy to extol,
 Immense, unfathom'd, unconfin'd;
 To praise the Lamb who died for all.
 The general Saviour of mankind,

Thy

Thy undistinguishing Regard
 Was cast on Adam's fallen race :
 For all Thou hast in Christ prepar'd
 Sufficient, sovereign, saving Grace.

Jesus hath said, we all shall hope,
 Preventing Grace for all is free :
 " And I, if I be lifted up,
 " I will draw All Men unto Me."

What soul those Drawings never knew ?
 With whom hath not thy Spirit strove ?
 We all must own that God is true,
 We all may feel that God is Love.

O all ye ends of earth behold
 The bleeding, all-atoning Lamb !
 Look unto Him for sinners fold,
 Look and be sav'd thro' Jēsu's name.

Behold the Lamb of God, who takes
 The sins of all the world away !
 His Pity no Exception makes ;
 But all that *will* receive Him, *may*.

A world he suffer'd to redeem ;
 For all He hath th' atonement made :
 For those that will not come to Him
 The Ransom of his life was paid.

Their Lord unto his own He came ;
 His own were who receiv'd Him not,
 Denied and trampled on his name .
 And blood, by which themselves were bought.

Who under foot their Saviour trod,
 Expos'd afresh and crucified,
 Who trampled on the Son of God,
 For them, for them, their Saviour died.

For

For those who at the judgment-day
 On him they pierc'd shall look with pain;
 The Lamb for every cast-away,
 For every soul of man was slain.

Why then, Thou Universal Love,
 Should any of thy Grace despair?
 To all, to all thy Bowels move,
 But straitned in our own we are.

'Tis we, the wretched abjects we,
 Our blasphemies on Thee translate;
 We think that Fury is in Thee,
 Horribly think, that God is Hate!

"Thou hast compell'd the lost to die,
 "Hast reprobated from thy face;
 "Hast others sav'd, but them past by;
 "Or mock'd with only * *Damning Grace*."

How long, Thou jealous God! how long
 Shall impious worms thy word disprove?
 Thy Justice slain, thy Mercy wrong,
 Deny thy Faithfulness and Love?

Still shall the Hellish Doctrine stand?
 And Thee for its dire Author claim?
 No—let it sink, at thy command,
 Down to the pit from whence it came.

Arise, O God, maintain thy Cause!
 The Fulness of the Gentiles call:
 Lift up the standard of thy cross,
 And all shall own thou diedst for All,

* More usually call'd, *Common Grace*.





A N

A N S W E R

To several OBJECTIONS against this
WORK.

In a Letter to a FRIEND.



Londonderry, June 5, 1778.

Dear Sir,

I HAVE a long letter from an anonymous correspondent, respecting the Arminian Magazine. It appears to be wrote with a friendly design, and in an excellent spirit. The Objections mentioned therein, seem to be partly his own, partly repeated from others.

The first is, "It is too short: some other magazines are almost as long again. It is true, there are as many pages as in others; but there are not so many lines in a page, not so many by ten or twelve, as in the Spiritual Magazine."

I answer,

I answer, by confessing the charge. It is undeniably true, that it does not contain so many lines, either in prose or verse, as the *Spiritual Magazine*. And

“Tonson, who is himself a wit,
“Weighs writers merits by the sheet.”

So do thousands besides; but I do not write for these. I write for those who judge of books, not by the quantity, but by the quality of them: who ask not how *long*, but how *good* they are? I spare both my reader's time and my own, by couching my sense in as few words as I can. Those who prefer the dealers in many words, may find them on every side. And from these they may have not only as much more, but ten times as much for their money.

A second objection is, “Here is not variety enough.” I answer, here is all the variety I promised: I promised the bulk of the *Magazine* (as the very title implies) should treat of Universal Redemption. And hence you had reason to expect, that the greatest part of every number would turn on that single point. Do you blame me for keeping close to my point? For not rambling from my subject? It is not my manner: I do not aim at it. Whether in speaking or writing, I endeavour
to

to avoid this kind of *variety*, and to keep one thing always in view.

“ But there is not variety in the historical “ part.” What do you mean? Would you have me insert bits and scraps of history? Or give in each number, part of the life of one man, and part of that of another? I never proposed this: I think it far better to select a few of the best lives I know, and to go entirely through one before I enter upon another.

In the letters there is certainly as much variety as any reasonable man can expect. Indeed they are all serious. And they all relate to one thing, the work of God in the heart. But this also was what I promised at first, what I proposed from the beginning.

“ But would it not be advisable to procure “ and print letters from various correspon- “ dents?” Yes, if I could hope for better than I have already: but I have no hope of this. I believe very many of those that now lie by me, will not easily be excelled, either in point of sentiment or expression, by any other I can receive.

“ But would not many of your correspon- “ dents propose objections, and thereby occa- “ sion more variety?” They would: but that is a kind of variety which I peculiarly dislike. I have studiously avoided it from the beginning,

ning, and shall to the end of the work. I design going straight on in proving my point, without turning aside to the right hand or the left.

“ But you have no pictures or other decorations or embellishments which other magazines “ have.” It is true. But I will tell you what I have, (if you cannot find it out without telling) such paper as no magazine in *England* was ever printed upon before. Consider! this one single article costs more than all their fine embellishments put together.

Permit me to say once for all: to men of taste, men of sense, and men of piety, I am in hopes this magazine will recommend itself, without any but its own intrinsic ornaments. But if any of these will inform me, how it may be improved, consistently with my first design, the favour will be thankfully acknowledged by,

Dear Sir,

Your affectionate Servant,

JOHN WESLEY.



T H E

Arminian Magazine,

For O C T O B E R 1778.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE-
WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 393.]

Of G R A C E and F R E E - W I L L.

TO declare how Grace and Free-will are conjoined in every spiritual Work; let me first possess you with three Principles or Axioms:

1. That if we suppose these two co-workers in all their Operations either in our Conversion, or in every Good Work, Grace is evermore foremost, the beginner, leader, principal in all; not only in the first, but also in the second, third, and fourth Operations to the last. The Will of Man never working

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ing

ing alone, never working foremost; but as the Wheel of the Water-mill is set and kept a-going by the continual following of the Water, which being stayed the Wheel soon stayeth, so Man's Will is set and kept a-going by the perpetual stream of God's Grace.

2. That when Grace worketh upon Man's Understanding, Will, or Affections, it worketh so as to preserve and use the natural Properties, Powers and Motions of a reasonable Creature: it doth not destroy our natural Powers, but perfects them; nor do those Powers render it ineffectual, but co-operate with it. Hence it is, that though the habits of Faith, Hope, and Charity, are not acquired by Man's industry alone, but infused by God; yet they are infused after the manner of things acquired, God having ordained not to infuse them, but upon the means of hearing, praying, caring, studying, and endeavouring.

3. That in all the Operations of Grace, the Will of Man being prevented by Grace, is to depend upon God, as the creature upon the Creator, and the suppliant on his Lord, as the Earth dependeth upon the Heavens for showers, for heat and influence; which when Man neglecteth, forgetteth, or refuseth to do, he is dry, barren, and unfruitful in all spiritual fruit.

Now to find out the Truth, let us view four Propositions.

1. *Without the Grace of God, the Will of Man can, and doth both Will and Perform that which is Good.*

2. *Without the Grace of God, the Will of Man cannot will Good, but through Grace being once made able to Will, afterwards, without any further Grace, it can alone both Will and Perform that which is Good.*

3. *By or through the Grace of God working on the Will, the Will of Man can both Will and Perform that which is Good; and without Grace it cannot Will, nor without further Grace Perform that which is Good.*

4. *By*

4. *By or through the Grace of God working on the Will, the Will of Man cannot but Will, cannot but Perform that which is Good.*

The first of these Propositions, is ascribed to the Heresy of *Pelagius*; the second, is the error of the *Semipelagians*; and both of these are against my first Principle. The third holdeth out the light of Truth, subjoining the Will of Man to the Grace of God, both in Willing and Performing that which is Good; and is the Doctrine of St. *Augustine* in his settled judgment, and the Catholic Doctrine of the Church. The fourth Proposition is the extreme Opinion of St. *Augustine* in his heat of Disputation against *Pelagius*, and of many modern Divines, of force defended to support their Doctrine of the order of Predestination, without the prescience of all particular events, excepting that of *Adam's* fall. But this fourth Proposition is destroyed by my two latter Principles.

Let us endeavour to state our Question rightly: Whether, supposing Grace to work, the Will may be a co-worker or not, as the third Proposition affirmeth; or whether, supposing Grace to work, the Will of Man cannot but be a co-worker, as the fourth Proposition maintaineth: that is to say, whether the Grace of God be only an efficient, operant, prior cause, and the Will of Man also an efficient prepared by Grace, co-operant second cause in the work of our conversion, and every other good Work: or whether the Grace of God be an effectual, invincible, prevalent, sole efficient, that carrieth the Will to consent and obey willingly; if that be willingly, when it neither will nor can choose to do otherwise.

For distinction sake, I will call the Grace meant in the third Proposition, *efficient*; and the Grace meant in the fourth Proposition, *effectual*. And then the issue will be, that if *effectual* Grace do work the Conversion and Perseverance of a Christian, then all in vain I have disputed for Predestination according to Prescience; which is therefore defended, because it giveth

giveth place to freedom of Will, proper freedom in the working out our own Salvation; which *effectual Grace* utterly destroyeth. Again, if *efficient Grace* work our Conversion, not absolutely alone but with another co-worker, which is Free and Lord of its own Action, and may fail in working, then there must needs be Prescience, certain of this contingent event, or else Predestination shall not be certain: and then this Doctrine of a Sinner's Conversion will well stand with the Doctrine of Predestination, after foreknowledge of all contingences.

The Question in the usual Terms is, whether Grace be *resistible*? Which expression, though it be grounded on those words of St. Stephen, *Ye do always resist the Holy Ghost*; yet I had rather use words more frequent in Scripture; whether Grace can be *disobeyed*? Whether it can be *in vain*? Whether a Man can be *wanting* to the Grace of God?

To come to the Truth by a compendious way, let me take that first which is given by a judicious Adversary, Dr. Ward, who yieldeth so much to the Truth, that he seemeth plainly to give over the cause which he would contend for: "We freely profess neither Operating, nor Co-operating Grace, neither in Conversion, nor after Conversion, doth take away from Man's Will, the Power of resisting or dissenting, if he will; for this is natural and born with us, inseparable from the Will itself, as it is a natural faculty. And again, It is not questioned, whether God in the work of Conversion or in any other good Work, doth work this to will and to do *resistibly*; for that we have already affirmed." This is given then, that *resistibility* is never taken away. Let us see then what remains in Controversy: the whole dispute, saith he, is touching the manner of *resistibility*: for this is that which we say, when God by his effectual Grace works in the Will *ipsius velle*, this Grace doth effectually produce in the Will non-resistance, and so for that time takes away actual resistance,—therefore we maintain actual resistance for that time to be taken away;

away; because it is impossible such a resistance should consist together with effectual Grace.—Because these two things cannot co-exist in the Will, namely, the Will to be wrought upon by effectual Grace, and the Will at the same time to resist; which were as much as to say, in the same instant, the Will not to resist, and to resist.

Let us search into this Mystery: *the whole dispute is touching the manner of resistibility*; nay truly, there is no dispute at all about the manner of resistibility; for *resistibility* importeth a *Power to resist*, and the *Act of resisting*: now about resistibility, the Power there is no controversy; for you grant that neither the resistibility that is natural to us, that is, the Power of doing Evil; nor that which sprung from the corruption of our Nature, that is, the proneness to Evil, is taken away by Grace. Here then can be no question about the manner of resistibility, all must be about resistance itself; or the manner of non-resistance: *for this*, say you, *is what we say*, &c. *this is what we contend for*, &c. If so, you say nothing extraordinary; and contend for that which no body denies; for is there any *Remonstrant* so silly, as to say, that where Grace is supposed to work *effectually*, there remaineth any resistance; that when the Will doth actually yield, then it doth or can resist? Who bears a part in this dispute? The state of the Question is plainly changed; for the Question of Contingency is not when things are actually in being, but before they were, whether they were not possible to be otherwise.

The Question then of the resistibility is *before* the very act of Good or Evil, not in it; a regenerate Man willeth Sin resistibly, not in the very moment when he willeth it, but because ere he willed it, he could have resisted it; so a convert obeyeth Grace, or willeth his conversion resistibly, because ere he willed it, he could have dissented: Sin is resistible, though it be too late to resist when it is consented unto; and Grace may be resisted, though to say so is too late, when it is accept-
ed

ed in the will; for to be received and be resisted cannot co-exist.

Again, granting that non-resistance which is in the very act of consenting, the Question is still as doubtful what is the cause of this non-resistance, and on what its production did once depend, whether on the operation of effectual Grace, or on an effectual determination of the Will; for the self-same may be said of the Will that you say of Grace; when the Will obeyeth, it is impossible it should disobey. No man can tell by the very act of obeying, which is the cause of not resisting; for put either of the two, Grace or Will, to remove resistance, it is surely gone in the act of consenting. And to me it seemeth demonstrable, that the Will is the proper cause that endeth resistance, or refuseth to resist; *first*, because that effectual Grace, which you talk so much of, is but an empty name, there being no such Grace that can determine the Will but it destroyeth it, the nature of the Will being to determine itself. *Secondly*, because to resist and not to resist, are the proper acts of the Will, as to Repent, or Believe, are the immediate acts of Man who Repenteth, or Believeth, and are not the acts of God, though without his help they are not produced; which is a plain sign, that Man is later in the Operation than God, in the order of Nature, by whom the Act was terminated.

The sense of our Church in this matter, is set forth in the * *Homily of Salvation*, where she plainly declareth, for the necessity of something to be done on our part for our justification: the sum of what is there said, is, that to *God's Mercy and Grace on his part, and Christ's satisfaction on his part, concurs on our part, a true and lively Faith which yet is not ours, but by God's working in us*. How she understands this, *not ours, but by God's working in us*, is explained a little lower; *lively Faith is the Gift of God, and not Man's work only without God*. This might suffice sober Wits, that all confess, God's Grace to prevent, to help Man's will, and the will of Man to have

have some Office and Part under the Grace of God, though we were not able to express or declare the manner of the co-working. God promiseth to *circumcise the Heart*, and Man is commanded to *circumcise his own Heart*; God promiseth to *give Men a new Heart and Spirit*, and Men are commanded to *make them a new Heart, and a new Spirit*. This *Promise* and this *Commandment* are both Evangelical, the *Promise* supposeth and implieth our utter impotency of ourselves to do these supernatural Acts, and tendereth unto us the Power and Assistance of God to encourage us. The *commandment* implieth a Power in us by the assistance of God, to endeavour, and to do something towards these supernatural Acts: and that they are our Acts doth appear, for that they savour of our imperfections; from whence it is, that we daily accuse ourselves, and complain of the weakness of our Faith, the coldness of our Love, and the pride of our Hearts, though it be true that God hath given us Faith, Love, and Humility. Why do we not rather magnify the Gifts and Graces of God, than extenuate and disgrace them like ungrateful Persons? But because we have impaired them, or made them defective by our being wanting to the Grace of God.

C H A P. VII.

Pardon me, if I labour to present, as it were to the Eye in a Scheme, the consistence of Grace and Free-will, in willing and nilling Good, in every state; whether sound, fallen, in renewing, or renewed or Glorified: Grace being supposed to help Free-will to Will or to do Good, and not to hinder its nilling Good or doing Evil.

F R E E . W I L L

1. Was a Power in Man innocent enabling him, by the strength conferred on him in his Creation, to Will things spiritually Good; or by his Natural liberty to refuse them:
by

by the additional help of Grace, more intensely to Will; but without derogating from his Natural liberty of not willing them.

2. *It was wholly lost by Sin in Man fallen, so far as relates to the Willing things Spiritual; there still remaining the natural Power of rejecting, with the addition of a preter-natural aversion to them.*

3. *It is a faculty in Man restored, whereby he is Empowered, by preventing Grace, to Will spiritual good Things, but with his freedom to Evil remaining, and a Disaffection to Good.*

M A N ' s F R E E - W I L L,

1. *Enabled by preventing Grace, of itself doth not Will any further Progress in things spiritually Good, through its corrupt affections works contrary to them; but by the further help of Grace it willeth, and through the continual renewings of Grace, doth things Spiritual.*

2. *Through regenerating Grace it aspires after, and brings to effect, but with a possibility of falling from, and some, tho' less, disinclination to things spiritually Good.*

3. *In the State of Glory, through the immediate contemplation of God's blessedness and perfections, it most fully desireth and perfecteth things Spiritual without the least backwardness to, or possibility of declining from them.*

Again, give me leave to set down the order of Man's conversion, and the process therein in them that obey the Grace of God to Salvation: and the manner of resistance and disobedience, that is in every degree of them that Perish.

The order of the Conversion of a Sinner, his Free-will obeying divine Grace.

Man being in the State of corrupt Nature, and without Law, his Understanding is dark, his Will perverse, his Life impure, his Conscience insensible; whence he is a Child of Wrath, but ignorant that he is so.

Nature

Nature then being wholly deficient, there is place for the Law.

Man being under the Law, as the Law is preparatory to the Gospel, his mind is brought to the knowledge of Sin, his Conscience accuseth him with it, being touched with the Spirit of Fear; his Conscience is bad, but sensible; being burdened, he crieth out, Wretched Man that I am! Who shall deliver me?

When the Law hath done its utmost, and falls short, Grace or the Gospel succeeds.

Man being under Grace calling him by the Gospel, preventing and working in him, he from thence learns the Mercies of the Father, the Merits of the Son, and the Assistances of the Holy Spirit, and becometh desirous of Salvation. And happy he, who thus diffiding in himself, finds help in his God! He is now under the hand of the Physician, not healed, but desirous to be so; yet can make no endeavours towards it, except they be stirred up in him.

When Preventing Grace hath done its Office, Helping Grace adds its Succour.

Man, under regenerating Grace, being holpen in his wishes, he willeth; assisted in his willing, he believeth; believing he is justified, and being justified he is sanctified. His endeavours would have been vain, unless they had been assisted; but he is now made whole, and taketh up his Bed; being just, he liveth by Faith.

He that is thus become Righteous, goeth on to Perfection.

Man, under Grace protesting and perfecting him, is joyful for the present, thankful for what is past, watchful and courageous in respect of the future; Praying, Contending, Persevering. Thou that art thus made whole, sin no more, lest worse come to thee. Thou art now become spiritual, rooted in Faith, Con-

queror

queror of the Flesh, the World, and the Devil; and therefore happy: blessed be God, who hath blessed us with every spiritual Blessing in Christ Jesus.

The Degrees and Manner, whereby Sinners harden themselves, their Free-will disobeying the Divine Grace.

1. He that hardeneth his Heart against the Law reproving him, who conceals, palliates, or defendeth his Sin, who securely contemns all threatenings, promising himself Peace and Impunity.

2. He that being wounded by the Law, notwithstanding the declarations of the Gospel, despairs of the Mercies of the Father, the Merits of the Son, and the Aids of the Holy Spirit, and precipitates himself into all manner of Wickedness, as *Cain* and *Judas* did.

3. He that presumes on Pardon, by misapplying the Evangelical Promises, who, contrary to the design of the Gospel, abuses the riches of Grace to a Lasciviousness, defers Amendment, presuming that he may exercise Repentance and Faith in Christ, at any, even the last part of his Life.

4. He that is puffed up with his past Impunity and Prosperity, ungrateful, secure, indulging Idleness and carnal Pleasures, and neglecting Prayer; or who, through Fear, deserts the Faith, or yielding to Temptations, alloweth himself in Wickedness, and falls into Perdition.

In every one of these degrees, the divine severity may take a just occasion of forsaking a Man, and if God doth still go on to help, it is of his superabundant Grace.

Now, by the view of these Tables, a full Answer may be made to those Questions, *viz.* What part the Sinner, being a reasonable Being, beareth in his own Conversion, whether he be active or passive, where, and how far? Whether he can hinder or further it? Who it is that puts the difference, God or Man; if we suppose of two equally called, the one to obey, the other to disobey?

To

To the first of these it may be answered :

1. That a Sinner is passive in having the word of the Law and of the Gospel preached unto him ; but active in hearing and attending to it.

2. That he is passive in the illuminations of his mind, and in receiving impressions of fear by the Law, and of hope by the Gospel ; but active in nourishing them, Grace yet co-working with him herein.

3. That he is passive in receiving sundry good Thoughts, holy Desires, and a Power to will, and Motions to pray : but he is active in meditating on those Thoughts, in prosecuting of those Desires, and in endeavouring to exercise his Power to will and to pray ; Grace ready to help him, ever offering itself.

4. That praying, he is still passive, but a willing patient, thirsting for Repentance, Faith, Love, or whatever he prayeth for ; and active, but an helped agent, in producing the Acts of Repenting, Believing, Loving, out of those Habits infused into him.

5. That he is both passive under the Power of God, keeping him, being a believer : and also active in watching over himself, with the Grace of God to keep and defend himself ; according to that of St. *John*, *He that is begotten of God, keepeth himself*. He on whom God hath bestowed the blessing of Adoption, and the hopes of eternal Glory, purifieth himself, as the same Apostle telleth us : upon which place St. *Augustine* thus : “ Behold he hath not taken away Free-will ; the Apostle saith, *keepeth himself pure*. Who keepeth us pure except God ? But God keepeth thee not so against thy Will. Therefore inasmuch as thou joinest thy will to God, thou keepest thyself pure ; thou keepest thyself pure, not of thyself, but by him who comes to dwell in thee ; yet because in this thou dost something of thine own will, therefore is something also attributed to thee ; yet so is it ascribed to thee, that still thou mayest say with the Psalmist, *Lord, be thou my helper* :—If thou sayest, *Be thou my helper*, thou dost something : for if thou dost nothing, how doth he help ? ”

We say then a Sinner is never first, but always second; not a leader, but a follower in every degree, of his Conversion. In the first entrance a mere Patient, in the second progress a willing Patient, in the third an Agent, but an helped Agent, doing nothing alone without the co-operant Grace of God; saying, as it were a sick Man, now you have put Life into me, lift me, and I will rise; slay me, and I will stand; draw me, and I will come to you. For God forbid, we should be so inconsiderate as to ascribe the chief part to ourselves, and the last to him, in the producing and perfecting those Graces and Virtues which are his Gifts.

[*To be continued.*]

God's Love to Mankind. Manifested by disproving the Absolute Decree for their Damnation.

[CONTINUED from p. 401.]

MANY distinctions are brought to free the *Supralapsarian* way from the charge of Absolute Reprobation: all which are no better than mere delusions of the simple and inconsiderate, and give no true satisfaction to the understanding.

There is, say they, a two-fold Decree:

1. An *Operative*, by which God positively and efficaciously worketh a thing.

2. A *Permissive*, by which he decreeth only to let it come to pass. If God worked Sin by an *Operative* Decree, then he should be the author of sin; but not if he decree by a *Permissive* Decree, to let it come to pass. And this only, they say, they maintain.

1. We answer, It is true that God hath decreed to suffer sin: not because he needs sin for the setting forth of his glory;
but

but partly because he is Supreme Moderator of the world, and knoweth how to bring good out of evil: and especially for that reason which *Tertullian* presseth, namely, "because man is made by God's own gracious constitution, a free creature, undetermined in his actions, till he determine himself: and therefore may not be hindered from sinning by Omnipotency, because God useth not to repeal his own ordinances."

2. It is true also, that a *Permissive Decree* is no cause of sin, because it is merely extrinsecal to the sinner, and hath no influence at all upon the sin. And therefore it is truly contradistinguished from an *Operative Decree*. And if that side would in good earnest impute no more in sinful events to the divine power, than the word (Permission) imports, their main conclusion would fall, and the controversy between us end. But,

1. Many of them reject this distinction utterly, and will have God to decree sin (*efficaciter*) with an energetical and working-will. Witness that discourse of *Beza*, wherein he averreth and laboureth to prove, that God doth not only permit sin, but will it also: and witness *Calvin* too, who hath a whole Section against it, calling it a carnal distinction, invented by the flesh, and a mere evasion to shift off this seeming absurdity, that that Man is made blind by God's Will and Commandment, who must shortly after be punished for his blindness: he calleth it also (*figmentum*) a fiction, and saith they do (*ineptire*) play the fool that use it.

2. They that admit the word (*Permissive*) do willingly mistake it, and while they use the word, they corrupt the meaning. For,

1. *Permission* is an act of God's consequent and judiciary Will, by which he punisheth men for abusing their freedom, and committing such sins day by day, as they might have avoided; and to which he proceedeth slowly and unwillingly, as we may see, *Psal.* lxxxi. 11. 12. Israel would none of me: so I gave them up, &c. *Ezek.* xx. 39. Go and serve every one his Idol; seeing ye will not obey me, &c. *Rom.* i. 21. 24.

Be-

Because when they knew God, they glorified him not as God : therefore God gave them up to their hearts lust, to vile affections, and to a reprobate mind. In these places and many more we may see, that persons left to themselves are sinners only ; and not all sinners, but the obstinate and wilful, who will by no means be reclaimed. But the permission which they mean, is an act of God's antecedent Will, exercised about innocent men, lying under no guilt at all in God's eternal consideration.

2. *Permission*, about whomsoever it is exercised, is no more than a not hindering of them from falling, that are able to stand, and supposeth a possibility of sinning or not sinning, in parties permitted : but with them it is a with-drawing or with-holding of grace needful for the avoiding of sin, and so includeth an absolute necessity of sinning : for, from the withdrawing of such grace, sin must needs follow ; as the fall of *Dagon's* house followed *Samson's* plucking away the Pillars that were necessary for the upholding of it. *Maccarius* in two disputations, expounding this word (*Permissio*) circumscribes it within two acts : the first of which is a *subtraction* of divine assistance necessary to the preventing of sin : and having proved it by two arguments, that none may think he is alone in this, he saith, that he is compassed about with a cloud of witnesses.

Their Permission therefore of sin, being a subtraction of necessary Grace, is equivalent to an actual, effectual working it. (*For a deficient cause in things necessary, is truly efficient*) and so is a mere fig-leaf, to cover the foulness of their opinion.

There are two things, they say, in every ill act.—

1. The *material* part, which is the substance of the action.
 2. The *formal* part, which is the evil or obliquity of it.
- God is the Author of the action itself, but not of the obliquity and evil that cleaveth to it ; as he that causeth a lame horse to go, is the cause of his going, but not of his lame-going. And there.

therefore it followeth not, from their opinion, that God is the Author of sin.

1. All sins receive not this distinction; because of many sins the acts themselves are sinful, as of the eating of the forbidden fruit, and *Saul's* sparing of *Agag*.

2. It is not true, that they make the Decree of God only of actions, and not of their aberrations: for they make it to be the cause of all those means that lead to damnation, and therefore of sinful actions as sinful, and not as bare actions. For actions, deserve damnation, not as actions, but as transgressions of God's law.

3. To the *Simile* I say, that the rider or master that shall resolve first to flea his horse, or knock him on the head, and then to make him lame, that for his halting he may kill him, is undoubtedly the cause of his halting; so, if God determine to cast men into Hell, and then to bring them into a state of sin, that for their sins he may bring them to ruin, we cannot deny him to be the Author as well of their sin, as of those actions, to which they inseparably adhere.

The Will is determined to an Object two ways:

1. By *Compulsion*, against the bent and inclination of it.

2. By *Necessity*, according to the natural desire and liking of it.

God's Predestination, say they, determineth the Will to sin this last way, but not the first; it forceth no man to do that which he would not, but carrieth him towards that which he would; when men sin, it is true they cannot choose, and it is as true they will not choose. It followeth not therefore, that God's Decree is the cause of mens sins, but their own wicked wills.

1. The Ancients made no distinction between these two words (*Necessity*) and (*Compulsion*); but used them in this argument promiscuously: and denied that God necessitated men to sin, lest they should grant him to be the Author of sin.

2. That

2. That which necessitateth the will to sin, is as truly the cause of sin, as that which forceth it; because it maketh the sin to be inevitably committed, which otherwise might be avoided; and therefore if the divine Decree necessitates man's will to sin, it is as truly the cause of the sin, as if it forced it.

3. That which necessitates the will to sin, is more truly the cause of the sin than the will is; because it over-ruleth the will; and taketh from it its true liberty, by which it should be Lord of itself, and disposer of its own acts, and in respect of which it hath been usually called *ἐκτίθεσθαι ἀντιθέσθαι*, a power which is under the insuperable check and control of no Lord but itself. It over-ruleth, I say, and maketh it become but a servile instrument, irresistibly subject to superior command; and therefore is the true cause of all such acts and sins as proceed from the will so determined. For when two causes concur to the producing of an effect, the one a principal cause, the other instrumental, and wholly at the devotion of the principal; is the effect, in all reason, to be imputed to the principal, which by the force of its impression produceth it, rather the subordinate and instrumental, which is but a mere servant in the production of it. It is ordinary in Scripture, to ascribe the effect of the principal Agent. *It is not ye that speak* (saith Christ) *but the Spirit of my Father that speaketh in you.* *Matth. x. 20. I laboured more abundantly than they all, yet not I, but the grace of God which was in me.* *1 Cor. xv. 10.*

Therefore, though man's will work with God's Decree in the commission of sin, and willeth the sin which it doth, yet, seeing what the will doth, it doth by the power of God's almighty Decree, and cannot do otherwise; the sin committed cannot so rightly be ascribed to man's will the inferior, as to God's necessitating Decree the superior cause.

4. That which maketh a man sin by way of necessity, with and not against his will, is the cause of his sin in a worse manner, than that which constraineth him to sin against his will; as he which by powerful persuasions draweth a man to slay, or hang,

hang, or poison himself, is in a grosser manner the cause of that evil action, than he that by force compelleth him, because he maketh him to consent to his own death. And so, if God's Decree do not only make men sin, but sin willingly too; not only cause that they shall do evil, but will evil; it hath the deeper hand in the sin.

So much for the first Inconvenience arising from this opinion, namely, the dishonour of God:

The second Inconvenience is, the overthrow of true Religion, and good Government among men.

To this it seems to tend, for these Reasons:

1. Because it makes sin to be no sin indeed, but only in opinion. We use to say, *Necessity hath no law*: creatures in which Necessity beareth sway, are without law. Lions are not forbidden to prey, birds to fly, fishes to swim, or any brute creatures to do according to their kinds, because their actions are necessary: they cannot, upon any admonition, do otherwise. Among creatures indued with reason and liberty, laws are given to none, but such as can use their principles of reason and freedom: fools, madmen, and children, are subject to no law, because they have no liberty. To men that can use their liberty, laws are not given neither, but in those actions which are voluntary. No man is forbidden to be hungry, thirsty, weary, sleepy, to weep, to laugh, to love, or to hate, because these actions and affections are necessary: the will may govern them, but it cannot suppress them.

Now if Necessity have no law, then actions in themselves are evil; if under the dominion of absolute Necessity, are transgressions of no law, and consequently no sins.

Christ, the Christian faith, the Word and Sacraments, and whatsoever according to the Scriptures hath been done for the applying of the pardon of sin, are all but mere fables, nay, very impossures, if sin be nothing. And by consequence, it is no matter at all, whether men be Christians, Jews, Turks,

or Pagans, of what religion, or whether of any religion at all. And whither tendeth this, but to the overthrow of religion?

2. Because it taketh away the conscience of sin.

Why should men be afraid of any sin that pleaseth or may profit them, if they must needs sin? Or what reason have they to weep and mourn when they have sinned, seeing they have not sinned truly, because they sinned necessarily?

The Tragedian saith, when a man sinneth, *his Destiny must bear the blame. Necessity freeeth him from all iniquity.* Sins are either the faults of that *irresistible Decree* that causeth them, or no faults at all: if they are either, then sorrow, fear, or any other act of repentance whatsoever, may as well be spared as spent.

3. Because it taketh away the guilt of sin.

Offences, if fatal, cannot be justly punished, because those deeds for which men are punished or rewarded, must be their own, under their own power, but no fatal actions or events are so. Therefore, if sin be absolutely necessary, it cannot be punished either temporally or eternally.

1. Not *temporally*, as God himself hath given us to understand by that law which he prescribed the Jews, Deut. xxii. 25. that if a maid commit uncleanness by constraint, she should not be punished. As a man that is wounded to death by his neighbour, so was a virgin in that case, a *sufferer* rather than a *doer*. This particular law is of universal right: no just punishment can be inflicted for sin, where there is no Power in the party to avoid it. Did Magistrates think men's offences unavoidable, they would think it unreasonable to punish them. Or, if offenders thought that their offences were their Destinies, and that when they Murder, Steal, commit Adultery, make Insurrections, plot Treasons, or practise any other outrageous Villainies, they do them by the Necessity of God's unalterable Decree, and can do no otherwise: they would (and might) complain of their punishments as unjust; as *Zeno's* servant, when he was beaten by his master for a fault, told him out of his own grounds

grounds that he was unjustly beaten; because he was (*fato coactus peccare*) constrained to fault by his undeviable fate. And so would all men judge; did they considerately think that men could not choose but offend. And what would be the result of such a persuasion, but a dissolution of all good government!

2. Nor, if this be true, can that tribunal be just, on which the sentence of Eternal Fire shall be denounced against the Wicked at the Last Day. To this, I have the Fathers bearing witness generally and plainly. So *Tertullian*, "The recompence of good or evil can with no justice be given to him who is good or evil, not freely, but of necessity."

So *St. Hierom*, "Where Necessity domineers, there is no place for Retribution." So *Epiphanius* saith, "The stars which impose upon men a Necessity of sinning, may be punished with better justice than the men themselves." And *Prosper* speaking of the judgment of God, by whom he decreed to render unto every man according to his works, saith, "This judgment should never be, if men did sin by the Will and Determination of God." *Fulgentius* also saith, "It is great injustice in God, to punish him whom he doth not first, but make an offender." This was *St. Bernard's* opinion too, "It is only a Will free from Compulsion and Necessity, saith he, which maketh a creature capable of rewards and punishment." Out of these Testimonies laid together may be collected three things:

1. That the Ancients called a *Necessity* of human actions good and bad by the name of *Destiny*, from what external cause soever this Necessity arose.

2. That they used these two Words, *Necessity* and *Compulsion*, promiscuously: and therefore said that Necessity as well as Compulsion takes away the Will's liberty.

3. That they believed the Judgments of God on sinners could not be just, if they were held by the adamantine chains of any absolute Necessity, under the Power of their sins.

I conclude

I conclude this argument with the words of *Epiphanius*, writing of the error of the Pharisees, who believed the Immortality of the Soul, and yet held that all things come to pass by Necessity. "It is a point of extreme ignorance or madness rather, for him that confesseth the great Day appointed for the revelation of God's righteous Judgment, to say that there is any Destiny, any *Necessity in men's actions*. For how can the righteous Judgment of God and Destiny stand together?" And, let me add, how can the belief of this and true piety stand together? For where this persuasion, that men's sins are necessary, is rooted in, Religion will quickly be rooted out.

4. It tends to the overthrow of Religion, because it makes the whole circle of man's life a mere Destiny. By it all our doings are God's Ordinances, all our imaginations branches of his Predestination, and all events in Kingdoms and Commonwealths the necessary issues of the Divine Decree. All things whatsoever, though they seem to do somewhat, yet (by this opinion) they do indeed just nothing. The best Laws restrain not one Offender, the sweetest Rewards promote not one Virtue, the most powerful Sermons convert not one Sinner, the humblest Devotions divert not one Calamity, the strongest Endeavours in things of any nature whatsoever, effect no more than would be done without them; but the necessitating, overruling Decree of God doth all. And if Laws do nothing, wherefore are they made? If Rules of Religion do nothing, why are they prescribed? If the Wills of Men do nothing, why are Men encouraged to one thing, scared from another? And if good Endeavours do nothing (being excited, continued, limited, controlled, and every way governed by an active, absolute, and almighty Decree) to what purpose are they used? Who seeth not plainly whither these things tend? To nothing more than the subversion of Piety and Policy, Religion and Laws, Society and Government. These and the like inconveniencies did to work with *Prosper*, that he calls him no Catholic who is of
this

this opinion, "Whosoever saith that men are urged to sin and "to be damned by the Predelination of God, as by a fatal " (unavoidable) Necessity, he is no Catholic.

They did also make the Arausican Council denounce, "That "any are predestinated by the Divine Power to sin, we do "not only not believe, but with the greatest detestation we "denounce an Anathema on such (if there be any such) as will "believe so great an evil."

Thus far of my reasons against the upper way, that of the Supralapsarians.

The arguments by which for the present I stand convinced of the untruth of the lower way too, I will take from these five following heads; namely, from

- I. Pregnant *testimonies* of Scripture, directly opposing it.
- II. Some principal *attributes* of God, not compatible with it.
- III. The *end of the Word* and Sacraments, with other excellent gifts of God to men, quite thwarted by it.
- IV. *Holy endeavours* much hindered, if not wholly subverted by it.

V. *Grounds of comfort* (by which the conscience in distress should be relieved) which are all removed by it.

1. It is repugnant to plain and evident places of Scripture, as will appear by these instances.

As I live, saith the Lord, I have no pleasure in the death of a sinner, but that the wicked turn from his ways and live. Ezek. xxxiii. 11.

And lest men should say, It is true, God willeth not the death of a repenting sinner; the Lord in another place of the same Prophet, extendeth the proposition also to them that perish; *I have no pleasure in the death of him that dieth.* Ezek. xviii. 32.

In this Scripture we may note three things.

1. God's affliction to men set forth *negatively*, *I have no pleasure in the death of him that dieth.* Affirmatively, but that the wicked turn.

2. The

2. The persons in whose destruction God delighteth not (*wicked men*): such as for their rejecting of Grace die and are damned. If God have no pleasure in their death, much less in the death of men, either altogether innocent, or tainted only with Original Sin.

3. The truth of his affection; *As I live, God would fain have us believe him*, saith Tertullian, when he saith, *I will not the death of him that dieth*, and therefore he bindeth his speech with an oath. *Happy are we for whose sake the Lord vouchsafeth to swear; but most unhappy, if we believe him not when he sweareth.*

Now if God delight not in the destruction of wicked men, certainly he never did of his absolute pleasure, seal up millions of men, lying in the fall under invincible damnation: for such a decreeing of men to eternal death, is directly opposite to a delight in their everlasting life.

God hath shut up all in unbelief, that he might have mercy upon all. Rom. xi. 2.

In these words are two (*alls*) of equal extent, the one standing against the other.

An (*all*) of unbelievers, and an (*all*) of objects of mercy: look how many unbelievers there be, on so many hath God a will of shewing mercy. And therefore, if all men of all sorts and conditions, and every man in every sort be an unbeliever; then is every man of every condition under mercy: and if every man be under mercy, then there is no precise antecedent Will of God, of shutting up some, and those the most, from all possibility of obtaining mercy. For these two together cannot stand.

God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish. John iii. 16. *God loved the World*, saith the Text; that is, the whole lump of mankind: therefore he did not absolutely hate the greatest part of men.

Again, God loved it fallen into a gulph of sin and misery. For he so loved them, as to send his Son to redeem them; and
a Saviour

a Saviour presupposeth sin. He did not therefore hate the most of them lying in the fall; for Love and Hatred are contrary Acts in God, and cannot be exercised about the same objects.

Many Expositors, I know, take *World* here in a restrained sense, and understand by it the Elect, or the World of Believers only; but they have little reason for it: for,

1. I think there can be no place in Scripture alleged, wherein this word *World*, especially with the addition of *whole*, as 1 *John* ii. 2. (a place equivalent to this) where *World* doth signify only the Elect, or only Believers; but it signifies either all men (or at least the most men, living in some certain place, and at some certain time, but without distinction of good and bad) or if it be used any where more restrainedly, wicked and reprobate men, who in their affections are wedded to the World, and therefore most properly deserve this name.

2. Suppose it were granted, that *World* in some Scriptures is restrained to the Elect; yet it cannot bear this signification here: because

1. The words then would have a senseless construction: for thus would they run; "God so loved the Elect, that who-soever believeth in him should not perish, &c." And if they run thus, this would follow: There are two sorts of the Elect, some that believe, and shall be saved; others that do not believe, and shall be damned.

2. Believers and Unbelievers, Damned and Saved, comprehend all mankind: for there is no man but he is one of these. Now *World* in this place includeth Believers and Unbelievers, the Saved and the Damned, as appeareth most plainly to him that layeth the 16th, 17th, and 18th verses together. Therefore it signifieth here all mankind, without exception of any.

Who would have all to be saved, and to come to the Knowledge of the Truth. 1 *Tim.* ii. 4.

In these words the Apostle delivereth two things:

1. That it is God's Will that men should be saved.

2. That

2. That it is also his Will they should have the means, and make a good use of them, in coming to the Knowledge of the Truth, that so they might be saved. There is no Let in God, but that all men may believe and be saved: and therefore there is no absolute Will, that many thousand men shall die in unbelief, and be damned.

Two answers are usually returned, which I confess give me little satisfaction.

1. That by (*all*) here we are to understand all sorts, and not every particular man in those sorts.

It is true, that (*all*) is sometimes so taken in Scripture, but not here: for the very context sheweth, that we are to understand by it the individuals, and not the kinds. In the first verse there is a Duty enjoined, *I will that Prayers and Supplications be made for all men*; and in this verse the Motive is annexed, *God will have all to be saved*.—As if he had said, Our Charity must reach to all whom God extends his Love to.

God out of his Love will have all to be saved; and therefore in Charity we must pray for all. Now in the Duty, (*all*) signifieth every man; for no man, though wicked and profane, is to be excluded from our prayers.

Pray for them, saith our Saviour, *that persecute you*. And *pray*, saith the Apostle, *for Kings, and all that are in authority*; men in those days, though the greatest, yet the worst, the very Lions, Wolves, and Bears of the Church; *Pray for them*. And if for them, then for any other. Thus in the Duty it signifieth every man; and therefore it must have the same extent in the Motive too, or else the Motive doth not reach home, nor is strong enough to enforce the Duty.

2. The second answer is, that God will have all to be saved with his *revealed Will*, but millions to be damned with his *secret Will*.

But if this answer stand, these inconveniences will follow:

1. That God's Words (which are his revealed Will) are not interpretations of his mind and meaning; and by consequence
are

fire not true: for the speech which is not the signification of the mind, is a lie.

2. That there are two contrary wills in God; a *secret will*, that many sons of *Adam* shall irrevocably be damned, and a *revealed will*, that all the sons of *Adam* may be saved.

3. That one of God's wills must needs be bad, either the secret or the revealed will. For of contraries, if the one be good, the other is bad; and so of God's contrary wills, if one be good, the other must needs be bad. For, *Malum est contrarium bono, Evil is contrary to good.*

Not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

This Scripture is not so liable to the exceptions against the former testimony. For it speaketh That, in plain terms, which is contrary to absolute Reprobation.

That which is usually replied is, that the persons here spoken of, are the Elect only, and such as truly believe: God is not willing that any of them should perish.

But the contrary appeareth in the text. For the persons here mentioned are those toward whom God exerciseth much *patience and long-suffering*, as it is in the words next going before. And who are they? Are they the Elect, are they believers only? No, but Reprobates rather, who die for their contempt of grace. For it is apparent by Scripture, that God doth patiently expect the conversion even of them that are never changed, but die in their sins. Yea, of all men, Reprobates are the most proper objects of God's patience, as we may see; *Rom. ii. 4.* where St. *Paul*, speaking of such as go on in sin, and treasure up wrath to themselves against the day of wrath, that God useth patience towards them, that he might lead them to repentance. And *Rom. ix. 22.* *He endureth with much long-suffering the vessels of wrath fitted to destruction.* Reprobates therefore, as well as others, nay, rather than others, doth *Peter* here speak of, and saith, that God would have none of

them to perish: if they do perish, it is through their own fault and folly, and not God's absolute pleasure.

To these testimonies I may add these conditional speeches.

If thou seek him he will be found of thee: but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii. 9.

If you seek him, he will be found of you: but if you forsake him, he will forsake you. 2 Chron. xv. 2.

If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door. Gen. iv. 7.

The just shall live by faith, but if he draw back, my soul [ἐξ ἰουδαϊσμοῦ] shall have no pleasure in him, Heb. x. 38. He shall be a Reprobate.

By all these and many other places that speak conditionally it is clear, that God forsaketh no man considered simply in the fall, till by actual sins and continuance in them he forsake God. Now if God reject no man from salvation in time, till he cast off God: then surely he rejected no man in purpose and decree, but such as he foresaw would cast off him; for God's acts in time, are regulated by his Decrees before time, Eph. i. 11. *He worketh all things according to the counsel of his own will;* and therefore there must be an exact conformity between them, as between the rule, and the thing squared thereby. By what then God doth in the world, we may know what he purposed to do before the world, and by his actual casting men off when they grow rebellious and impenitent, and not before, we may certainly gather, that he decreed to cast the most for their foreseen rebellion and impenitency, and not before.

The Opinion which contradicts all these plain and express Scriptures, with the whole tenor of God's word, (though it shrouds itself in some dark and obscure places of holy writ) I take to be an untruth. For what St. *Austin* saith in another case, I may safely say in this. "Shall we contradict plain places
" because we cannot comprehend the obscure?" "A few
" testimonies, saith *Tertullian*, must receive an exposition an-
" swerable

"fwe alle to the current of Scripture, not contrary to
"it."

This is my first reason.

[*To be continued.*]

The LIFE of BISHOP BEDELL.

WILLIAM BEDELL was born at *Black Notley* in *Essex*, in the year 1570. He was the youngest son of an ancient family. He was sent to *Emanuel-College* in *Cambridge*, and put under *Dr. Chadderton's* care, the famous head of that house; and here all those extraordinary things, that rendered him afterwards so conspicuous, began to shew themselves in such a manner, that he came to have a very eminent character both for learning and piety: so that appeals were often made to him, as differences or controversies arose in the University. He was put in Holy Orders by the Bishop Suffragan of *Colchester*. He was chosen Fellow of the College, in 1593, and took his Degree of Bachelor of Divinity, in the year 1599.

From the University he was removed to *St. Edmonsbury* in *Suffolk*, where he served long in the Gospel, with great success; the opening dark passages, and comparing many texts of Scripture, together with a serious and practical application of them, being the chief subject of his sermons. He had an occasion not long after his settlement in this Charge, to shew how little he either courted preferment, or was afraid of great men: for when the Bishop of *Norwich* proposed some things to his Clergy, with which they were generally dissatisfied, though they had not Resolution enough to oppose them, he took that hard Province upon himself; and did it with so much strength of Reason, as well as Discretion, that many of those things were let fall: upon which his Brethren magnified him for it.

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He checked them, and said, " He desired not the Praises of
" Men."

His Reputation was so well established both in the University and in *Suffolk*, that to Sir *Henry Wotton*, Ambassador to *Venice* at the time of the Interdict, he was recommended as the fittest Man to go Chaplain in so critical a conjuncture: where he was very near being an Instrument of a great and happy Change in that Republic. I need not say much of a thing so well known, as were the Quarrels of Pope *Paul V.* and that Republic; especially since the History of them is written so particularly by him that knew the matter best, *P. Paulo*.

Some Laws made by the Senate, restraining the excessive Donations extorted from superstitious Men, and the imprisoning some lewd Friars, in order to the executing Justice on them, were the Grounds of the Quarrel: and upon those Pretences, the ecclesiastical Immanity from the secular Tribunals was asserted to such a degree, that after that high-spirited Pope had tried what the spiritual Sword could do, but without success, his Interdict not being observed by any, but the Jesuits, the Capuchins, and Theatines, who were upon that banished the State; he resolved to try the temporal Sword next, according to the advice that Cardinal *Baronius* gave him; who told him in the Consistory, that there were two things said to *St. Peter*; the first was, *Feed my Sheep*; the other was, *Arise, and kill*: and therefore since he had executed the first part of *St. Peter's* Duty, in feeding the Flock, by Exhortations, Admonitions, and Censures, without effect, he had nothing left but to arise and kill. Upon this the Pope, not finding any other Prince that would execute his Bulls, he resolved to make War upon them himself. But when he saw that his Censures had not created any Distractions in the Republic, and found their Treasure and Force like to prove a Match for the Apostolic Chamber, and to such Forces as he could levy and pay, he was at last willing to accept of a Mediation; in which the Senate, though they were content to deliver the two profligate
Friars,

Friars, yet asserted their Right and maintained their Laws, notwithstanding his Threatening; nor would they so much as ask Pardon, or crave Absolution. But without going further into matters so generally known, I shall only mention those things in which Mr. *Bedell* had some share.

P. Paulo was then the Divine of the State; a Man equally eminent for vast Learning and Prudence, and was at once one of the greatest Divines, and of the wisest Men of his age. It must needs raise the Character of *Bedell* much, that an *Italian*, who, besides the Caution that is natural to the Country, and the Prudence that obliged one in his circumstances to a more than ordinary Distrust of all the World, was tied up by the strictness of that Government to a very great Reservedness with all People; yet took *Bedell* into his very Seal; and, as Sir *Henry Wotton* assured the late King, he communicated to him the inward Thoughts of his Heart; and professed, that he had learnt more from him in all parts of Divinity, whether speculative or practical, than from any he had ever conversed with in his whole life. So great an Intimacy with so extraordinary a Person is enough to raise a Character, were there no more to be added. *P. Paulo* went further; for he assisted him in acquiring the *Italian* Tongue, in which *Bedell* became such a Master, that he spake as one born in *Italy*, and penned all the Sermons he then preached, either in *Italian* or *Latin*. In this last it will appear by the Productions of his Pen yet remaining, that he had a true *Roman* Style, inferior to none of the modern Writers, if not equal to the Ancients. In Requiral of the Instruction he received from *P. Paulo* in the *Italian* Tongue, he drew a Grammar of the *English* Tongue for his Use, and for some that desired to learn it, that so they might be able to understand our Books of Divinity; and he also translated the *English* Common Prayer-Book into *Italian*; and *P. Paulo* and the seven Divines, that during the Interdict were commanded by the Senate both to preach and write against the Pope's Authority, liked it so well, that they resolved to have
made

made it their Pattern, in case the Differences between the Pope and them had produced the Effect which they hoped and longed for.

The Intimacy between them grew so great and so public, that when *P. Paulo* was wounded by the Assassins that were set on by the Court of *Rome*; upon the failing of which Attempt a Guard was set on him by the Senate, who knew how to value and preserve so great Treasure; and much Precaution was used before any were admitted to come to him, *Bedell* was excepted out of those Rules, and had free Access to him at all times. They had many and long Discourses concerning Religion. He found *P. Paulo* had read over the Greek Testament with so much exactness, that having used to mark every Word when he had fully weighed the Importance of it, as he went through it; he had, by going often over it, and observing what he had past over in a former Reading, grown up to that at last, that every Word was marked of the whole New Testament: and when *Bedell* suggested to him critical Explications of some Passages that he had not understood before, he received them with Transports of one that leaped for Joy, and that valued the Discoveries of divine Truth above all other things.

During his Stay at *Venice*, the famous *Ant. de Dominic*, Archbishop of *Spalata*, came to *Venice*; and, having received a just Character of Mr. *Bedell*, he discovered his Secret to him; and shewing him his ten Books, *De Republica Ecclesiastica*, which he afterwards printed at *London*, *Bedell* took the Freedom which he allowed him, and corrected many ill Applications of Texts of Scripture, and Quotations of Fathers. For that Prelate, being utterly ignorant of the Greek Tongue, could not but be guilty of many Mistakes both in the one and in the other: and if there remain some places still that discover his Ignorance of that Language, yet there had been many more, if *Bedell* had not corrected them. *De Dominis* took all this in good part from him, and did enter into such Familiarity with him, and found his Assistance so useful, and indeed so necessary
to

to himself, that he used to say, he could do nothing without him.

A Passage fell out during the Interdict, that made greater Noise than perhaps the Importance of it could well amount to; but it was suited to the *Italian* Genius.

There came a Jesuit to *Venice*, *Thomas Maria Caraffa*, who printed a thousand Theses of Philosophy and Divinity, which he dedicated to the Pope, with this extravagant Inscription:

PAULO V. VICE-DEO, Christianæ Republicæ Monarchæ invincibilissimo, & Pontificiæ Omnipotentis Conservatori accerimo.

“ To *Paul* the V. the Vice-God, the most invincible Monarch of the Christian Commonwealth, and the most zealous Assertor of the Papal Omnipotency.”

All People were amazed at the Impudence of this Title; but when Mr. *Bedell* observed that the numerical Letters of the first Words, *PAULO V. VICE-DEO*, being put together, made exactly the Number of the Beast in the Revelation, he communicated this to *P. Paulo* and the seven Divines, and they carried it to the Duke and Senate. It was entertained almost as if it had come from Heaven; and it was publicly preached over all their Territories, that here was a certain Evidence that the Pope was Antichrist. And it is like this was promoted by them more, because they found it took so greatly with the *Italians*, that they could build much upon it. This flew so over *Italy*, that, lest it should take too much among the People, the Pope caused his Emissaries to give it out every where, “ That Antichrist was now born in *Babylon*, and was descended of the Tribe of *Dan*; and that he was gathering a vast Army, with which he intended to come and destroy Christendom: and therefore all Christian Princes were exhorted to prepare all their Forces, for resisting so great an Invasion.” And with this piece of false News, that was given out very confidently, the other Conceit was choaked.

When the Reconciliation with *Rome* was concluded, *P. Paulo* wished he could have left *Venice*, and come over to *England* with

with Mr. *Bedell*; but he was so much esteemed by the Senate for his great Wisdom, and trusted with most important Secrets, that it was impossible for him to obtain his Congè; and therefore he made a shift to comply, as far as he could, with the established way of Worship: but he had in many things particular Methods, by which he in a great measure rather quiered than satisfied his Conscience. In saying of Mass, he passed over many parts of the Canon, and in particular those Prayers in which that Sacrifice was offered up to the Honour of Saints: He never prayed to Saints, nor joined in those parts of the Offices that went against his Conscience: and in private Confessions and Discourses, he took People off from those Abuses, and gave right Notions of the Purity of the Christian Religion: so he hoped he was sowing Seeds that might be fruitful in another Age; and thus he believed he might live innocent in a Church that he thought so defiled. And when one pressed him hard in this matter, and objected, that he still held Communion with an idolatrous Church, and gave it Credit by adhering outwardly to it; all the Answer he made to this was, " That God had not given him the Spirit of *Luther*."

He expressed great Tenderness and Concern for *Bedell* when he parted with him; and said, that both he and many others would have gone over with him, if it had been in their power: But that he might never be forgot by him, he gave him his Picture, with an Hebrew Bible without points, and a little Hebrew Psalter, in which he writ some Sentences expressing his Esteem and Friendship for him; and with these he gave him the invaluable Manuscript of the History of the Council of *Trent*, together with the History of the Interdict and of the Inquisition; the first of these will ever be reckoned the chief Pattern; after which all, that intend to succeed in History, must copy.

When *Bedell* came over, he brought along with him the Archbishop of *Spalata*, and one *Despotine*, a Physician, who could no longer bear with the Corruptions of the Romish Worship, and so chose a freer Air. The latter lived near him in
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St. *Edmondſbury*, and was by his means introduced into much Practice, which he maintained ſo well, that he became eminent in his Profeſſion, and continued to his Death to keep up a conſtant Correſpondence with him.

Mr. *Bedell* had now finiſhed one of the Scenes of his Life with great Honour. The moſt conſiderable Addition he made to his Learning at *Venice*, was in the Improvements of the Hebrew; in which he made a great Progreſs by the Aſſiſtance of *R. Leo*. In Exchange of it, he communicated to him that which was more valuable, the true Underſtanding of many Paſſages in the Old Teſtament, with which that Rabbi expreſſed himſelf often to be highly ſatisfied: and once in a ſolemn Diſpute he preſſed his Rabbi with ſo clear Proofs of Jeſus Chriſt being the true Meſſias, that he, and ſeveral others of his Brethren, had no other way to eſcape, but to ſay, that their Rabbins every where did expound thoſe Prophecies otherwiſe, according to the Tradition of their Fathers.

After eight years Stay he returned to *England*; and, without pretending to Preferment, he went immediately to his Charge at St. *Edmondſbury*, and there went on in his Miniſterial Labours. He had a Soul too generous to ſtoop to thoſe ſervile Compliances that are expected by thoſe that have the Diſtribution of Preferments. He thought that was an Abjeſtneſs of Spirit that became not a Chriſtian Philoſopher, who ought to expreſs a Contempt of the World, and a Reſignation to Divine Providence. He was content to deſerve Preferment, and did not envy others who arrived at it.

But though he was forgot at Court, yet Sir *Thomas Jermyn*, who was a Privy-Counſellor, and Vice-Chamberlain to King *Charles I.* and a great Patron of Virtue and Piety, took ſuch a Liking to him, that a conſiderable Living in his Gift falling void, he preſented him to it in the year 1615. When he came to the Biſhop of *Norwich* to take out his Title to it, he demanded large Fees for his Inſtitution and Induſtion: but *Bedell* would not give any more than ſufficient Gratification for

the Writing, Wax, and Parchment; and refused to pay, the rest. He looked on it as *Simony* in the Bishop to demand more, and contrary to the Command of Christ, who said, *Freely ye have received, freely give*: and thought it a branch of *Simony* to sell spiritual Things to spiritual Persons; and since whatsoever was asked, that was more than a decent Gratification to the Servant for his Pains, was asked by reason of the Thing granted, he thought this unbecoming the Gospel, and a Sin both in the Giver and Taker. He had observed, that nothing was more expressly contrary to all the primitive Rules.

Chrysostom examined a Complaint made against *Antonine*, Bishop of *Ephesus*, for exacting Fees at Ordination. *Antonine* died before the Process was finished; but some Bishops, that had paid those Fees, were degraded. Afterwards not only all Ordinations for Money, but the taking Money for any Employment that depended upon the Bishop's Gift, was most severely condemned by the Council of *Chalcedon*. The Buyer was to lose his Degree, and the Seller was to be in danger of it. And after that, severe Censures were every where decreed against all Presents that might be made to Bishops, either before or after Ordinations, or upon account of Writings, or of Feasts, or any other Expence that was brought in use to be made upon that occasion: and even in the Council of *Trent* it was decreed, " That nothing should be taken for Letters dis-
" missory, the Certificates, the Seals, or upon any such like
" ground, either by Bishops or their Servants, even though it
" was freely offered."

Upon these accounts Mr. *Bedell* resolved rather to lose his Presentation to the Parsonage of *Horingsheath*, than do that which he thought *Simony*. And he left the Bishop, and went home. But some days after the Bishop sent for him, and gave him his Titles, without exacting Fees of him: and so he removed to that Place, where he staid twelve Years, during which time he was a great Honour to the Church, as well as a Pattern to Churchmen. His Habit and Way of Living was
becoming

Becoming the Simplicity of his Profession. He was very tender of those that were truly poor; but was so strict in examining Vagabonds, and so dextrous in discovering counterfeit Passes, and took such Care of punishing those that went abroad with them, that they came no more to him, nor to his Town. In all that time no Notice was ever taken of him, though he gave a very singular Evidence of his great Capacity: for being provoked by his old Acquaintance, *Wandsworth's* Letters, he writ upon the Points in Controversy with the Church of *Rome* with so much Learning and Judgment, and in so mild a Strain, that his Book had a good Effect on him for whom it was intended. This Book was printed, and dedicated to the late King, while Prince of *Wales*, in the year 1624.

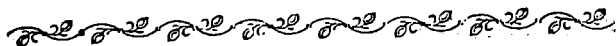
He was well satisfied with that which God laid in his way, and went on in the Duties of his Pastoral Care; and was a great Pattern thereof in *Suffolk* in the lowest degree, as he proved afterwards in *Ireland* in the highest order. He laboured not as an Hireling, that only raised a Revenue out of his Parish, and abandoned his Flock, trusting them to the cheapest Mercenary; nor did he satisfy himself with a slight Performance of his Duty only for Fashion-sake; but watched over his Flock like one that knew he was to answer to God for those Souls committed to his Charge: so he preached to the Understandings and Consciences of his Parish, and catechised constantly. And, as the whole Course of his own most exemplary Behaviour was a continued Sermon, so he was very exact in the more private Affairs of his Function, visiting the Sick, and dealing in secret with his People, to excite or preserve in them a deep Sense of Religion. This he made his Work; and he followed it so close, lived so much at home, and was so little known, that when *Diodati* came over to *England*, many years after, he could hear of him from no Person that he met with, though he was acquainted with many of the Clergy.

Diodati was much amazed to find that so extraordinary a Man, that was so much admired at *Venice*, by so good Judges,

was

was not so much as known in his own County: and so he was out of all Hope of finding him out, but by a mere Accident he met him on the Streets of *London*; at which there was a great deal of Joy on both Sides. And upon that *Didati* presented him to *Morton*, the learned and ancient Bishop of *Durresme*, and told how great a Value *P. Paulo* set on him; upon which that Bishop treated him in a very particular manner. It is true, Sir *Henry Wotton* was always his faithful Friend; but his Credit at Court had sunk: for he fell under Necessities, having lived at *Venice* in an Expence above his Appointments. And as necessitous Courtiers must grow to forget all Concerns but their own; so the Favour they are in lessens, when they come to need it too much.

[To be continued.]



L E T T E R S.

L E T T E R XLV.

[From Mr. C. Perronet.]

The Breathing of a Soul strong in Faith.

Shoreham, January 26, 1746-7.

Dearest of Men,

HE that was from the Beginning reveal himself to you! **GOD** in **TRINITY** come, take up his eternal Abode in your inmost soul throughout all ages! Amen.—I received your kind and first Letter, in which you are so good as to tell me to write often to you. I hope you will at times let me hear from you.—Your hands are full of employment I know; but I hope all your avocations will be partly of what things I hunger after, especially from you—Reproof and Counsel.

As to going to *Newcastle*, the Motives that ever prevail with me are, first, An open Door of Providence:—warm Inclinations

tions of Mind, I know not how:—paternal Advice:—and the earnest Persuasion of Friends, (not merely their Invitations.)—None of these I find now.—I have two things to draw back, though I want to go. First, I have a swelling on my thigh, that has been coming eleven months. The Surgeon tells me, it is not dangerous, though it will be some time in healing. Secondly, I have great reason to believe my Brother *Ed.* has told publicly all I kept secret save to himself, and a few, even of our own family. — I have nothing to object against what he has done: he knows the Mind of the Lord better than I. But since it is, I am backward in going amongst those he has told them to.—To yourself, and dear Brother *C.* I had no objections to it; and to others, I can only say [sorrowfully] so be it.—The Reasons why I spake to you were, First, Because I knew he would; 2dly, through love; 3dly, because your private talk to me has been so *greatly* blessed to me, and I hoped in this it would be too; 4thly, because you were so eminently employed by God, and I knew not but he designed you to instruct me. But you did *not* so much as give me your sentiments, nor speak hardly ten words. And now what I spake to you were Things of some moment. Those other Things (which I know not to have spoken to him or any one) I shall be very shy in opening my lips upon, lest any think too high of me, or grow offended. Experiences of Grace I hide not; but those of the other kind, I think, when God would have them disclosed, he will stir up a desire, and open a way to declare them. I may not perhaps be so close as hitherto, yet to all upon the sparing hand.

Your Scheme of going to *Scotland* is a Song to my Soul, when I think of it. May a Nation be born in a Day from your Mouth! May my beloved *J. W.* be κληῖδς ἀπ' σελῶ! O pray God to send me also some where to preach him my Soul loveth. I ask not for Gifts; but to do all I can for him who did so much for me. Never any one in a Fever panted for
Waters

Waters more than I for a wearisome, painful Preaching of Christ Jesus.

God daily shews me the Extensiveness of Faith. I see that I, nor any one ever had, or can have, so much, but he is to seek a continual Increase of it. What is the matter that I am not a Father in Christ, but want of that Proportion of Faith that they have? I want to know, if the Eternal God died for *me*, why am I not possessed of all he designed for me? If Christ gave himself for *me*, and resigned up his Life not for himself, but for *me*, why am I not, and why have I not, all that he intended, and has amply purchased by an Over-price? If his Righteousness is mine, how is it that my Nature does not shine with it? that I am not filled with the Glory of God within and without? I do not know how to account for it. The Fault cannot be in God, who so loved me as to send his Son into the world, &c. It cannot be in Christ, who so loved me as to die for me. It must be in me: all in me.—What else to do I don't know; and yet I have not received the Spirit of Adoption *abidingly*. I have received as great Boldness, and as near a Familiarity to the Father, as *John* surely could at the Pass-over to Christ's human nature: but then it only comes and goes: it does not abide. I have also experienced one Thing, that have only light of one that knew it; i. e. such a Reconciliation to the Father, that I could not (for a time) without doing Violence to my Conscience, ask for *Reconciliation* no more than if he had healed me of a Fever, could I have asked him to have still healed me. Your Opinion on Things I trust will do me much good.

O Jesus! be not displeased; turn not away thy face; for then Satan will triumph: but rather let thy Power be increased, to make us stand perfect and complete in all the will of God! Ah, Lord! get thee honour upon *Pharaoh* and all his host; cast the Horse and his Rider into the Sea; and appear in great Power and Glory for *thy own Purchase*. Pray for me *greatly*. So I rest to you in Love unknown. The *abiding* Knowledge
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of the THREE be this hour to you and me, and throughout all ages. Amen.

The least of all Christ's Sheep,

C. P.

L E T T E R XLVI.

[From Mr. John Bennet.]

Some Account of the Beginning of the present Work of God in *Cheeshire* and *Lancashire*.

Chinley, March 7, 1746-7.

S I R,

THIS day I have given Mr. *Charles Wesley* a particular Account of the Societies in *Derbyshire*, *Cheeshire*, and *Lancashire*, according to his Request.

His coming was not in vain. Surely a little Cloud of Witnesses are arisen amongst us, who received the Word of Reconciliation under his ministry. I trust God will send you also hither, to water the good Seed of his Word.

Last week I spent three days in and about *Chester*, and the Word was gladly received. I am assured, that the Time is come that the Gospel must be preached in that City. The Inhabitants received me gladly, and said, "We have heard of *Wesley*, and read his books: why could you not have come hither sooner?" They also desired that I would write immediately, and intreat you to come up thither also. — I expounded at a Town four miles from *Chester*, where several of our Friends (unknown to you) came to hear me. — A little Society is begun near *Namptwich*, and they have got your Hymn-Books, &c. *These long to see you.*

The Manner I proceeded at *Chester* was as followeth: I heard a religious Society was kept in the City, and so I made an enquiry, and found them out; upon which I was desired to preach, and afterwards pressed upon to stay longer, or visit them again. — I think your way is plain, and open into those parts.

parts. I desire, if you can, you will allow yourself some time, and visit them in your Return from the North. If you intend so to do, please to let me know in time, that I may give Notice; for the People will come from each quarter.

Some young Men in *Manchester* (that spoke with Mr. *Charles* when he was with us last) have begun a Society, and took a Room, and have subscribed their Names in a Letter to Mr. *Charles*, desiring you will own them as Brethren, and visit them in your Return. They also desire any of us *Helpers* in the Gospel may call on them. I have sent their Letter to *London*.
—Dear Sir, do not forget us.

I have been at *Rochdale* some few times since Mr. *Charles* was there, and begun a little Society. The Town is alarmed, and in Prospect of much Opposition, notwithstanding the Word is gladly received, and Multitudes flock to hear. This town is eight miles from *Manchester*, directly in your way from *Yorkshire*.

On *Monday* the 2d of this instant, as I was expounding in *John Heywood's* house at *Holne*, five Miles from *Manchester*, a Band of wicked, drunken Men with Clubs and Staves, having a petty Steward of a neighbouring Gentleman's at their head as Captain or Leader, and gathered together by the blowing of a horn, came and assaulted the house, breaking the windows, pulling the *thatch* off some part of the house. I was obliged to leave off expounding, and we fell on our knees and prayed. The Shouts and Acclamations for some time abated, and I spoke to the people again. No sooner had I begun, but the Bells at *Eccles* and *Flixon* began to ring, and then they broke into the house. I was directed to go away to a Friend's house, which I did, and so escaped their Malice. I found such solid Peace as I never had done before in Trouble. It is not in the Power of Men or Devils to interrupt a Man's Peace a moment, that looks with a single eye to God.

I am, Your unworthy Brother,

and Son in the Gospel,

JOHN BENNET.

P. S. I must

P. S. I must confess, that I lately looked upon Man, as a mere *Machine*. And whoever considers Man as such, cannot possibly escape falling into the Doctrine of *Reprobation* and *Election*. I looked upon Man in this Light, from reading some Authors, which has caused me many an uneasy hour: I wish all my young Brethren may escape this *place of torment*. Unguarded expressions which we have used in our Exhortations, have given Rise to the Calvinistic Doctrine, as also to Antinomianism.

L E T T E R XLVII.

[From Mrs. Jeannie Keith.]

Some Account of the Family in the Orphan-house at *Newcastle*.
The writer of it died many years ago.

Rev. Dear Sir,

May 17, 1747.

I BELIEVE it will be agreeable to you to hear that I can heartily bless God that ever he brought me into this house; for I think it is like a little Heaven to me, and I never think myself more happy than when I am in it: for there is not only such Love, but such Freedom amongst us, as I myself could not have believed would have been so soon. As for my part, I have never seen a thing that I thought amiss in any of the family, neither do they seem to think any thing wrong in me.

I know nothing but the being in your house, that could have kept my Soul from being hurt; for I am as much entangled with the Great Ones of the World as ever: and if they are not with me, I am with them. Hitherto I have found the Grace of God sufficient; but find myself in danger every hour. O the Deceitfulness of my Heart! May the Lord watch over it; for I cannot. I have great Reasonings, whether to shake off all acquaintance with them or not: but that I dare not do, lest the Lord should have some End in it that I do not yet see: for I am surprized how they bear the Plainness

of Speech that I use; for with Tears do I tell them the Danger that their Souls are in.

O how hardly shall a rich Man enter into the Kingdom of Heaven! As to my own Heart, God knoweth it; I do not. I have had no such Conflicts since ye went away, as I had before. But O! my God seemeth to keep me at a great distance. I would fain approach nigh, though with trembling. Sometimes I enter into the Holiest by the Blood of Jesus; can lay my hands upon the feet of his throne; pour my tears before him; and beg that he would not send me away again, but suffer me to lie at his feet for ever. But alas! I am soon exiled from his Presence, and sent back to wander in a World of Sin and Woe.

O! forget not your weak Child,

J E A N N I E KEITH.

L E T T E R XLVIII.

[From the Rev. Mr. William Grimshaw.]

The Labours of a worthy Clergyman of the Church of England.

Ewood, Aug. 20, 1747.

Rev. and very Dear Brother,

WHEREVER these Lines find you, may they find you full of the Spirit of Power, and of Love, and of a sound Mind, fighting, in the Strength of our Lord, the good Fight of Faith, pulling down the strong holds of Satan, and industriously labouring to deliver Multitudes of poor, sin-slaved Souls out of the Kingdom of Darkness into the glorious Light and Liberty of the Sons of God! Such Success let us daily and heartily beseech our dear Redeemer to bless all his faithful Ministers with, wherever he sends them. — You will desire to know how I do. O dear Sir, hearty and happy in the Lord. — And how my Ministry, or rather the present State of my Parish. Blessed be God, flourishing still more and more. —

Our Societies are in general very lively in the Lord; and several others, though not as yet joined in Society, are nevertheless come to a Sense of the pardoning Love of God: others are under deep Concern, or eagerly hungering and thirsting after our Redeemer. Two under my own roof are just now under true Conviction; one a Girl about 18 years old, and the other a Boy about 14: and, I hope, my own little Girl, between 10 and 11 years old. It is near six months since she first began to shew a serious concern for her sinful state.

The Method which I, the least and most unworthy of my Lord's Ministers, take in my Parish, is this;—I preach the Gospel, glad Tidings of Salvation to penitent Sinners through Faith in Christ's Blood only, twice every Lord's Day the year round, (save when I expound the Church Catechism and 39 Articles, or read the Homilies, which in substance I think my duty to do in some part of the year annually on the Lord's Day-mornings.)—I have found this Practice, I bless God, of inexpressible Benefit to my Congregation, which consists, especially in the summer season, of perhaps 10 or 1200; or, as some think, many more souls.—We have also Prayers and a Chapter expounded every Lord's Day-evening.—I visit my Parish in twelve several places monthly, convening six, eight, or ten families in each place, allowing any people of the neighbouring parishes, that please, to attend that Exhortation. This I call my Monthly Visitation. I am now entering into the fifth year of it; and wonderfully, dear Sir, has the Lord blessed it.—The only Thing more are our Funeral Expositions or Exhortations, and visiting our Societies in one or other of the three last days of every month. This I purposed, through the Grace of God, to make my constant business in my Parish, so long as I live.

But, O dear Sir, I know not what to say; I know not what to do.—Sometimes I have made Excursions into neighbouring Parishes, to exhort; but always with a Nicodemical Fear, and to the great Offence of the Clergy, which, till lately, almost
made

made me resolve to sally out no more, but content myself in my own bounds. Till lately I say; for on *Wednesday* was six weeks, from about five o'clock in the afternoon to about twelve at night, and again for some hours together, I may say, the day following, my Mind was deeply affected with strong Impressions to preach the Gospel abroad. The Event I left to the Lord, fearing to be disobedient to what, I trust, was the Heavenly Call. — The first thing suggested to me was, to visit *William Darney's Societies*. I accordingly met one of them about a month ago. Last week I struck out into *Lancashire* and *Cheshire*, Mr. *Bennet* bearing me company. We visited the Societies in *Rockdale*, *Manchester*, and *Holme* in *Lancashire*, and *Booth-Bank* in *Cheshire*. At the same time we made a visit to Mr. *Carmichael*, a Clergyman at *Tarvin* near *Chester*. He says, he received Remission of Sins last *September*, and, I believe, preaches the same Truth to his people.

From thence we came back by *Booth-Bank* to *Manchester*, visited the Society a second time there; and there we parted. I called and spent a part of two days with *William Darney's Societies*, particularly those in *Tedmerden*, *Shore*, *Meller-Barn*, *Roffendale*, *Widdup*, *Croftone*, *Stonesham-Yate*, *Crimsworth-Doin*. Every where the Lord was manifestly with us. Great Blessings were scattered, and much Zeal and Love, with great Humility and Simplicity appeared in most people every where. The whole Visit found me Employment for near five days. O it was a blessed Journey to my Soul! — I now in some measure begin to see into the Import of our Lord's Design by that deep Impression upon my Mind above-mentioned. I am determined, therefore, to add, by the Divine Assistance, to the Care of my own Parish, that of so frequent a Visitation of Mr. *Bennet's*, *William Darney's*, the *Legds* and *Bursfal Societies*, as my own Convenience will permit, and their Circumstances may respectively seem to require, all along eying the Lord's will and purposes for me. If I find the Lord's pleasure be, that I must still launch out further, I will obey: for he daily con-
vinces

vinces me more and more what he has graciously done, and will do for my Soul. O I can never do enough in Gratitude and in Love to him, for the least mite, if I may reverently so speak, of what his Blessings are to me. O, dear Sir, that I may prove faithful and indefatigable in his Vineyard! that I may persevere to the last Gasps steadfast, immovable, and always abounding in his Work! — Do you pray—the same shall be mine for you, your dear Brother, and all our Fellow-Labourers.

What I purpose concerning surveying the abovesaid Societies, as I have great Cause to believe it is the Lord's Will from the Freedom I feel thereto in my Heart, so I question not but it will be agreeable to your Conception of it. I desire to do nothing but in perfect Harmony and Concert with you, and therefore beg you will be entirely free, open, and communicative to me. I bless God, I can discover no other at present, but every way a perfect Agreement between your Sentiments, Principles, &c. of Religion, and my own; and therefore desire you will (as I will do to you) from time to time lay before me such Rules, Places, Proposals, &c. as you conceive mostly conducive to the Welfare of the Church, the private Benefit of her Members, and in the whole to the Glory of the Lord.—My Pulpit, I hope, shall be always at your's and your Brother's Service, and my House, so long as I have one, your welcome Home. The same I'll make it to all our Fellow-Labourers, through the Grace of God.

Please to wink at the Faults you meet with in this long, incoherent Ramble; and assure yourself I am,

Your affectionate, but very unworthy

Brother in the Lord,

WILLIAM GRIMSHAW.

L E T T E R XLIX.

[From the Rev. Mr. George Whitefield.]

On the Blessedness of Religious Union.

Philadelphia, Sept. 11, 1747.

Rev. and very dear Sir,

NOT long ago I received your kind Letter dated in February last. Your others I believe came to hand, and I hope ere now you have received my Answers. My Heart is really for an *outward* as well as inward Union. Nothing shall be wanting on my Part to bring it about : but I cannot see how that can possibly be effected, till we all think and speak the same Things. However, I agree in giving an *universal Offer* to all poor Sinners that will come and taste of the Waters of Life. But it is difficult to determine such Matters at a Distance. Some time next Year, if the Redeemer spares my Life, I hope to see you Face to Face. In the mean while the Language of my Heart is,

O let us find the ancient Way,

Our wondering Foes to move,

And force the Heathen World to say,

See how these Brethren love !

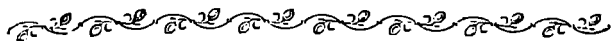
I hope ere long to be delivered from my outward Embarrassments. I long to owe no Man any thing but Love. That is a Debt, Rev. Sir, I shall never be able to discharge to you or your Brother : Jesus will pay you all. For his Sake I love and honour you very much, and rejoice as much in your Success as in my own. I cannot agree with you in some Principles ; but that need not hinder Love, since I trust we hold the Foundation, even *Jesus, the same Yesterday, To-day, and for ever*. The Lord bless what is right, and rectify what is wrong in us all ! Even so, Lord Jesus. Amen. Oh for Heaven, when we shall mistake, and judge, and grieve one another no more ! Lately I have thought I was sailing several times into the blessed

bleſſed Harbour; but it ſeems I muſt put out to Sea again. My Redeemer's Will be done. Rev. Sir, I ſalute you for my dear Fellow-Pilgrim, who is gone forwards. Continue to pray for us, and aſſure yourſelves that you are always remembered by

Rev. and very dear Sir,

Your moſt affectionate, though unworthy
younger Brother, and willing Servant,
for Chriſt's Sake,

G. W.



P O E T R Y.

A L C I D O R. BY A L A D Y.

W H I L E Monarchs in ſtern Battle ſtrove
For proud, imperial Sway,
Abandon'd to his milder Love,
Within a ſilent, peaceful Grove
Alcidor careleſs lay.

Some term'd it cold, unmanly Fear,
Some Nicety of Senſe,
That Drums and Trümpets could not hear,
The ſullying Blaſts of Powder bear,
Or with ſoul Camps diſpenſe.

A patient Martyr to their Scorn,
And each ill-ſaſhion'd Jeſt,
The Youth, who but for Love was born,
Remain'd,—that it was vaſt Return
To reign in *Cloria's* Breſt.

But

But O, a ruffling Soldier came
 In all the Pomp of War;
 The Gaze tes long had spoke his Fame;
 Now Hautboys his Approach proclaim,
 And draw in Crowds from far.

Cloria among the rest would gaze,
 And as she nearer drew,
 The Man of Feather and of Lace
 Stop'd short, and with profound Amaze
 Took all her Charms to view.

A Bow, which from Campaigns he brought,
 Down to his Holsters low,
 Her and the Spectators taught,
 That her the fairest Nymph he thought
 Of all that form'd the Row.

Next Day, or e'er the Sun was seen,
 Or any Gate unbarr'd,
 At her's, upon th' adjoining Green,
 From Ranks, with waving Flags between,
 Were soften'd Trumpets heard.

The Noon does following Treats provide
 In the Pavillion's Shade,
 The Neighbourhood and all beside,
 That will attend the am'rous Pride,
 All welcom'd with the Maid.

Poor *Alcidor*, thy Hopes are cross'd
 Go, perish on the Ground!
 Thy Sighs by strongest Notes are toss'd,
 Drove back, or in the Passage lost—
 Rich Wines thy Tears have drown'd.

In Women's Hearts, the softest things
 Which Nature could devise,
 Are yet some harsh and jarring Strings,
 Which, when loud Fame or Profits rings,
 Will answer to the Noise.

Poor *Alcidor*! go fight, or die!
 Let thy fond Notions cease:
 Man was not made in Shades to lie,
 Or his full Bliss in Ease enjoy;
 To *live*, or *love* in Peace!

TO HEALTH. BY A YOUNG LADY.

O Health! thou Friend of Nature! Goddess blythe;
 That oft upon the Uplands bleak art seen,
 Printing with nimble Steps the dewy Green,
 To help the early Mower whet his Scythe,
 Or with the jocund Swain partake the Toil,
 To press the Plough, and break the stubborn Soil.

Ah! wherefore dost thou fly me, Nymph divine?
 With Youth and Innocence thou lov'st to dwell,
 And gentle Peace, soft whispering, "All is well!"
 Youth, Innocence, and gentle Peace are mine;
 Nor sacred Friendship to my Heart denies
 Her richest Treasures, and her sweetest Joys.

No boist'rous Passion shook my troubled Frame,
 To fright thee from my Breast, nor pining Care,
 Nor rankling Envy ever selter'd there;
 Nor did Intemp'rance e'er my Blood inflame:
 And Grief, though long an Inmate of my Mind,
 To Hope and Chearfulness her Place resign'd.

T O S T E L L A.

N O more, my *Stella*, to the sighing Shades
Of blasted Hope and luckless Love complain,
But join the Sports of *Dian's* careless Maids,
And laughing Liberty's triumphant Train.

And see, with these is holy Friendship found,
With chrystal Bosom, open to the Sight;
Her gentle Hand shall close the recent Wound,
And fill the vacant Heart with calm Delight.

Nor Prudence slow, that ever comes too late,
Nor stern-brow'd Duty check her gen'rous Flame;
On all her Footsteps Peace and Honour wait,
And Slander's ready Tongue reveres her Name.

Say, *Stella*, what is Love, whose Tyrant Power
Robs Virtue of Content, and Youth of Joy?
What Nymph or Goddess, in a fatal Hour,
Gave to the World this Mischief-making Boy?

By lying Bards in Forms so various shewn,
Deck'd with false Charms, or arm'd with Terrors vain;
Who shall his real Properties make known,
Declare his Nature, and his Birth explain?

Some say, of Idleness and Pleasure bred,
The smiling Babe on Beds of Roses lay;
There with sweet Honey-dews, by Fancy fed,
His blooming Beauties open'd to the Day!

His wanton Head, with fading Chaplets bound,
Dancing, he leads his silly Vot'ries on
To Prejudices deep, o'er faithless Ground,
Then laughing flies, nor hears their fruitless Moan.

Some

Some fly, from *Etna's* burning Entrails torn,
More fierce than Tygers on the *Lybian* Plain,
Begot in Tempests, and in Thunders born,
Love widely rages like the foaming Main.

With Darts and Flames some arm his feeble Hands,
His Infant Brow with feeble Honours crown;
While vanquish'd Reason, bound with silken Bands,
Meanly submissive, falls before his Throne.

Each fabling Poet sure alike mistakes
The gentle Power that reigns o'er tender Hearts!
Soft Love no Tempest hurls, nor Thunder flakes,
Nor lists the flaming Torch, nor poison'd Darts.

Heav'n-born, the brightest Seraph of the Sky,
For *Eden's* Bower he left his blissful Seat,
When *Adam's* blameless Suit was heard on high,
And beauteous *Eve* first chear'd his lone Retreat.

At Love's Approach all Earth rejoic'd; each Hill,
Each Grove, that learnt it from the whisp'ring Gale;
Joyous, the Birds their liveliest Chorus fill,
And richer Fragrance breathes in ev'ry Vale.

Well pleas'd in Paradise a while he roves,
With Innocence and Friendship hand in hand;
Till Sin found Entrance in the with'ring Groves,
And frighted Innocence forsook the Land.

But Love, still faithful to the guilty Pair,
With them was driv'n amid a World of Voes;
Where oft he mourns his lost Companion dear,
And trembling lies before his rigid Foes.

Honour,

Honour, in burnish'd Steel completely clad,
 And hoary Wisdom, oft against him arm;
 Suspicion pale, and Disappointment sad,
 Vain Hopes and frantic Fears his Heart alarm.

Fly then, dear *Stella*, fly th' unequal Strife,
 Since Fate forbids that Peace should dwell with Love;
 Friendship's calm Joys shall glad thy future Life,
 And Virtue lead to endless Bliss above.

TO ASPASIA. IN ANSWER.

By Miss H——.

WISDOM, *Aspasia*, by thy gentle Muse
 Warns me to shun the dang'rous Paths of Love;
 And rather those of sober Friendship choose,
 With chearful Liberty in *Dian's* Grove.

Yet, led by Fancy through deceitful Ground,
 Oft have I Friendship sought, but sought in vain;
 Unfaithful Friends with myrtle Wreaths I bound,
 Unpleasing Subjects of my plaintive Strain.

In youthful Innocence, a School-day Friend
 First gain'd my Sister-Vows; unhappy Maid!
 How did I wipe thy Tears, thy Griefs attend,
 And how was all my Tenderness repaid!

No sooner Grandeur, Love, and Fortune smil'd,
 Than base Ingratitude thy Heart betrays;
 That Friend forgot, who all thy Woes beguil'd,
 Lost in the Sunshine of thy prosp'rous Days.

Save

Save me, kind Heav'n! from smiling Fortune's Power,
 And may my Wishes never meet Success,
 If e'er I can forget one single Hour
 The Friend who gave me Comfort in Distress!

Yet Friendship's Influence I again implor'd,
 To heal the Wounds by Disappointment made;
 Friendship my Soul to balmy Peace restor'd,
 And sent a gentle Virgin to my Aid.

Soft, modest, pensive, melancholy Fair,
 She seem'd to Love and pining Grief a Prey;
 I saw her fading Cheek, and fear'd Despair
 Fed on her Heart, and stole her Life away.

But ah! how chang'd my Friend! how vain my Fears!
 Not Death but Hymen stole her from my Heart;
 Another Love dispell'd her Sighs and Tears,
 And Fame was left the Secret to impart.

Not twice the changing Moon her Course had run,
 Since first the pleasing Youth was seen and lov'd;
 The Fair in secret Haste he woo'd and won,
 No Friend consulted, for no Friend approv'd.

Suspence not long my anxious Bosom pain'd,
 My Friend arriv'd, I clasp'd her to my Breast,
 I wept, I smil'd; alternate Passions reign'd,
 Till she the sad unwelcome Tale confess'd,

Lost to her Brother, Country, and to me,
 A Stranger waits her to a foreign Shore,
 She travels Mountains, and defies the Sea,
 Nor thinks of *Albion* or of *Stella* more,

Sure

Sure Nature, in her weakest, softest Mould,
Form'd my unhappy Heart false Friendship's Prey!
Another Story yet remains untold,
Which kind Compassion bids me not display.

The lovely Sister of a faithless Friend,
Weeping, intreats me spare the recent Tale;
Her Sighs I hear, her Wishes I attend,
And o'er her Sister's Failings draw the Veil.

This my Success in Search of Friendship's Grove,
Where Liberty and Peace I hop'd to find;
And solen'd thus with Grief, deceitful Love,
In Friendship's borrow'd Garb, attack'd my Mind.

But Passion raging like the roaring Main,
But calm and gentle as a Summer-Sea,
Meek Modesty and Virtue in his Train,
What Friendship ought, true Love appear'd to be.

But soon was chang'd, alas! the pleasing Scene,
Soon threat'ning Storms my timid Heart alarm'd;
And Love no more appear'd with Brow serene,
But cloth'd in Terrors, and with Dangers arm'd.

From these enchanted Bow'rs my Steps I turn,
And seek from Prudence, Safety and Repose;
Her rigid Lessons I resolve to learn,
And gain that Bliss which Self-approof bestows.

Thus, dear *Aspasia*, my unhappy Fate,
My Heart's first darling Schemes all blasted see;
Yet now my Bosom glows with Hope clate,
Fair Friendship's Blessings still to find with thee.

By

By thee conducted to the Realms of Peace,
 No more in plaintive Strains the Muse shall sing,
 Henceforth with Hymns of Praise, and grateful Bliss,
 The Groves shall echo, and the Vallies ring.

ON UNIVERSAL REDEMPTION.

MY dear Redeemer, and my God,
 I stake my Soul on thy Free Grace;
 Take back my Interest in thy Blood,
 Unless it stream'd for *all* the Race:
 I stake my Soul on this alone,
 THY BLOOD DID ONCE FOR ALL ATONE,

Gracious and True, set to thy Seal,
 Preach the glad Tidings to my Heart;
 Now let my new-born Spirit feel
 Pure universal Love Thou art,
 In mine, in all our Bosoms move,
 And testify, that God is Love.

Enlarge my Heart to all Mankind,
 The Purchase of thy dying Groans,
 O let me by this Token find
 They All are thy Redeemed Ones;
 For if I lov'd whom God abhor'd,
 The Servant were above his Lord.

Thus let me thy free Mercy prove
 To all, who thy pure Truths oppose,
 If I thy fiercest Foes can love,
 If I, to save my fiercest Foes,
 To die myself would not deny,
 For whom couldst Thou refuse to die?

Dear

Dear dying Lord, thy Spirit breathe,
 Kindle in us the living Fire,
 Jeſus, conform us to thy Death,
 The Fulneſs of thy Life inſpire,
 O manifeſt in us thy Mind,
 Benevolent to all Mankind.

Now, Lord, into our Soul bring in
 Thine Everlaſting Righteouſneſs,
 A Period make of Guilt and Sin,
 And call us forth thy Witneſſes,
 That all Mankind, with us, may prove
 Thy infinite and perfect Love.

ON THE APPEARANCE OF CHAMPION DYMOKÊ
 AT THE CORONATION.

INgreditur mediam terror criſtatus in auſam,
 Dymokii magni martia progenies.
 Progreditur, victor ſine cœde vel hoſte futurus,
 A capite ad calcem totus in ære minax.
 Stat; bibit; oblatum prudens non reſpuit aurum;
 Regreditur dono dives, et egreditur.
 Egredere, O dono dives; longumque valeto,
 Dymokii magni martia progenies!

I ſhall be obliged to any Gentleman who will favour me with
 a Tranſlation of the preceding Epigram.





T H E

Arminian Magazine,

For NOVEMBER 1778.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE-
WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 444.]

I PROCEED now to the Question, " Whether God or
" Man put the difference betwixt two persons, of whom it
" is supposed, that being equally called, the one is converted,
" the other not." And grounding my Answer on the righteous
Judgment of God, I determine that Man putteth the difference,
and not God: because God judgeth not his own Acts, but the
Acts of Men; and every righteous Judge finds a difference,
and doth not make any between party and party. Who put the
difference between the Sacrifices of *Cain* and *Abel*, both alike in-
stituted in Religion by their Father, but themselves? God, a
true witness, testified of *Abel's* Gift as better than *Cain's*.

VOL. I.

3 O

Who

Who put the difference between *Pharaoh* and *Nebuchadnezzar*? “* As to their Nature both were Men; as to their Dignity both were Kings; as to the Cause, both held the People of God in Captivity; as to the Punishment, both were mildly admonished by Chastisements: what then occasioned their different Ends, but that one of them, sensible of God’s hand, groaned under the Memory of his Iniquity; the other, of his own Free-will, fought against the most merciful Verity of God?” saith St. *Augustine*. And so, on the Supposition of two being equally tempted by the Beauty of one fair Person, whereof one yieldeth to the Temptation, the other persevereth the same he was before; “what else,” saith he, “appeareth in these, except that one would, the other would not lose his Chastity?” If God put the difference between the *Ninevites* repenting at the Preaching of *Jonas*, and the *Jews* not repenting at the Preaching of a greater than *Jonas*; how should they rise up in Judgment against these, and condemn them?

Yet many Absurdities are said to follow the asserting that a Man maketh himself to differ from another: but St. *Augustine* is the man that hath made it so scandalous, and so horrible to pious ears, by wringing that place of the Apostle, *Who maketh thee to differ from another?* 1 Cor. iv. 7. Let us first examine this notable place of St. *Paul*, and next those Absurdities enforced with so much confidence. And if the true Import of any expressions is best determined by considering the Occasion on which they were spoken, it is evident that the Apostle speaketh of such Gifts as made the Person on whom they were conferred, more conspicuous to others, not better in himself, or more acceptable to God; of Eloquence, Knowledge, Tongues, and the like; not of Faith, Charity, Repentance, Conversion. This Answer in substance was given by the *Remonstrants*; to whom let us see what *Amesius* replies: “I deny it not, the Apostle treats of such a Difference between the
“Corinthian

* August. de Prædest. & Gratia, Cap. xv.

“ Corinthian Teachers; but he useth such an Argument as
 “ may be applied to the Differences of Believers from Unbe-
 “ lievers.” I will demonstrate, this Text cannot be applied to
 Gifts necessary to Salvation, viz. because in them God willeth
 not that Difference which is between Believers and Unbe-
 lievers, but would have all believe and obey the Gospel. This
 Difference offendeth God, and proceedeth as much from the
 Disobedience of him that believeth not, as it doth from the
 Obedience of him that believeth; but of that part of the Differ-
 ence which is by disobeying, God is not the Author. It is
 Sin to him that wanteth Faith, after the Means of Faith afford-
 ed him; but no Sin to him that speaketh not with Tongues,
 or prophesieth not: these were given without Labour or
 Means; but Faith, and the rest needful to Salvation, had
 Means by which God gave them, about which Means Men
 might use a different Diligence. When the Scriptures speak
 of God's *measuring to every Man as he will*, those places respect
 such Gifts as were given for the Service of the Church; in
 others, we are exhorted *to grow in Grace; to give all Diligence
 to add to Faith, Virtue*; as if the Smallness of saving Graces
 proceedeth from Men's Negligence, rather than God's Dispen-
 sation. Lastly, the Difference in the Measure of Gifts of all
 sorts, may come from God that giveth them; but the different
 using of these Gifts doth come from Man, who must be ac-
 countable to God for the usage of them. That one Servant
 received five, another two, another one Talent, this Differ-
 ence was from the Lord; but that one Servant gained five,
 another two, another none, this Difference was not from the
 Lord, but from the Servants; whence it is that one heareth,
Well done, thou good and faithful Servant; another, *Thou wicked
 and slothful Servant*.

Being secure of this place of St. Paul, I come to avoid those
 Absurdities, in pressing of which some so much triumph.
 They say, if Man make the Difference between himself and
 another, then it follows,

1. That

1. That God doth no more for the Elect than for the Reprobate.

2. That the Saints have no more to give Thanks to God for, than the Wicked.

3. That one Man may glory against another; for he hath done something more than another did.

To each of these I will give a particular Answer, and afterwards a general Answer to all three. To the first of them; admitting for a while that God, in the Grace of Vocation, doth no more for the Elect than for the Reprobate, yet in the Execution of that gracious Calling, his Love to them appeareth singular, and they have infinite Reason of Gratitude above the Reprobate.

To the second, as to the matter of *Thankfulness*, I answer, that as Grace is not therefore Grace, because it is given to one, and denied to another; but because it is given to the Unworthy: so my Thanks are not given to God, because he hath been merciful to me more than to another, but because he hath been merciful to me unworthy: and since Grace were not the less, but the greater, if it were given to all; my Thanks are not diminished because many more are Partakers with me in the same Benefits, but the greater; and would have been yet greater, had more still been Partakers than are. Hear the words of *Salvian*, " But haply thou dost say, there is a general Debt of
 " all Men touching these things of which we speak, and that
 " the whole Race of Mankind, without exception, are obliged
 " therunto (viz. for the Benefits of Christ's Passion); we confess it is Truth. But doth any Man therefore owe the less,
 " because another also oweth the like sum? Though it be a
 " general Debt, no question it is also a special one; although
 " it oblige all Men in common, yet so it doth every one in
 " particular: for Christ, as he suffered for all, so he suffered
 " for every one; and bestowed himself upon all, as well as upon
 " every Individual; and gave himself wholly for all, and wholly
 " for each particular Person. And in regard of this, whatever
 " our

“ our Saviour by his Suffering performed, as all owe the whole
 “ Benefit of it to him, so no less doth every one; except per-
 “ haps in this, every single Person owes more than all Man-
 “ kind, that he hath reaped as much Benefit thereby, as they
 “ all.”

Indeed some put the case of Mankind like a Company of Rebels, out of whom the King chooseth whom he pleaseth to pardon, and executes the rest with the sword. But the Scripture puts not the case of Man so, but rather thus; God by the Gospel, as a King, mercifully proclaims a general Pardon to all the Company of Rebels in such a County, upon Condition that he that cometh in and yieldeth his sword, and taketh at the King's Pavilion a Ticket of his Pardon, be free to go home and enjoy the state of a good Subject; but they that stand out, and refuse this Grace, be after such a day pursued with fire and sword: they that submit, magnify the Amplitude of the King's Mercy, sorrow for such as obstinately stand out, justify his Execution done upon stubborn, ungrateful Rebels. You think to gain greater Thanks to God, by amplifying his Grace, upon one Consideration of sparing only some, but with prejudice to his Truth proclaimed to all. I hope to win greater Thanks to God, by amplifying his Grace upon another Consideration, of sparing all upon favourable Conditions, according to the Gospel, the most wise Comprehension of the Grace, Mercy, Justice, and Truth of the Almighty.

To the third particular I answer, for Matter of Glorifying, *Let him that glorieth, glory in the Lord.* Remember, that the Gifts of God are either immediate, proceeding from himself alone, as Prophecy, Tongues; or mediate, such as proceed from God's Grace and Man's Will together. Of those immediate Gifts there is no Glorifying; for the latter part of the Text is strong, *What hast thou, that thou hast not received? And if thou hast received, why boastest thou as if thou hadst not received?* Here *having received* excludeth boasting over another, whose *not having received* hath been no Fault of his, it
 having

having proceeded from the mere Will of the Giver. But for Gifts mediate, as Faith and Repentance, and Obedience in any particular Duty, they must be considered as the Gifts of God, and as our Duties; Things necessary upon God's Commandment, and upon the Peril of our Salvation: as they are Gifts of God wrought in us by his Grace preventing, helping, and strengthening us, there is no glorying of them, but in the Lord. So St. Paul glorieth: *God's Grace towards me was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me.* 1 Cor. xv. 10. *I know both how to be abused, and I know how to abound. I can do all things through Christ that strengtheneth me.* Phil. iv. 12, 13. Here also *having received* excludes glorying in a Man's self. Again, the same Gifts considered as Duties owing by us, and as proceeding from the Will of Man, helped by Grace, are no Matter of Glorying, because they are due. Hence St. Paul, 1 Cor. ix. 16. *Though I preach the Gospel, I have nothing to glory of; for Necessity is laid upon me: yea, woe is me, if I preach not the Gospel.* And woe is me, may the Hearer of the Gospel say, if I believe not. Not only that we have received, but also that we have done but what was our Duty, excludes glorying; according to that of our Lord, Luke xvii. 9, 10. *Doth he thank that Servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all things which are commanded you, say, We are unprofitable Servants; we have done that which was our Duty to do.* What matter of Boasting is it for a Man to have kept himself from a detestable Crime, wherein another rushing, precipitated himself to Hell? Yet I pray you, do not exclude all kind of Glorying; not that which St. Paul nameth, 2 Cor. i. 12. *For our Rejoicing is this, the Testimony of our Conscience.* The Testimony of a good Conscience is a Joy that he wanteth, who hath an evil one. Let Innocency wash her hands without a check of Vain-glory: let *Samuel* call witness of his Integrity, and *Nehemiah* record his own good deeds: *The former Governors before*

before me had been chargeable to the People, even their Servants have Rule over them: but so did not I, because of the Fear of the Lord.

In general I answer to these three Objections—When things succeed well unto us, whatever be our natural Parts, whatever hath been our Industry or our Labours more than others, who is so void of Piety and Understanding, as not to ascribe his good Success unto God, the Fountain of all Good, and the principal Cause of all happy Events, who buildeth the House more than all that labour on it, who keepeth the City above all that watch or ward, who giveth more to the Increase than all that plant or water? But yet the Builder, the Watchman, the Planter, the Waterer, have their Parts and Offices, which being neglected, the House is not builded, the City is betrayed, the Tree is unfruitful.

Neither, truly, should these poor things of the Will of Man, whether yielding or obeying, have been named the same day that God's Grace and Works are praised, or have been contended for in these Disputes, had there not been a Necessity compelling thereto. They have compelled me, who under a colour of magnifying the Grace of God, ascribe to it what is neither fitting nor true; so as by them Satan seeketh to subvert the Truth and Righteousness of God, and to destroy all Piety and Religion in Men, bringing into the world stupid Sloth for some, a remorseless Infidelity and Impenitency for others, the natural Offspring of that Doctrine that taketh away all Freedom of Will from Men in matters of Salvation; that turneth the general Promises of the Gospel into particular; that limiteth an especial kind of Grace, which is only effectual to a few secret ones by a direct Decree, the rest being left destitute of true Grace, though they be called by the Word of the Gospel.

These things I was warned of long ago by *Melancthon*, before the Name of *Arminius* was heard of; "Let us remove," saith he, "from *St. Paul* such Stoical Disputes, as overthrow " Faith and Prayer: for how could *Saul* believe or pray, when
 2 " that

“ that Decree had prepossessed his mind? ” It is already decreed, that thou shalt be a Cast-away; thou art not written in the number of the Elect. And, in the Chapter concerning Free-will, he saith he had known many who would argue in this manner, “ If my Free-will doth avail nothing, till I perceive “ that Regeneration you speak of wrought in me, I will be “ indulgent to my Unbelief and other vicious Affections; ” and adds, “ This Manichæan Imagination is an horrible Falshood, “ and from that Error our Minds are to be fetched off, and “ taught that Free-will avails somewhat.”

To conclude. With reference to the Question about what maketh one Person differ from another, the same grave Author saith, “ Whereas the Promise is universal, neither are there “ in God contradictory Wills, there is a Necessity some Cause “ of this Difference should be in us; that *Saul* was rejected “ and *David* received; of Necessity in those two there was “ some different Action.” But we are still to remember that *that doing something* is not to be performed by mere natural Strength, but by the Help of Grace.

C H A P. VIII.

Of Conversion under the Terms of a new Creation, Regeneration, the first Resurrection, &c.

THIS Chapter is an Answer to another Objection. There are who delight much in these Metaphors, rather than in the simple Term of *Conversion*: inferring hence, that a Man doth no more to his new Creation, than he did to his first; nor to his Regeneration, than he did to his Generation; nor to his Resurrection from Sin, than *Lazarus* did to the raising his dead Body. But they might have observed,

1. That in our Spiritual Nativity, as in our Natural, there are many preparative Dispositions.

2. That Arguments taken from Allegories and Metaphors are weak and deceitful, if they be extended beyond that which the Scripture intendeth.

3. That,

3. That, as *Beza* himself, upon that Text, 2 Cor. v. 17. confesseth, "it must not be taken in the strictest sense; for that "the new Creation extendeth not to the Substance, but to the "Qualities of a Man." So *Chrysostom*; "Being born, in this "place, doth not signify the being made a new Substance, but "the being improved in Excellency and Grace." *Hom.* on *John* iii.

4. They might have observed, that this Expression denoteth, *first*, the Universality of the Change in Qualities diffused over the whole Man, which is such, "that you could not know "him to be the same," saith *Chrysostom*; "and upon this "account he expresseth it also by a stronger Term, calling it "a Resurrection, or being made a new Creature, that he might "intimate the Greatness of the Change." And that this is the Sense of it, appears by *St. Paul's* Descriptions of the old and new Man, and by his Parallels to this Text; *In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.* Gal. vi. 15. *In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith that worketh by Love.* Gal. v. 6. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* 1 Cor. vii. 19. Where that which constituteth a new Creature is plainly Faith that worketh by Love. *Secondly*, it expresseth the Necessity of this Change; 1. In Opposition to our first Birth from *Adam*, by which we are all Sinners, and excluded the Kingdom of God: but by Faith in Christ we are in him as in a second *Adam*, and have from him Holiness, as real and available to our Entrance into the Kingdom of God, as our being born of *Adam* was available to the excluding us thence. 2. In Opposition to the Jews boasting themselves *the Children of Abraham*, as if that were enough to Righteousness and Happiness; who, notwithstanding, if they be not born again by another Birth, and that of God, may be the Children of the Devil. *Thirdly*, it implieth the Necessity of a supernatural Principle, from whence this Change must flow, without

which there is no Hope for us ever to be converted: therefore the Apostle having said, *Old things are passed away, behold all things are become new; addeth, and all things are of God.* 2 Cor. v. 17, 18. *For it is he that hath made us, and not we ourselves, in both Creations, Psal. c. 3. and we are therefore, God's Workmanship, created in Christ Jesus unto good Works.* Eph. ii. 10.

5. But as to the Manner, each Creation and Generation hath something peculiar to itself: for "he that made us without us, will not save us without us," as is observed by St. Augustine. In a proper Creation, there is a Change from *Non-existence to Existence*; in this metaphorical one, from *not having such and such Qualifications, to the having them*: the one perfecteth an uninformed Mass; the other, a Creature already reasonable, living, moving: in the one, God worketh immediately; in the other, by Means: the former could not be preceded by any Desire of *Being* in the thing to be created; in respect to the latter, we may hear the Subject to be wrought on, petitioning, *Create in me a clean Heart, O God! and renew a right Spirit within me.* Psal. li. 10. in the one Sense, nothing was ever commanded to make itself; in the other, it is enjoined, *Make you a new Heart, and a new Spirit: for why will ye die, O House of Israel!* Ezek. xviii. 31.

[To be continued.]

God's Love to Mankind. Manifested by disproving the Absolute Decree for their Damnation.

[CONTINUED from p. 459.]

SECondly, Reprobation *crosseth* some principal *Attributes* of God; therefore it cannot be true. For God useth not to make Decrees contrary to his own most glorious Nature, and such as are incompatible with these excellent *Attributes*, by which he hath

hath discovered himself to Men. God's Will always follows his Nature; the reason why, is given by the Apostle, 2 Tim. 2. 13. *God cannot deny himself.*

Two things are here to be premised.

I. That God's chief Attributes are those in the manifestation of which God is most glorified, which are *Mercy, Justice, Truth, and Holiness*. For God is more honoured by the Exercise of these among Men, than by the putting forth of his unlimited *Power* and *Sovereignty*; as a King is more renowned among his Subjects for his Equity and Clemency, than for his Dominion and Authority. And there is good reason for it. For

1. *Power* is no virtue; but *Holiness, Mercy, Justice, and Truth* are; Acts of *Power* are not good of themselves, but are made good or evil by their concomitants. If they be accompanied with *Justice* and *Mercy*, they are good, if otherwise, they are naught.

2. *Power* and *Sovereignty* may as well be shewed in barbarous and unjust Actions, as in their contraries. *Saul* shewed his *Power* in slaying the Lord's Priests; and *Nebuchadnezzar* in casting the three Children into the fiery Furnace; but no *Mercy*, nor *Justice*, nor any thing else that was good.

II. The second thing to be premised, is—

That *Justice, Mercy, Truth, and Holiness* in God are the same in nature, with these *Virtues* in Men, and that which is just and merciful in Men, is so in God too. And by these *Virtues* in ourselves, with Acts conformable to them, we may safely measure what are so in God. For otherwise these things will follow.

1. The distinction of divine Attributes into *communicable* and *incommunicable* would fall to the ground. For it might be said, that the *Holiness, Mercy, Justice, and other Virtues* that are in us, are not the Perfections of God in a lower degree communicated to us, but things of a different Nature.

2. Men cannot be truly said to be made after God's Image; nor when regenerated, to be renewed after the same Image, and to be made Partakers of the Divine Nature. That Picture

cannot

cannot be the Picture of that Man, which doth not at all resemble him; no more can we be called the Picture or Image of God, if in our Graces (in respect of which we are principally so called) there be not a lively Resemblance of God's Attributes.

3. We cannot imitate God, as we are commanded; *Be ye perfect, as your heavenly Father is perfect*; and, *Be ye holy, as I am holy*: nor when we shew forth Holiness, Mercy, Justice, and Sincerity, can we be said to imitate God, if these be one Thing in God and in Men another.

These two things being thus premised, that God's Holiness, Mercy, Justice, and Truth, are four of his chief Attributes, in the Exercise of which he is glorified; and that we are to measure these Attributes by the same Virtues in ourselves: I come to the Proof of my second Reason against Reprobation stated even in the most plausible way.

It opposeth God's principal Attributes; particularly, his Holiness, Mercy, Justice, Sincerity.

First, It fighteth with God's *Holiness*, and maketh him the principal Cause of Sin in the greatest Number of Men. I know the Defenders of it do not think so. For the main Reason which moved the Synod at *Dort*, and some other Divines before and since, to bring down Predestination thus low, and begin their Reprobation after the Fall, was, that they might maintain a fatal and absolute Reprobation of Men, and yet avoid this Imputation. But what they intend, they have not compassed: for it followeth, even from their Conclusions too, that of all the Sins of Reprobates, which are the greatest number by many degrees, God is the true and principal Author.

Two things, they say, there are, which taken together, infer it.

I. That God, of his own Will and Pleasure, hath brought Men into an estate, in which they cannot avoid Sin.

II. That he leaveth the Reprobate irrecoverably in it.

1. That

1. That God, of his own Will and Pleasure, hath brought Men into an estate, in which they cannot possibly avoid Sin; that is, into the state of Original Sin, which consists of two parts, 1. The Guilt of *Adam's* Transgressions; 2. The Corruption of Nature. In both of these, they say, Mankind is interested, not through the Force of natural Generation (because we all derive our Nature from *Adam*, as our first Principal) but by God's free and voluntary Order and Imputation. " * It " came not to pass by any natural Means," saith *Calvin*, " that " all Men fell from Salvation by the Fault of our first Parent " — That all Men are held under the Guilt of eternal Death, " in the Person of one Man, is the clear and constant voice " of Scripture. Now this cannot be ascribed to any natural " Cause; it must therefore come from the wonderful Counsel " of God." And a little after he hath the same again, " How " is it that so many Nations with their Children should be in- " volved in the Fall without Remedy, but because God would " have it so? As roundly doth Dr. *Twisse* affirm the same: " † The Guilt of Original Sin is derived to us only by Impu- " tation; the Filth only by Propagation: and both these only " by God's free Constitution." A little before he hath these words: " The Fault of our Nature cometh from God's free " Appointment; for he doth not out of any Necessity, but of " his mere Will only impute the Sin of *Adam* to us." To this purpose he speaketh a great deal more in the same place.

2. Secondly, they say, that God hath immutably decreed to leave far the greatest Part of Mankind in this impotent Condition irrecoverably, and to afford them no Power and Ability sufficient to make them rise out of Sin to Newness of Life; and both these he doth out of his only Will and Pleasure.

Of this Proposition there are but three Branches,

I. God decreeth to leave them.

II. He doth leave them,

III. He

* *Calv. Instit. Lib. III. Cap. 23. Sect. 7.*

† *Twisse Vind. Gra. Lib. I. Par. 1. Digt. 4. c. 3. prope finem.*

III. He doth both out of his alone Pleasure.

1. God, say they, hath decreed to leave them without sufficient Grace, and consequently under an everlasting Necessity of Sinning. This is the very *Helen* which they fight for; the main Act of that Absolute Reprobation which, with joint consent, they labour to maintain.

Most of them cast their Reprobation into two Acts; a *Negative*, which is a peremptory Denial of Grace and Glory to some Men lying in the Fall; and a *Positive*, which, they say, is a Pre-ordination of the Men thus left, to the eternal Torments of Hell.

Others among them define Reprobation by an Act merely negative; and say, that the proper Acts of Reprobation are no other than a Denial of that Glory and Grace which are prepared for the Sons of God. But they all agree, that by the Decree of Reprobation, Grace necessary for the avoiding of Sin is flatly denied to Reprobates.

2. God doth actually, according to his eternal and unchangeable Decree, leave the Reprobates in their several generations without his Grace, under a Necessity of final and sinful Impenitency. So the Divines of *Geneva* at the Synod, among their Theſes, have this for one: "Those whom God hath reprobated, out of the same Will by which he hath rejected them, either he calleth not all, or being called, he reneweth not by the Spirit of Regeneration, ingrafted not into Christ, nor justifieth."

3. God both decreeth and executeth this Leaving of Men to themselves, of his own absolute Will and Pleasure. So our *English* Divines: "We affirm, that this Non-election is founded in the most free Pleasure of God." So the Ministers of the *Palatinate*: "The Cause of Reprobation is the most free and just Will of God—That God passeth over some, and denieth them the Grace of the Gospel, the Cause is the same free Pleasure of God."

Now

Now from these two things laid together, viz. 1. That God did bring Men into a Necessity of Sinning; 2. That he hath left the Reprobates under this Necessity; it will follow, that he is the Author of the Reprobates Sins.

1. Because [*Causa causæ est causa causati*] “the Cause of a Cause is the Cause of its Effect,” (if there be a necessary Subordination between the Cause and the Effect) whether it be a Cause by Acts negative or positive. But God is the chief or sole Cause, by their doctrine, of that which is the necessary and immediate Cause of the Sins of Reprobates, namely, their Impotency and Want of supernatural Grace; therefore he is the true and proper Cause of their Sins.

2. Because that which withdraweth or withholdeth a thing, which being present would hinder an Event, is the Cause of that Event: as for Example, he that cutteth a String on which a Stone hangs, is the Cause of the Falling of that Stone; and he that withdraweth a Pillar which upholds a House, is the true Cause of the Falling of that House. But God, by their Opinion, withholdeth from Reprobates that Power which would keep them from falling into Sin; therefore he becometh a true and moral Cause of their Sins. “In whose power it is that a thing be not done, to him it is imputed when it is done,” saith *Tertullian*.

It will not suffice to say, that God by withholding Grace from Reprobates becometh only an *accidental*, not a direct Cause of their Sins. For a Cause is then only accidental in relation to the Effect, when the Effect is beside the Intention and Expectation of the Cause. For Example; digging in a Field is then an accidental Cause of finding a Bag of Gold, when that Event is neither expected nor intended by the Husbandman in digging. But when the Effect is looked for and aimed at, the Cause (though it be the Cause only by withholding the Impediment) is not accidental: as a Pilot who withholdeth his Care and Skill from a Ship in a Storm, foreseeing that by his Neglect the Ship will be lost, is not to be reputed an accidental,

dental, but a direct Cause of the Loss of that Ship. This being so, it followeth, that God by this Act and Decree of detaining Grace necessary to the avoiding of Sin from Reprobates, not as one ignorant of what will follow, but knowing it infallibly, and determining precisely that which doth follow, namely, their Impenitency and Damnation, becometh the proper and direct Cause of their Sins.

Secondly, Reprobation opposeth God's *Mercy*.

God is merciful; a part it is of his Title, *Exod. xxxiv. 6. Merciful and gracious*. He is "a God whose Nature and Property is always to have Mercy and to forgive."

Two ways is God's Mercy spoken of in Scripture, *absolutely* and *comparatively*.

I. *Absolutely*; and so it is set out in high and stately terms. It is called *rich Mercy*, *Ephes. ii. 4. Abundant Mercy*, *1 Pet. i. 2. without Height or Depth, Length or Breadth*, or any Dimensions, *Love passing Knowledge*, *Ephes. iii. 18*.

II. *Comparatively*. It is compared,

1. To his own Justice.
2. The Love that dwelleth in the Creature; and is advanced above both.

I. With his own Justice it is compared, and advanced above it; not in its Essence (for all God's Excellencies are infinite, and one is not greater than another) but in its Expressions, and some things that have relation to it; particularly in these:

1. In its *Naturalness* and *Dearness* to God. It is said of *Mercy*, it *pleaseth him*, *Micah vii. 18*. but *Justice* is called his *strange Work*, *Isa. xxviii. 21*. *He doth not afflict willingly, nor grieve the Children of Men*, *Lament. iii. 33*.

2. In the frequent *Exercise* of itself. He is said to be *slow to Anger*, but *abundant in Goodness*, *Exod. iii. 4-6*. Mercies are bestowed every day, Judgments inflicted but now and then, sparingly, and after a long time of Forbearance, when there is *no Remedy*, *2 Chron. xxxvi. 16*. *All the Day long have I stretched*

stretched out my Hands to a gainsaying and rebellious People, Isa. lxy. 2. that is, I have been patient a long Time, and in that Time I have not been idle, but employed in exhorting, promising, and shewing Mercy, that so I might do you Good.

3. In its *Amplitude*, or Objects to whom it extendeth. Visiting the Iniquities of the Fathers upon the Children *to the third and fourth Generation*, but shewing Mercy *to Thousands*, Exod. xx. 5, 6. In these words God implieth, that his Mercy reacheth farther than his Justice; and that by how much three or four come short of a thousand, so much doth his Justice come short of his Mercy in the Exercise of it.

4. In the *Occasions* that move God to exercise them. It is a great matter that moveth God to punish, as we may see, Gen. vi. 5, 6, 7. 12, 13. When the *Wickedness of Man was great in the Earth, and all Flesh had corrupted his Way*, then God thought of a Flood. *How oft would I have gathered thee?* saith Christ to *Jerusalem*, Matt. xxiii. 37. that is, I have not taken advantage against thee, nor upon the first, second, or third Unkindness, cast thee off: small matters have not moved me to destroy thee, *O Jerusalem!* But how small an occasion doth God take to spare Men? When he had examined *Sodom*, and found their Sins to be answerable to the Cry, yet for ten righteous Men's sakes would he have spared *Sodom*, Gen. xviii. 32. What a slender Humiliation made him spare wicked *Ahab* and his House a long time? 2 Kings xxi. 29. And the Repentance of *Nineveh*; whose Wickedness cried to the Lord for Vengeance, did easily procure her a Pardon.

Thus is God's Mercy advanced above his Justice.

II. By these things we see how highly the Scriptures speak of God's Mercy, especially in its Expressions to Mankind, to whom he hath borne a greater Love, and for whom he hath declared himself to have done far greater matters than for the Angels; the Wisdom of God *delighting itself in the Children of Men, before the World was*, Prov. viii. 31. and gratifying them in the Fulness of Time with the Assumption of their Nature,

Heb. ii. 16. and the Redemption of their Souls with his Blood.

Now with such *Mercy* cannot stand such a Decree. Absolute Reprobation being once granted, we may more properly call God a *Father of Cruelties*, than of *Mercies*; and of *Hatred*, rather than of *Love*: and the Devil's Name, [Satan, and *Ἀπολλύων*] an *Adversary*, a *Destroyer*, may be fitter for him than a *Saviour*; which I tremble to think. Doth *Mercy* please him, when he hath made a Decree? Is he *slow to Anger*, when he hath taken such a small and speedy Occasion to punish the greater Part of Men for ever; and, for one Sin once committed, hath shut them up under invincible Sin and Damnation? Is his *Mercy abundant*, doth it reach further than Justice, when it is limited to a very few selected ones, while a hundred for one at least (take in all parts of the world) are unavoidably cast away, out of his only Will and Pleasure? Or doth his *Love pass Knowledge*, when we see daily far greater Love than this in Men and other Creatures? What Father and Mother (that have not cast off Fatherhood and Motherhood, and Humanity too) would determine their Children to certain Death, nay to cruel Torments worse than Death, for one only Offence, and that committed too, not by them in their own persons, but by some other, and imputed only to them?

But to deliver things a little more closely. Four things being well and distinctly considered, do make it apparent, that this Decree is incompatible with God's Mercy.

1. That *Adam's Sin* is the Sin of Man's Nature only, and no Man's personal Transgression but *Adam's*: it was neither committed nor consented to by any of his Posterity in their own persons.

2. That it was the Sin of our Nature, not by Generation (as I have shewed) but by God's own voluntary Imputation.

3. That God did pardon it in *Adam* (so it is generally believed) who did actually and freely commit it in his own person.

4. That

4. That Christ came into the World to take away *the Sin of the World*, John i. 19. That God satisfied his wronged Justice, in the Blood of the Covenant, for all Mankind; and, without any Impeachment to Justice, opened a Way of Salvation to all and every Man.

These Considerations being well digested, will make any Man think, that either there is no Decree of Absolute Reprobation; or that God is not merciful to Men at all; much less more merciful to them than to other Creatures, but more sharp a great deal and severe than he is,

1. To any Creatures in the World: or,
2. To the Devils themselves.

1. Than to any other Creatures. For they, even the basest among them, though perhaps they have but a despicable Being, yet they have such a Being as is far better than no Being at all: whereas Men are determined by his omnipotent Decree to such a woful Being, as is a thousand times worse than no Being at all. What Man would have accepted of Life, when first he entered upon it, if he had known upon what lamentable Conditions it was to be tendered? Or, did Men firmly believe this Decree, they would at a venture, with *Job*, curse their Birth-day, be released willingly from the Right of Creatures, and desire their immortal Souls might vanish into nothing. And Parents, out of mere Compassion to their Children, would wish they had been born Toads or Serpents rather than Men; Creatures whose Beings at last shall be resolved into nothing, rather than immortal Spirits.

2. To the very Devils also, supposing this Decree, God is more merciful than to Men; and yet the Devils are set forth in Scripture for the greatest Spectacles of God's Severity. In one thing, this Decree maketh most Men and Devils equal; they are both sure to be damned: but in three things Men are in a far worse Condition.

1. In their *Appointment* to Hell, not for their *own, proper, personal Sins*, for which only the Devils are damned; but for the

the Sin of another Man, who lived and sinned long before they were born.

2. In their *unavoidable Destination* to endless Misery, under a *Colour* of the contrary. The Devils, as they are decreed to Damnation, so they know it, they expect it, they look for no other. But Men, who are appointed to Wrath, are sed up with Hopes of Salvation, and made to believe that the whole Business is put into their Hands; so, that if they perish, it is not because God will have no Mercy on them, but because they will not be saved; when yet indeed there is no such matter. Now if it be worse to be deluded in Misery, than simply to be miserable; then is the Condition of Men, by this Decree, much worse than the State of Devils.

3. In their *Obligation* to believe, and the *Aggravation* of their Punishment by not believing. The Devils, because they must be damned, are not commanded to believe in Christ, nor is their Punishment heightened by their not believing: but miserable Men, who, by this Decree, have no more Liberty to escape Hell than the Devils, must yet be tied to believe in Christ, and have their Torments increased if they believe not.

Nor doth that give me Satisfaction, which is usually answered; namely, that God by this Absolute Decree doth fully manifest his Justice and his Mercy too; his Justice towards Reprobates, his Mercy to the Elect; and that it is necessary that his Decrees should be so ordered, that both these may be clearly declared by them. For,

1. God's Mercy is revealed to be *rich Mercy, abundant, long-suffering*, surmounting Justice, and beyond Understanding. Now such a Mercy, set forth with such Titles, clothed with such Properties, is no ways manifested by this Decree.

2. Neither is God's pure and spotless Justice set forth by it, as I come now to shew: this being my third Argument drawn from God's Attributes against Absolute Reprobation.

Thirdly,

Thirdly, Absolute Reprobation is incompatible with God's Justice.

The Lord, saith David, is righteous in all his Ways, Psalm cxlv. 17. The Judgments of the Lord, saith Solomon, are Weight and Measure, Prov. xvi. 11. Exact and without Exception. So apparently just is God, that he offereth the Justice of his Decrees and Ways to the Trial of human Understanding. Isa. v. 3. Judge, I pray you, between me and my Vineyard. Those to whom the Vineyard was committed, slew their Master's Heir, being sent unto them. What will the Lord of the Vineyard, think ye, saith Christ, do therefore, when he cometh, to those Husbandmen? Matt. xxi. 40. In which words he appealeth to their Judgment: nay, he is content to prove himself and his Dealings to be just, by plain and evident Arguments. Ezek. xviii. 25, &c. Are not my Ways equal, and yours unequal, O ye House of Israel? And he permits Abraham to reason with him about the Equity of his Doings: Wilt thou slay the Righteous with the Wicked? Shall not the Judge of all the Earth do right? Gen. xviii. 23. 25. With this inviolable Justice of God, Absolute Reprobation cannot be reconciled.

My Reasons are these.

I. Because it maketh God to punish the Righteous with the Wicked.

The Supralapsarians say, in plain terms, that God decreed to Destruction Men considered without Sin, and therefore yet righteous. And the Sublapsarians say as much in effect; for they say two things:

1. That God did lay a Necessity upon every Man of being born in Original Sin.

2. That he hath determined for that Sin to cast away the greatest part of Mankind for ever. And so they make God to do that by two Acts, which the other say he did by one.

This is so clear a Case, that *Calvin* and others have not scrupled to say, "That God may with as much Justice deter-

"mine Men to Hell the first way as well as the latter." See
Instit.

Instit. lib. iii. cap. 23. sect. 7. Where, against those who deny that *Adam* fell by God's Decree, he reasoneth thus: "All Men are made guilty of *Adam's Sin* by God's Absolute Decree alone: *Adam* therefore sinned by this Decree alone. What hinders them to grant that of one Man, which they must grant of all Men?" And a little after, "It is absurd, that these kind Patrons of God's Justice should thus stumble at a straw and leap over a block." God may with as much Justice decree *Adam's Sin* and Men's Damnation out of his only Will and Pleasure, as out of that Will and Pleasure decree the involving Men in the Guilt of the first Sin, and their Damnation for it. To the same purpose *Maccovius*: "From hence we may see what to judge of that Opinion of our Adversaries, 'That God cannot justly ordain Men to Destruction without the Consideration of Sin.' Let them tell me which is greater, to impute to one Man the Sin of another, and punish him for it with eternal Death; or to ordain simply, without looking at Sin, to Destruction? Surely no Man will deny the first of these to be greater. But this God may do without any Wrong to Justice; much more may he do the other." So *Dr. Twisse*: "If God may ordain Men to Hell for *Adam's Sin*, which is derived unto them by God's only Constitution, he may as well do it absolutely, without any such Constitution." And it is most true, it is all one in Substance, simply to decree the Misery of an innocent Man, and to involve him in a Sin that he may be brought to Misery.

II. The second Reason why it is against God's Justice, is, because it maketh him require Faith in Christ, of those to whom he hath precisely, in his absolute Purpose, denied both a Power to believe, and a Christ to believe in.

That God bindeth Reprobates to believe as well as others, is the constant Doctrine of Divines. So *Zanchius*: "Every Man is bound to believe, that he is chosen in Christ to Salvation, every Man without exception, even the Reprobate himself; and if he believe it not, he committeth a grievous Sin."

“ Sin.” Mr. *Perkins* also saith, “ Every one in the Church
 “ by virtue of this Commandment [*Believe the Gospel*] is bound
 “ to believe that he is redeemed by Christ, as well the Repro-
 “ bate as the Elect, though for a different Reason: the Elect,
 “ that by believing, he may be saved; the Reprobate, that by
 “ not believing, he may be without Excuse; and this out of
 “ the very Purpose of God.”

But they cannot in Justice be bound to believe, if they be absolute Reprobates, for three Causes.

1. Because they have no Power to believe: they want it, and must want it for ever. God hath decreed they shall never have any to their dying day. Now no Man can be justly tied to impossible Performances: because no Man can fly like a Bird, nor reach Heaven with his Finger. Therefore, God cannot, with Justice, exact of any the Performance of these Actions; nor can he exact of Reprobates the Obedience of Faith, if it be not possible to them.

2. Because it is not God's unfeigned Will they shall believe. No Man will say that it is God's serious Will, that such a Man shall live, when it is his Will that he shall never have the Concourse of his Providence and Preservation. Nor can we say, that God doth in good earnest will that those Men should believe, whom he will not furnish with necessary Power to believe. It may rather be said, it is God's unfeigned Will they shall not believe, because it is his Will they shall want Power to believe. For it is a Maxim, “ He who willeth a thing in
 “ the Cause, willeth the Effect which necessarily floweth from
 “ that Cause.” Now if it be the certain Will of God, that Reprobates shall in no-wise believe, he cannot with Equity tie them to believe: for then he tieth them to an Act contrary to his determinate Will.

3. Because they have no Object of Faith, no Christ to believe in. He commandeth to believe, but affordeth no Object to believe in: this soundeth not well. The Devils have no Part in Christ, or the new Covenant: we will not therefore
 say,

say, that God can justly bind them to believe; or punish them as Transgressors of the Covenant, because they believe not. How then can we say, that God can justly require Faith of Reprobates, or destroy them for not believing, if they have indeed no more Part in Christ or in the Covenant, than the Devils have? If a Man should command his Servant to eat, and punish him for not eating, and in the mean time fully resolve that he shall have no meat to eat; would any reasonable Man say, that such a Man was just in the Command or Punishment? Change but the Name, and the Case is the same. Again, that Christ died for Reprobates [according to the Doctrine of Absolute Reprobation] is a Lie: and can God justly bind Men to believe a Lie?

III. The third Reason why the Absolute Decree infringeth God's Justice, is, because it will have him to punish Men for the Omission of an Act, which is made impossible to them by his own Decree: not by that Decree alone, by which he determined to give them no Power to believe; but by that Decree also, by which he purposed that we should partake with *Adam* in his Sin, and be stripped of all that supernatural Power, which we had by God's free Grant bestowed upon us in *Adam* before he fell.

These are the Reasons which move me to think, that this Absolute Decree is repugnant to God's *Justice*.

[*To be continued.*]

The LIFE of BISHOP BEDELL.

[CONTINUED from p. 468.]

WHILE Mr. *Bedell* was almost wholly neglected at home, his Fame was spread in *Ireland*: and though he was not known either to Bishop *Usher*, or to any of the Fellows of *Trinity-College, Dublin*; yet he was chosen, by their unanimous

unanimous Consent, to be the Head of their College, in the year 1627: and as that worthy Primate of *Ireland*, together with the Fellows of the College, writ to him, inviting him to come and accept of that Mastership; so an Address was also made to the King, praying, that he would command him to go over. And that this might be the more successful, Sir *Henry Wotton* was moved to give his Majesty a true account of him; which he did in the following Letter: .

“ May it please your most gracious Majesty,

“ Having been informed, that certain Persons have, by the good wishes of the Archbishop of *Armagh*, being directed hither, with a most humble Petition unto your Majesty, that you will be pleased to make Mr. *William Bedell*, Governor of your College at *Dublin*, for the good of that Society: and I myself being required to render to your Majesty some Testimony of the said *William Bedell*, who was long my Chaplain at *Venice*, in the Time of my Employment there; I am bound in all Conscience and Truth to affirm of him, that I think hardly a fitter Man could have been propounded to your Majesty in your whole Kingdom, for singular Erudition and Piety, Conformity to the Rites of the Church, and Zeal to advance the Cause of God; wherein his Travels abroad were not obscure, in the Time of the Excommunication of the *Venetians*.

“ For, may it please your Majesty to know, that this is the Man *Padre Paulo* took, I may say, into his very Soul; with whom he did communicate the inwardest Thoughts of his Heart; for whom he professed to have received more Knowledge in all Divinity, both scholastical and positive, than from any in his days; of which all the Passages were well known unto the King your Father, of blessed memory. And so, with your Majesty's good Favour, I will end this needless Office: for the general Fame of his Learning, Life, and Christian Temper,

and those religious Labours which himself hath dedicated to your Majesty, better describe him than I am able.

Your Majesty's

Most humble and faithful Servant,

H. W O T T O N."

But when this Matter was proposed to Mr. *Bedell*, he expressed so much real Christianity in his Answer, that I will give it in his own Words, in a Letter he writ to one employed to deal with him in this matter.

" S I R,

" I have this day received both your Letters, dated the 2d of this month; for Answer whereof, although I could have desired so much respite, as to have conferred with some of my Friends, such as possibly know the Condition of that Place better than I do, and my Insufficiencies better than my Lord Primate; yet since I perceive by both your Letters, the Matter requires a speedy Answer, thus I stand: I am married, and have three Children; therefore, if the Place requires a single Man, the Business is at an End. I have no Want, I thank my God, of any thing necessary for this Life: I have a competent Living of above a hundred Pounds a year, in a good Air, with a very convenient House near my Friends, a little Parish, not exceeding the Compass of my weak Voice.

" I have often heard, that Changing seldom brings the better, especially to those that are well. And I see well, that my Wife (though resolving, as she ought, to be contented with whatsoever God shall appoint) had rather continue with her Friends in her native Country, than put herself to the Hazard of the Seas, and a foreign Land, with many Casualties in Travel, which she perhaps, out of fear, apprehends more than there is cause.

" All these Reasons I have, if I consult with Flesh and Blood, which move me rather to reject this Offer; yet with
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all humble and dutiful Thanks to my Lord Primate for his good Opinion of me. On the other side, I consider the End wherefore I came into the World, and the Business of a Subject of our Lord Jesus Christ, of a Minister of the Gospel, of a good Patriot, and of an honest Man. If I may be of any better Use to my Country, to God's Church, or of any better Service to our common Master, I must close mine Eyes against all private Respects; and if God call me, I must answer, Here I am. For my part, therefore, I will not stir one Foot, or lift up my Finger for or against this Motion; but if it proceed from the Lord, that is, if those whom it concerns there, procure those who may command me here, to send me thither, I shall obey, if it were not only to go into *Ireland*, but into *Virginia*; yea, though I were not only to meet with Troubles, Dangers, and Difficulties, but Death itself in the Performance.

“ Sir, I have, as plainly as I can, shewed you my Mind; desiring you, with my humble Service, to represent it to my reverend good Lord, my Lord Primate. And God Almighty direct this Affair to the Glory of his holy Name, and have you in his merciful Protection. So I rest,

Your loving Friend,

From *Bury*,
March 5, 1626.

WILL. BEDELL.”

The Conclusion of this Matter was, that the King, being well informed concerning him, commanded him to undertake the Charge; which he cheerfully obeyed; and set about the Duties incumbent on him, in such a manner, as shewed how well he had improved the long Time of his Retirement he had hitherto enjoyed, and how ripely he had digested all his Observations.

He had hitherto lived as if he had been for nothing but Study; and now, when he entered upon a more public Scene, it appeared that he understood Government and human Life so well, that no Man seemed to be more cut out for Business. In the Government of a College, he resolved to act nothing till

till he both knew the Statutes of the House perfectly well, and the Tempers of the People; therefore, when he went over first, he carried himself so abstractedly from all Affairs, that he past for a weak Man. The Zeal that appeared afterwards in him, shewed, that this Coldness was only the Effect of his Wisdom, and not of his Temper. But when he found that some grew to think meanly of him, and that even *Usher* himself began to change his Opinion of him; when he went over to *England* some months after, to bring his Family over to *Ireland*, he was thinking to resign his new Preferment, and return to his Benefice in *Suffolk*: but the Pimate wrote so kind a Letter to him, that as it made him lay down those Thoughts, so it drew from him the following Words in the Answer that he writ to him.

“ Touching my Return, I thankfully accept your Grace’s Exhortation, advising me to have Faith in God, and not consult with Flesh and Blood. Now I would to God that your Grace could look into my Heart, and see how little I fear the Lack of Provision, or any other thing in the World: my chief Fear, in truth, was and is, lest I should be unfit and unprofitable in the Place; in which case, if I might have an honest Retreat, I think no wise Man could blame me to retain it; especially having understood that your Grace, whose Authority I chiefly followed at the first, did from your own Judgment, and that of other wise Men, so truly pronounce of me, that I was a weak Man. Now that I have received your Letters, so full of Encouragement, it puts some more Life in me. For sure it cannot agree with that Goodness of yours, praised among all God’s Graces in you, by those that know you, to write one thing to me, and to speak another thing to others of me; or to go about to beguile my Simplicity with Words, laying in the mean while a Net for my Feet, especially since my Weakness shall in truth redound to the blaming of your own Discretion in bringing me thither.”

Thus was he prevailed on to resign his Benefice, and carry
his

his Family to *Ireland*; and then he applied himself with that Vigour of Mind that was peculiar to him, to the Government of the College.

He corrected such Abuse as he found among them; he set such Rules, and saw these so well executed, that it quickly appeared how happy a Choice they had made. And as he was a great Promoter of Learning, so he thought it his particular Province to instruct the House in the Principles of Religion. In order to this, he catechised the Youth in the College once a Week, and preached once a Sunday, though he was not obliged to it: and that he might acquaint them with a plain Body of Divinity, he divided the Church-Catechism into fifty-two Parts, one for every Sunday, and explained it in a way so mixed with speculative and practical Matters, that his Sermons were both learned Lectures of Divinity, and excellent Exhortations to Piety.

He had not staid there above two Years, when, by Means of his Friend Sir *Thomas Jermyn*, a Patent was sent to him to be Bishop of *Kilmore and Ardagh*. And now, in the fifty-ninth Year of his Age, he entered upon a different Course of Life and Employment, when it might have been thought that the Vigour of his Spirits was much broken and spent. But by his Administration of his Diocese, it appeared that there remained yet a vast Force of Spirit to carry him through those difficult Undertakings to which he found himself obliged by his Office; which if it makes a Man but a little lower than the Angels, so that the term Angel is applied to that Office in Scripture, he thought it did oblige him to an angelical Course of Life, and to divide his Time, as much as could consist with a Body made of Flesh and Blood, as those glorious Spirits do, between beholding the Face of their Father which is in Heaven, and ministering to the Heirs of Salvation. He considered the Bishop's Office made him the Shepherd of the inferior Shepherds, if not of the whole Diocese; and therefore he resolved to spare himself in nothing, by which he might advance
the

the Interest of Religion among them; and he thought it a disingenuous Thing to vouch Antiquity for the Authority, and Dignity of that Function, and not at the same Time to express those Virtues and Practices that made it so venerable of old.

Since the Forms of Church-Government must appear amiable and valuable, not so much for the Arguments learned Men use concerning them, as for the real Advantages that arise from them. So he determined, with the great *Nazianzen*, to give Wings to his Soul, to rescue it wholly from the World, and to dedicate it to God; as one that had God above all sensible Things, and had attained to a Familiarity with divine Matters, so that his Mind might be as an unsullied Mirrour, upon which he might receive and represent the Impresses of God and divine Things, unallied with the Characters of lower Objects. He saw he should fall under Envy, and meet with great Oppositions; but he considered that as a sort of Martyrdom for God, and resolved cheerfully to undergo whatsoever uneasy things he might suffer in the Discharge of his Duty.

He found his Diocese under so many Disorders, that there was scarce a sound Part remaining. The Revenue was wasted by excessive Dilapidations, and all sacred Things had been exposed to Sale in so fordid a Manner, that it was grown to a Proverb.

One of his Cathedrals, *Ardagh*, was fallen to the Ground, and there was scarce enough remaining of both these Revenues to support a Bishop that was resolved not to supply himself by indirect and base Methods: he had a very small Clergy, but seven or eight in each Diocese of good sufficiency; but every one of these was multiplied into many Parishes, they having many Vicarages a-piece; besides, being *English*, and his whole Diocese consisting of *Irish*, they were Barbarians to them; nor could they perform any Part of divine Offices among them. But the State of his Clergy will appear best from a Letter that he writ to Archbishop *Laud* concerning it, which I shall here insert.

“ Right

“ Right reverend Father, my honourable good Lord,

“ Since my coming to this Place, I have not been unmindful of your Lordship's Commands, to advertise you of the State of the Church, which I shall now the better do, because I have been about my Diocesses, and can set down, out of my knowledge, what I shall relate: and shortly, to speak much ill of the Matter in a few Words, it is very miserable. The Cathedral Church of *Ardagh*, together with the Bishop's House, is down to the Ground. The Church here built, but without Bell or Steeple, Font or Chalice. The Parish Churches all in a manner ruined. The People, saving a few *British* Planters, which are not a tenth Part of the remnant, obdurate Recusants. A Popish Clergy more numerous by far than we, and in full exercise of all Jurisdiction Ecclesiastical, by their Vicar-General and Officials, who are so confident as to excommunicate those that come to our Courts, even in matrimonial Causes; which Affront hath been offered to myself by the Popish Primate's Vicar-General; for which I have begun a Process against him. The Primate himself lives in my Parish, within two Miles of my House, the Bishop in another Part of my Diocese. Every Parish hath its Priest, and some two or three a-piece, and so their Mass-Houses also; in some Places Mass is said in the Churches. Friars there are in divers Places, who go about, and, by their importunate Begging, impoverish the People, who indeed are generally very poor, as from that Cause, so from their paying double Tithes to their own Clergy and ours, from the Dearth of Corn, and the Death of their Cattle those late Years, with the Contributions to their Soldiers and their Agents; and which they forget not to reckon among other Causes, the Oppression of the Court Ecclesiastical, which in very truth, my Lord, I cannot excuse, and do seek to reform. For our own, there are seven or eight Ministers in each Diocese of good sufficiency; and (which is no small cause of the Continuance of the People in Popery still) *English*,
which

which have not the Tongue of the People, nor can perform any divine Offices, or converse with them; even the Clerkships themselves are in like manner conferred upon the *English*; and sometimes two or three, or more, upon one Man, and ordinarily bought and sold, or let to farm. His Majesty is now with the greatest Part of this Country, as to their Hearts and Consciences, King, but at the Pope's Discretion.

WILLIAM, *Kilmore and Ardagh.*"

Kilmore, April 1, 1630.

Here was a melancholy Prospect to so good a Mind, enough to have disheartened him quite, if he had not had a proportioned Degree of Courage to support him.

After he had recovered somewhat of the Spoils made by his Predecessor, and put himself into a Capacity to subsist, he went about reforming the Abuses: the first he undertook was Pluralities, by which one Man had a Care of Souls in so many different Places, that it was not possible to discharge his Duty to them, nor to perform the Vows made at his Ordination, of feeding and instructing the Flock committed to his Care. And though most of the Pluralists did mind all their Parishes alike, that is, neglected all equally; yet he thought this an Abuse contrary both to the Nature of Ecclesiastical Functions, to the Obligations the Care of Souls imported, and to those solemn Vows Churchmen made at the Altar when ordained: and he knew well that this Corruption was no sooner observed to have crept into the Christian Church, than it was condemned by the fourth General Council of *Chalcedon*.

He thought it a vain and an impudent Thing for a Man to pretend, that he answered the Obligation of so sacred a Trust and Vow, by hiring some Curate to perform Offices; since the Obligation was personal, and the Watching over Souls had so many Things involved in it, besides officiating according to the Rubrick, that it drew this severe Reflection from a witty Man, "That when such Betrayers and Abandoners of that Trust
which

which Christ purchased with his own Blood, sound good and faithful Curates, that performed worthily the Obligations of the pastoral Care, the Incumbent should be saved by Proxy, but be damned in Person." Therefore, the Bishop gathered a meeting of his Clergy, and laid before them, both out of Scripture and Antiquity, the Institution, Nature, and Duties of the Ministerial Employment; and exhorted them to reform that intolerable Abuse, which as it brought a heavy Scandal on the Church, and gave their Adversaries great Advantages; so it must very much endanger both their own Souls, and the Souls of their Flocks; and to let them see that he would not lay a heavy Burden on them, in which he would not bear his own Share, he resolved to part with one of his Bishopricks: for though *Ardagh* was considered as a ruined See, and had long gone as an accessory to *Kilmore*; yet, since they were really two different Sees, he thought he could not decently oblige his Clergy to renounce their Pluralities, unless he set them an Example, and renounced his own; even after he had been at a considerable Charge in recovering the Patrimony of *Ardagh*, and though he was sufficiently able to discharge the Duty of both Sees, they being contiguous and small; and though the Revenue of both did not exceed a Competency, yet he would not seem to be guilty of that which he so severely condemned in others: and therefore he resigned *Ardagh* to Dr. *Richardson*. The Authority of this Example, and the Efficacy of his Discourse, made such an Impression on his Clergy, that they all renounced their Pluralities.

This Concurrence from his Clergy in so sensible a Point, was a great Encouragement to go on in his other Designs. There seemed to be a Finger of God in it, for he had no Authority to compel them; and he had managed the Minds of his Clergy so gently in this Matter, that their Compliance was not extorted, but free. One only was excepted, and he being Dean, exchanged his Deanry with another; for he was ashamed to live in the Diocese where he would not submit to such

Terms, after both the Bishop himself and all his Clergy had agreed to them. The Opposition given him by the Dean, his Sense of that Matter, and Carriage in it, will appear from the following Letter, which he writ concerning it to the Primate.

“ Most Rev. Father, my Hon. Good Lord,

“ I cannot easily express what Contentment I received at my late being with your Grace at *Termonfechin*. There had nothing happened to me, I will not say, since I came into *Ireland*, but, as far as I can call to remembrance, in my whole Life, which did so much affect me in this kind, as the Hazard of your good Opinion. For, loving and honouring you in truth, without any private Interest, and receiving so unlooked-for a Blow from your own Hand, which I expected should have tenderly applied some Remedy to me, being smitten by others, I had not present the Defences of Reason and Grace. And although I knew it to be a Fault in myself, since in the Performance of our Duties, the Judgment of our Master, even alone, ought to suffice us; yet I could not be so much Master of mine Affections as to cast out this Weakness. But blessed be God, who, at my being with you, refreshed my Spirit by your kind renewing and confirming your Love to me; and all humble Thanks to you, that gave me Place to make my Defence, and took upon you the Cognizance of my Innocency. And as far as mine Accuser, whose Hatred I have incurred only by not giving Way to his covetous Desire of heaping Living on Living, I am glad, and do give God Thanks that this Malignity, which a while masked itself under the Pretence of Friendship, hath at last discovered itself by public Opposition. It hath not, and I hope it shall not be in his Power to hurt me; he hath rather shamed himself: and, although his high Heart cannot give his Tongue Leave to acknowledge his Folly, his Understanding is not so weak and blind as not to see it; whom I could be very well content to leave to taste the Fruit of it also, without being further troublesome to your
Grace,

Grace, save that I do not despair, but your Grace's Authority will pull him out of the Snare of Satan, whose Instrument he hath been to cross the Work of God.

" Your Grace's Letters of *August* 23, were not delivered to me till the 29th. In the mean space what Effect those that accompanied them had with Mr. Dean, you shall perceive by the inclosed, which were sent me the 28th, the Evening before our Communion. I answered them the next Morning, as is here annexed. As I was at the Lord's Table, beginning the Service of the Communion before the Sermon, he came in, and after Sermon was done, those that communicated not being departed, he stood forth, and spake to this Purpose:

" That whereas the Book of Common-Prayer requires, that before the Lord's Supper, if there be any Variance or Breach of Charity, there should be Reconciliation: this was much more requisite between Ministers: and because they all knew that there had been some Difference between me and him, he did profess, that he bore me no Malice nor Hatred, and if he had offended me in any thing, he was sorry. I answered, that he had good reason to be sorry, considering how he had behaved himself. For my part, I bore him no Malice, and if it were in my Power, would not make his Finger ache. Grieved I had been that he, in whom I knew there were many good Parts, would become an Instrument to oppose the Work of God, which I was assured he had called me to do. This was all that passed. He offered himself to the Lord's Board, and I gave him the Communion. After Dinner he preached out of 1 *John* iv. 21. *And this Commandment have we from him, That he that loveth God, love his Brother also.* When we came out of the Church, Dr. *Sheridan* delivered me your Grace's Letters. And thus Mr. Dean thinks he hath healed all, as you may perceive by his next Letters of *August* 30, only he labours about *Kildromfarten*; whereabouts I proposed to have spoken with your Grace at my being with you; but I know not how it came not to my mind, whether it be that the Soul as well
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as the Body, after some travel, easily falleth to rest; or else God would have it reserved perhaps to a more seasonable Time.

" It is now above a Twelve-month (the Day in many respects I may well wish may not be reckoned with the Days of the Year) that your Grace, as it were, delivered to me with your own Hands, Mr. *Crian*, a converted Friar; to whom I offered myself as largely as my Ability would extend; though I had already, at your Grace's Commendation, received Mr. *Dunsterville* to be in my House, with the Allowance of Twenty Pounds per Annum. The next Day before my Departure, Mr. *Hilton* made a Motion to me, That whereas he had in his Hands sufficient to make the Benefice of *Kildromfarten* void, and if I would bestow it upon Mr. Dean, he would do so, otherwise it should remain *in statu*. I answered with Profession of my Love and good Opinion of Mr. Dean, whereof I shewed the Reasons. I added, I did not know the Place nor the People; but if they were mere *Irish*, I did not see how Mr. Dean could discharge the Office of a Minister to them. This Motion was seconded by your Grace; but so as I easily conceived, that being solicited by your old Servant, you could do no less than you did. Mr. Dean after pressed me, that, if without my Concurrence, your Grace would confer that Living upon him, I would not be against it; which I promised; but heard no more of it till about *April* last. In the mean-while, the Benefice next unto that which Mr. *Dunsterville* was already possessed of, falling void, whose former Benefice was unable, he said, to maintain him, chiefly he promising Residence, I united it to his former, and dismissed him to go to his Cure; wherein how carelessly he hath behaved, I forbear to relate.

" To return to Mr. Dean. About the Middle of *April* he brought me a Presentation to *Kildromfarten* under the Broad Seal. I could do no less but signify it to the Incumbent, who came to me, and maintained his Title, requiring me not to admit. Whereupon I returned the Presentation, indorsing the Reason

Reason of my Refusal; and being then occasioned to write to the Lords Justices, I signified what I thought of these Pluralities, in a Time when we are so over-matched in Number by the adverse Party. This passed on till the Visitation; wherein Mr. Dean shewed himself in his Colours. When the Vicar of *Kildromfarten* was called, he said, he was Vicar, but would exhibit no Title. After the Curate, Mr. *Smith*, signified to me, that his Stipend was unpaid, and he feared it would be still in the Contention of two Incumbents. Upon these and other Reasons I sequestered the Profits, which I have heard, by a Simoniacal Compact between them, should be for this Year the former Incumbent's. Neither did Mr. Dean write or speak a Word to me hereabout, till the Day before the Communion in the inclosed. That very Morning I was certified, that he proposed to appeal to your Grace, which made me, in answer to his next, to add, *Quod facias fac citius*.

“ Here I beseech your Grace to give me leave to speak freely touching this Matter; so much the rather, because it is the only Root of all Mr. Dean's Despair against me. I think that of all the Diseases of the Church in these Times, next to that of the Corruption of our Courts, this of Pluralities is the most deadly and pestilent; especially when those are instituted into Charges ecclesiastical, who, were they never so willing, yet for Want of the Language of the People, are unable to discharge them: concerning which very Point, I know your Grace remembers the Propositions of the learned and zealous Bishop of *Lincoln* before Pope *Innocent*. I will not add the Confession of our Adversaries themselves in the Council of *Trent*, nor the Judgment of that good Father, the Author of the History thereof, touching Non-Residency. Let the Thing itself speak. Whence flow the Ignorance of the People, the Neglect of God's Worship, and defrauding the Poor of the Remains of dedicate Things, the Desolation of Churches, the swallowing up of Parishes by the Farmers of them, but from this Fountain? There may be Cause, no doubt, why sometimes, in some Places, and

to some Man, many Churches may be committed; but now that there are, besides the titular Primate and Bishop, of Priests in the Dioceses of *Kilmore* and *Ardagh*, 66; of Ministers and Curates, but 32. In this so great Odds as the Adversaries have of us in Number (to omit the Advantage of the Language, the Possession of People's Hearts, the Countenancing of the Nobility and Gentry) is it a Time to commit many Churches to one Man, whom I will not undervalue? But what hath he done in the Parishes already committed to him, for the Instruction of the *Irish*, that we should commit another to him? He that cannot perform his Duty to one without an Helper, or that little Part of it whose Tongue he hath, is he sufficient to do it to three? No: it is the Wages is sought. And yet with the Means he hath already, that good Man, his Predecessor, maintained a Wife and a Family; and cannot he, in his solitary Life, defray himself? Well, if there can be none found fit to do the Duty, let him have the Wages to better his Maintenance. But when your Grace assureth us we shall lack no Men, when there is, besides Mr. *Crian* (whom Dr. *Sheridan* hath heard preach as a Friar in that very Place; which I account would be more to God's Glory, if now he should plant the Truth, which before he had endeavoured to root out) Mr. *Nugent*, who offereth himself in an honest and discreet Letter lately written to me: we have sundry in the College, and two trained up at the *Irish* Lecture, one whereof hath translated your Grace's Catechism into *Irish*; besides Mr. *Duncan* and others: with what Colour can we pass by these, and suffer him to sat himself with the Blood of God's People? Pardon me, I beseech your Grace, when I say We: I mean not to prescribe any thing to you; myself, I hope, shall never do it. And so long as this is the Cause of Mr. Dean's Wrath against me, whether I suffer by his Pen or his Tongue, I shall rejoice, as suffering for Righteousness Sake. And, since himself in his last Letter excuses my Intent, I do submit my Actions, after God,

to your Grace's Censure, ready to make him Satisfaction, if in any thing, in word or deed, I have wronged him.

" Since my being with you, here was with me Mr. *Brady*, bringing with him the Resignation of the Benefice of *Mullagh*, which I had conferred on Mr. *Dunsterville*, and united to his former of *Moyholke*. He brought with him Letters from my Lord of *Cork* and Sir *William Parsons*, to whom he is allied; but, examining him, I found him (besides a very raw Divine) unable to read the *Irish*, and therefore excused myself to the Lords for not admitting him. A few Days after, viz. the 10th of this Month, here was with me Mr. *Dunsterville* himself, and signified unto me, that he had revoked his former Resignation. Thus he plays fall and loose, and most unconscionably neglects his Duty. *Omnes quæ sunt, quærunt.*

" Indeed, I doubted his Resignation was not good, inasmuch as he retained still the former Benefice, whereunto this was united. Now I see clearly there is a Compact between him and Mr. *Brady*, that if the second could not be admitted, he should resume his Benefice again.

" Alhamed I am to be thus tedious: but I hope you will pardon me, since you required, and I promised to write often; and having had no Opportunity to convey my Letters, this must serve for many. Concluding with mine and my Wife's humble Service to your Grace and Mrs. *Usher*, and Thanks for my kind Entertainment, I desire the Blessing of your Prayer, and remain always

Your Grace's Humble Servant,

Kilmore,
Sept. 18, 1630.

WILLIAM, *Kilmore* and *Ardagh*."

[*To be continued.*]

they should never more turn their Backs on God or his People. I staid there near a Week, and had greater Congregations, both Night and Morning, than I used to see there in time past. I heard nothing of Brother *Holmes's* Death till I got to *Norton*. I believe God hath done more by him at his Death than in all his Life. I never saw the People at *Sikhonfe* so earnest.

I preached at *Norton*, and there seems to be a Revival there also; the Death of Brother *Holmes* hath stirred them also. He died a great Witness for God. We have a great Awakening in this Place also, occasioned by the Death of an old Gentleman that was concerned in sending me for a Soldier. About two Months before he died, he sent for me, and I spake plain to him: he trembled and wept bitterly, and desired me to come again; and I found him under as great Convictions as ever I saw a Man. After my third Visit he told me, God had visited him with great Love; so that all Pain both of Body and Soul departed from him for some time. His Pain of Body returned; but he found God had yet a deal of Work to do in his Soul. He had many Conflicts in his Soul after, but was not a Day for five Weeks together without some Returns of the Love of God. I was with him the Day before he died; and he said, "Last Night at twelve o'Clock God changed me; and I have as great Encouragement to die as ever Man had." He desired me to preach over him: he continued to praise God, and to tell every one that came near him what God had done for his Soul. He never complained of either Pain or Sicknefs, but seemed to be sanctified, Body, Soul, and Spirit. I preached over him, and God laid his Hand upon many that had been Enemies before. Now they flock to hear the Word, and the Lord works amongst us. I hope you will continue to pray for,

Your unworthy Son in the Gospel,

JOHN NELSON.

LETTER

L E T T E R LII.

[From Mr. John Varley.]

The Death of William Holmes.

Rev. Sir,

Epworth, January 31, 1747.

BROTHER *William Holmes*, going to *Miffen* to visit his Wife's Relations, was taken ill of a Fever. It continued nine Days. All this time he was preaching to all about him, and telling all who came to see him, what God had done for his Soul. He said, the Day of his Death would be his Coronation-day. Every morning, finding so much of the Love of God, he blessed God for the Comforts of the Night past. Through the Violence of the Fever he was for some time light-headed; yet all this time he prayed as steadily as before. The ninth Day he appeared to be something better; but the Fever returning, he died without a Sigh. Before he died, he told his Wife, it was strongly impressed on his Spirit, that God had a Work to do by him at *Afcham*. His Brother *Robert*, who lived there, told *John Nelson*, that just at the Time of *William's* Death (as he afterwards found) he was in Bed, groaning under strong Conviſions. He turned himself, and said, *Lord, What shall I do to be ſaved?* A Voice answered, *Believe on the Lord Jeſus, and thou ſhalt be ſaved.* He knew it to be his Brother's Voice, and preſently perceived him come and lie down by him. He endeavoured to take him in his Arms, but he could not. He went out of the Room, ſhutting the Door after him, and left *Robert* rejoicing in God.

JOHN VARLEY.

LETTER

L E T T E R LIII.

[From Mr. William Lunell.]

Some farther Account of the Work in *Dublin*.*Dublin, June 27, 1748.*

Rev. and very dear Sir,

YOUR affectionate Remembrance of me in your Letters was very agreeable, and your Desire of hearing from me was still more obliging: it is therefore with much pleasure I sit down to write to one I so much love, as I do dear Mr. *Wesley*.

As to the State of my Family at present, it is but melancholy; for since our Arrival we have known little else but Sickness and Disappointments. My Wife, to hide herself from the idle and impertinent World, retired to a Lodge by the Sea-side some Days after you left us: but in a few Days she was seized with such violent Disorders, as obliged her to hurry to her own House, where we now are. She is somewhat composed to what she hath been, but is so weak and low-spirited, that she cannot with Safety walk the Room; so you may judge. This, joined to the Loss I have had, in not being able to attend the Preaching, hath greatly distressed my Mind: but the Lord hath shewn me, that all this Affliction was necessary, and I trust he will bring me through, as Gold refined.

At present all kind of Persecution seems to be at an End. We had Preaching twice Yesterday, in the Green, to a large Congregation, where a Smile was scarce to be seen. The Soldiers attend; and one of the Officers sent for Mr. *Wheatly*, to converse with him. My Lord Chancellor's Gentleman was so affected likewise under the Word, that he desired earnestly to see him. I trust our dear Lord will so strengthen and support his Servants, that the Gospel may be received by all: and, indeed, it appears that it will quickly spread over the whole Land.

Mr.

Mr. *Williams* hath met with no Obstructions, but was attentively heard by the greatest Multitude he ever preached to in this Kingdom. This would be Matter of the greatest Joy, if there were but Labourers sufficient for so great a Work: but I trust the Lord, whose Work it is, will provide.

I know you have many Trials as well as Comforts. O may the Lord give you more fully to enjoy the Rest which he has purchased for his Children! And may his Work prosper in your Hands, that, at the great Day, Thousands may be the Crown of your Rejoicing!

My Wife and Daughter, who are often refreshed with heavenly Showers, salute you and your dear Brother most affectionately, with,

Dear Sir,

Your very unworthy, but sincere Friend,

WILLIAM LUNELL.

LETTER LIV.

[From Mr. *William Spencer*.]

An Account of the Children at *Kingwood* School.

Kingwood, August 9, 1748.

Dear and Rev. Sir,

I HAVE undertaken to give you a particular Account of the Work of God that continues among our Little Ones, which is by the Desire of Brother *Moss*, whose Soul was for some time exceeding sorrowful on account of the ill Behaviour of some of the Children, especially *R. J.* Last Friday as he was musing (it being his Turn to be with the Children) he concluded to beseech the Lord for him in particular. This he did, and found his Burden removed, and expounded the 8th Chapter of St. *Mark* to them. As he spoke, he found the Spirit of God was with the Word. *R. J. Cab. Wayne*, and *Fred. Mul-lard*, were pricked to the Heart, and cried out, *What shall I do*

to be saved? *E. J.* seemed something touched. He prayed with them till he was almost spent, while their Cries increased continually. Brother *Moss* called Brother *Sellon*, Brother *Gron*, and me, who joined in Singing and Prayer till Eight o'Clock. Sometimes their Cries were so great, we could not hear ourselves pray. While we were singing, *Jackey Williams* (after he had been to *R. J.* and the others who cried out, and exhorted them, one by one, to believe on the Lord Jesus) went to those who were not affected at all, and asked them, "How if God should require your Soul of you this Night, what would become of you? Without the Knowledge of Christ, you are lost for ever?" Then he went to *E. J.* and said, "O how hard is your Heart, *Neddy!* fall on your Knees, and pray to the Lord:" and with his Words there went Power; he fell on his Knees immediately, and cried out more than they all for Mercy; the Sense of his State drank up his very Spirits: but he did not continue so long; for in the midst of his Anguish he heard a Voice which spoke to his Soul, "Thy Sins are forgiven thee." The Wind bloweth where it listeth: the Spirit of the Lord has blowed on him, and breathed Life into his Soul; and lo, he lives and praises God! for the Love of God is shed abroad in his Heart: and last Night in particular, when I had been exhorting them to follow the Lamb whithersoever he goeth, and to endure with Patience whatsoever he should permit. *Jackey Standworth* likewise received a fresh Sense of Pardon on Friday; he had all the Afternoon been under great Buffetings of the Enemy: so that *Jackey Williams*, *Jackey Standworth*, and *E. J.* walk in the Love of God, and in the Comforts of the Holy Ghost. Last Night *Neddy's* Cup run over, and *Jackey Williams* received more Strength and holy Courage. But *Gaby Wayne* and *R. J.'s* Convictions were soon trifled away: yet the Lord is striving with them. O may he continue to strive till he hath gotten himself the Victory! *Fred. Mullard* is much comforted, if he has not a Sense of Pardon. This morning *R. J.* desired me to write him

him a Letter to his Aunt *J.* which I did. He said, if he could write, he had a deal in his Heart to say, especially two Verses of a Hymn, which was much in his Mind, and was his whole Desire :

I ask that I may do thy Will
As Angels do above ;
I ask thee all my Soul to fill
With pure seraphic Love.

Whate'er I ask in Faith, I have,
As sure as God is true ;
From all my Sins thou soon shalt save,
And all my Soul renew.

Brother *Moss's* Soul is much comforted, and his Hands strengthened in the Work. Dear Sir, pray for us, that our Souls may prosper. I long for full Redemption : my Soul is athirst for the whole Image of God. I am quite weary of inbred Sin. O my Saviour ! who art at the right Hand of thy Father, making Intercession for thine own who are in the World, pray for me, Lord Jesus, that I depart no more from thee for ever. Holy Father, do thou fulfil the Petitions of thy Son, and grant that I may be kept from the Evil of this present World ! Make me one with him, even as thou and he are one ; that the same Love that is in thee may be in me, and Christ in me, that from henceforth it may be no more I that live, but Christ that liveth in me. Dear Sir, so pray you for me, and that God would continue to bless our Little Ones more abundantly. I remain,

Your unworthy Son

and Servant for Christ's Sake,

WILLIAM SPENCER.

P.S. The Family give their Duty to you. We all love one another, and each esteems the other better than himself.

POETRY.



P O E T R Y.

T O S O L I T U D E.

THOU gentle Nurse of pleasing Woe !
 To thee from Crowds, and Noise, and Show,
 With eager Haste I fly ;
 Thrice welcome, friendly Solitude !
 O let no busy Foot intrude,
 Nor list'ning Ear be nigh !

Soft, silent, melancholy Maid !
 With thee to yon sequester'd Shade
 My pensive Steps I bend ;
 Still at the mild Approach of Night,
 Where *Cynthia* lends her sober Light,
 Do thou my Walk attend.

'To thee alone my conscious Heart
 Its tender Sorrow dares impart,
 And ease my lab'ring Breast ;
 To thee I trust the rising Sigh,
 And bid the Tear that swells mine Eye
 No longer be suppress'd.

With thee among the haunted Groves
 The lovely Sorc'ers Fancy roves,
 O let me find her here !
 For she can Time and Space control,
 And swift transport my fleeting Soul
 To all it holds most dear !

Ah no! ye vain Delusions hence!
 No more the hallow'd Influence
 Of Solitude pervert!
 Shall Fancy cheat the precious Hour,
 Sacred to Wisdom's awful Pow'r,
 And calm Reflections part?

O Wisdom! from the sea-beat Shore,
 Where, list'ning to the solemn Roar,
 Thy lov'd *Eliza* strays;
 Vouchsafe to visit my Retreat,
 And teach my ciring, trembling Feet
 Thy Heav'n-protected Ways.

Oh, guide me to the humble Cell
 Where Resignation likes to dwell,
 Contentment's Bow'r in view;
 Nor pining Grief with Absence drear,
 Nor sick Suspence, nor anxious Fear,
 Shall there my Steps pursue.

There let my Soul to him aspire
 Whom none e'er sought with vain Desire,
 Nor lov'd in sad Despair!
 There to his gracious Will divine,
 My dearest, fondest Hope resign,
 And all my tend'rest Care.

Then Peace shall heal the wounded Breast,
 That pants to see another blest,
 From selfish Passion pure;
 Peace, which when human Wishes rise,
 Increase, for aught beneath the Skies
 Can never be secure.

O D E T O C O N T E N T.

[By Mrs. Barbauld.]

O THOU, the Nymph with placid Eye!
 O seldom found, yet ever nigh!

Receive my temperate Vow:
 Not all the Storms that shake the Pole
 Can e'er disturb thy halcyon Soul,
 And smooth unalter'd Brow.

O come, in simplest Vest array'd,
 With all thy sober Cheer display'd,
 To bless my longing Sight;
 Thy Mien compos'd, thy even Pace,
 Thy meek Regard, thy matron Grace,
 And chaste subdu'd Delight.

No more by varying Passions beat,
 O gently guide my pilgrim Feet
 To find thy Hermit Cell;
 Where, in some pure and equal Sky,
 Beneath thy soft indulgent Eye,
 The modest Virtues dwell.

Simplicity in attic Vest,
 And Innocence with candid Breast,
 And clear undaunted Eye;
 And Hope, who points the distant Years,
 Fair op'ning through this Vale of Tears
 A Vista to the Sky.

Their Health, through whose calm Bosom glide
 The temp'rate Joys in even Tide,
 That rarely ebb or flow;

And

And Patience there, thy Sister meek,
Presents her mild, unvarying Check
To meet the offer'd Blow.

Her Influence taught the *Phrygian* Sage
A tyrant Master's wanton Rage
With settled Smiles to meet:
Inur'd to Toil and bitter Bread
He bow'd his meek submitted Head,
And kiss'd thy fainted Feet.

But thou, Oh Nymph retir'd and coy!
In what brown Hamlet dost thou joy
To tell thy tender Tale?
The lowliest Children of the Ground,
Moss-rose and Violet blossom round,
And Lily of the Vale.

O say, what soft propitious Hour
I best may choose to hail thy Pow'r,
And court thy gentle Sway?
When Autumn, friendly to the Muse,
Shall thy own modest Tints diffuse,
And shed thy milder Day.

When Eve, her dewy Star beneath,
Thy balmy Spirit loves to breathe,
And every Storm is laid;
If such an Hour was e'er thy Choice,
Oft let me hear thy soothing Voice
Low whisp'ring through the Shade.

I am obliged to the Gentleman who favoured me with a Translation of the Coronation Epigram ; but the following was judged to be nearer the Original.

AT every Coronation, Champion *Dymoke* comes into *Westminster-Hall*, armed from Head to Foot. He stops : challenges all Mankind in Defence of the King's Title : has a Gold Cup full of Wine brought to him : he drinks the King's Health : accepts the Cup, and retires till the next Coronation.

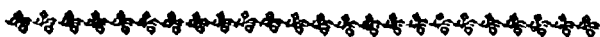
Ent'ring the spacious Hall, see, Britons, see
Of *Dymoke* great the martial Progeny !
In brazen Armour clad, on does he go,
To conquer—without Bloodshed—without Foe.
He stands ! He drinks ! The offer'd Gold receives !
Rich with the Gift the spacious Hall he leaves !
Champion, farewell ! A long Farewell to thee,
Of *Dymoke* great the martial Progeny !

E P I G R A M.

SIT mihi viventi decus.
Virgilii in tumulo, divini præmia vatis,
Explicat ex viridem laurea læta coram.
Quid te defunctum juvat hæc ? Felicior olim
Sub patulæ fagi tegmine vivus eras.

I shall be obliged to any Gentleman who will favour me with
a Translation of the preceding Epigram.

A Short



*A short * Account of Mr. JACO. Written by himself: in a Letter to the Rev. Mr. WESLEY.*

Rev. and Dear Sir,

I AM sorry I cannot comply with your Desire so effectually as I could wish; having left the Papers containing the Particulars of God's Dealings with me, some hundred Miles off. At present I can only give you some Circumstances as they occur to my Memory.

I was born of serious Parents, at *Newlyn*, near *Penzance*, in *Cornwall*, in the year 1729. When capable of Learning, I was put to School, where I continued till I was near fourteen. But being of a gay, lively Disposition, and my Master being given to drink to Excess (on which account I soon learned to despise both him and his Instructions) did not make that Proficiency which I otherwise might have done. As I could not endure the School under such a Teacher, my Father took me Home, and proposed several Businesses to me; but I chose rather to be under his Care, and to be employed with him in the *Pilchard-Fishery*: 1st, because I knew him to be a perfect Master of his Business; and 2dly, because I knew he was a truly serious Man.

From my Infancy, I had very serious Impressions, and awful Thoughts of God; which, with the Care and Precepts of my Parents, prevented my running into many Excesses incident to Youth; though in other respects I was bad enough, I was exceeding proud, passionate, and ambitious; and so fond of Pleasure, that at any time I would neglect my ordinary Meals to pursue it. But amidst all my Follies, I was still miserable; and often, to such a Degree, that I wished I was any thing but a rational Creature. After many a restless Night, I was ready to say with *Job*, *He scareth me with Dreams, and terrifieth me*
with

* We have been obliged to place this Account at the End of the Number, because it came too late for its proper Place.

with Visions. I frequently resolved to leave my Sins: but, alas! my Goodness soon vanished away. Thus I repented and sinned; and, as I was totally ignorant where my Strength lay, I was frequently at the Point of giving up all striving against the Torrent; and of gratifying every Passion as far as my Circumstances would permit.

About the year 1746, God sent his Messengers into our Parts, who proclaimed free and full Redemption in the Blood of Christ. But though this was the very Thing my Conscience told me I wanted, yet I would not give up all to come to him. No: I would dispute for his Servants, fight for them (an Instance of which you, dear Sir, saw the first Time you preached on the Green between *Penzance* and *Newlyn*, when a few Lads rescued you from a wicked Mob); but I would come no nearer. However, going one Sunday Night to hear *Stephen Nichols*, a plain, honest Tinner, the Word took strange hold on me, and seemed like Fire in my Bones. I returned filled with Astonishment, retired to my Apartment, and, for the first Time, began to take a serious Review of my past Life, and present Situation with regard to Eternity. My Eyes were now truly opened. I saw myself a poor, naked, helpless Sinner, without any Plea, but "God be merciful to me." My Convictions became more and more alarming, till I was driven to the Brink of Despair. And though my religious Acquaintance (for I immediately joined the Society) did all they could to encourage me, I would often say, *I have no Hope.* In this deplorable State I continued for near four Months; when one Sunday (may I never forget it!) as I was attending to the Exhortation before the Sacrament, when the Minister pronounced, "He that eateth and drinketh unworthily, eateth and drinketh *Damnation* to himself (a very wrong Translation) not discerning the Lord's Body;" I immediately concluded, *Then I am lost for ever.* Yet, through the Persuasion of my Father I staid, and resolved; if I did perish I would perish in the Means of Grace. Accordingly, in the Afternoon I set out by myself for Church, a Mile distant from the Town (for Solitude was all my Comfort).

I had

I had not walked far before it was strongly suggested to my Mind, "Jesus Christ died for the vilest Sinner." I immediately replied, "Then I am the Wretch for whom he died!" In that Moment it seemed to me as though a new Creation had taken place. I felt no Guilt, no Distress of any kind. My Soul was filled with Light and Love. I could no more doubt of my Acceptance with God through Christ, than I could of my own Existence. In this State I continued near two Years, and am firmly persuaded might have still continued in it, but for my own Unfaithfulness.

I was now convinced it was my Duty to do all I could for God; and, accordingly, reprov'd Sin wherever I saw it, without regarding the Character or Station of the Person; and wherever I found a Disposition to receive it, added a Word of Exhortation.

Some Years after, my Friends thought I might be more useful, if I was to exhort *in the Society*: with much Reluctance I made the Attempt; but though God blessed, in a very remarkable Manner, my feeble Efforts, I was with Difficulty persuaded to continue it.

When you, Sir, visited us in 1751, you persuaded me to enlarge my Sphere, and appointed me to visit several Societies: I accordingly complied, but still with Unwillingness. In your next Visit to *Cornwall*, you thought I was not so useful as I might be, and propos'd my taking a Circuit. *This* I could by no means think of. I look'd on myself as an occasional Helper, having a good deal of Time on my Hands: and if a Preacher was ill, or unable to keep his Circuit, I thought it my indispensable Duty to fill his Place. But though I knew I was call'd to this, I could not see that I should go farther, on account of the Smallness of both my Gifts and Grace.

In the year 1753, you propos'd my going to *Kingswood* School, and accordingly having settled the terms, I set out for *Bristol* in April 1754: but to my great Disappointment I found the School full, and a Letter from you, desiring me to come immediately to *London*. This, together with your Brother's tel-

ling me, that if I returned back to my Business, he should not wonder if I turned back into the World, determined me to comply with your Desire. At the Conference in *London*, the 4th of May 1754, I was appointed for the *Manchester* Circuit, which then took in *Cheshire*, *Lancashire*, *Derbyshire*, *Staffordshire*, and part of *Yorkshire*. Here God so blest my mean Labours, that I was fully convinced he had called me to preach his Gospel. Mean time my Hardships were great. I had many Difficulties to struggle with. In some places the Work was to begin; and in most places, being in its Infancy, we had hardly the Necessaries of Life: so that after preaching three or four times a Day, and riding 30 or 40 Miles, I have often been thankful for a little clean Straw, with a Canvas Sheet to lie on. Very frequently we had also violent Oppositions. At *Farrington* I was struck so violently with a Brick on the Breast, that the Blood gushed out through my Mouth, Nose, and Ears. At *Grampound* I was prest for a Soldier, kept under a strong Guard for several Days, without Meat or Drink, but what I was obliged to procure at a large Expence, and threatened to have my Feet tied under the Horse's Belly, while I was carried eight Miles before the Commissioners: and though I was honourably acquitted by them, yet it cost me a pretty large Sum of Money, as well as much Trouble.

For many Years I was exposed to various other Difficulties and Dangers. But having obtained Help from God, I continue to this Day! And, all Thanks to him, I wish to live and die in his Service. At present I find my Mind as much devoted to him, as I ever did. I see and feel the Necessity of a greater Conformity to Christ. May I never be satisfied till I awake up after his Likeness!

Thus, dear Sir, I have given you a brief Account of my Life, as far as my Memory would assist me. If it is useful to any Soul, my Purpose is fully answered.

LONDON,

PETER JACO.

October 4. 1778.





T H E

Arminian Magazine,

For D E C E M B E R 1778.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Orthodox
Doctrine of GOD's FREE-GRACE, and MAN's FREE-
WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 498.]

I WILL now deliver the Substance of the Doctrine of
Grace and Free-will.

In the thirty-fifth Year of *Henry* the Eighth, some three
Years before his Death, there was published a Book by the
King, A. D. 1543, composed by the Clergy, seen and liked by
the whole Parliament, intitled, *A necessary Doctrine and Eru-
dition for any Christian Man.* In which Book there is a De-
claration of the Article of Free-will. This Declaration I have
transcribed, *First*, to make Use of the cautious Expressions of
this Article, composed by the best and soundest Judgments of
that Age; and *Secondly*, to shew what was the received Doc-
trine

trine in this Point, in the Times immediately preceding the Composition of our Articles and Homilies. For since Archbishop *Cranmer* and some others were of the Clergy in King *Henry's* and King *Edward's* Reigns, and had their Heads and Hands in both these Works, it may well be presumed they differed not much in any Matter of Moment.

" The Commandments and Threatenings of Almighty God in Scripture (saith the Article) whereby Man is called upon, and put in Remembrance what God would have him to do, most evidently declare that Man hath Free-will also now after the Fall of our first Father *Adam*, as plainly appeareth in these Places : *Be not overcome of Evil*, Rom. xii. 21. *Neglect not the Grace of God that is in thee*, 1 Tim. iv. 14. *Love not the World*, 1 John ii. 15. *If thou wilt enter into Life, keep the Commandments*, Matt. xix. 17. which undoubtedly should be in vain, unless there were some Faculty or Power left in Man whereby he may, by the Help of God (if he will receive it when it is offered unto him) understand his Commandments, and freely obey them; the which thing of the Catholic Fathers is called *Free-will*; which if we will describe, we may call it, ' A certain Power of the Will joined with Reason, whereby a reasonable Creature, without Constraint in Things of Reason, discerneth and willeth Good and Evil: but it willeth not that Good which is acceptable to God, except it be holpen with Grace; but that which is ill, it willeth of itself.' And therefore other Men define *Free-will* in this wise, ' Free-will is a Power of Reason and Will by which Good is chosen, by the Assistance of Grace; or Evil is chosen, without the Assistance of the same.'

" Howbeit, the State of Free-will was otherwise in our first Parents before they had sinned, than it was, either in them or their Posterity, after they had sinned: for our first Parents, until they overthrew themselves by Sin, had such *Free-will*, by the Grace of God their Maker, that not only they might eschew all manner of Sin, but also know God and love him, and fulfil
all

all Things appertaining to their Felicity. For the wise Man affirmeth, Ecclesi. xv. 14, 15. *God in the Beginning did create Man, and left him in the Hands of his own Counsel; if thou wilt, to keep the Commandments, and to perform acceptable Faithfulness.*

“ From this most happy Estate, our first Parents falling by Disobedience, most grievously hurt themselves and their Posterity: for, besides many other Evils that came by that Transgression, the high Powers of Man's Reason and Freedom of Will were corrupted, and all Men brought into such Blindness and Infirmary, that they cannot eschew Sin, except they be made free by an especial Grace, that is, by a supernatural Help and Working of the Holy Ghost; which although the Goodness of God offereth to all Men, yet they only enjoy it who by their Free-will accept and embrace the same. Nor can they that be holpen by the said Grace, perform Things that be for their Wealth, but with much Labour and Endeavour; so great is the Corruption of the first Sin, and the heavy Burden bearing us down to Evil. For albeit the Light of Reason doth abide, yet it is much darkened, and with much Difficulty doth discern Things that pertain to the present Life; but to understand Things that be spiritual, and pertain to everlasting Life, it is of itself unable. And so likewise, although there remain a certain Freedom of Will in those Things which pertain to this present Life; yet to perform spiritual Things, Free-will of itself is insufficient, and therefore Man's Free-will, being thus decayed, hath Need of a Physician to heal it, that it may receive Light and Strength whereby it may see, and have Power to do those spiritual Things, which before the Fall of Adam it was able to do.

“ St. *Austin* plainly declareth the same, saying, ‘ We conclude, that Free-will is in Man after his Fall, which Thing whoso denieth is not a Catholic Man: but in spiritual Desires and Works to please God, it is so weak and feeble, that
it

it cannot either begin or perform them, unless by the Grace and Help of God it be prevented and holpen.'

" And likewise as many Things be in the Scriptures which do shew Free-will to be in Man; so there be no fewer Places in Scripture, which declare the Grace of God to be so necessary, that if by it Free-will be not prevented and holpen, it can neither do nor will any thing that is godly. Of which sort be these Scriptures: *Without me ye can do nothing*, John xv. 5. *No Man cometh unto me, except it be given him of the Father*, John vi. 65. *We be not sufficient of ourselves, as of ourselves, to think any good Thing*, 2 Cor. iii. 5. According to which it follows, that Free-will, before it may think or will any godly Thing, must be holpen by the Grace of Christ, and by his Spirit prevented and inspired, that it may be able thereto; and being so made able, may thenceforth work together with Grace, and, by the same sustained, holpen, and maintained, may accomplish good Works, avoid Sin, and persevere also, and increase in Grace. It is surely of the Grace of God only, that first we be moved and inspired to any good Thing: but to resist Temptations, to persist in Goodness, and go forward, it is both of the Grace of God, and of our Free-will and Endeavour. And finally, after we have persevered to the End, to be crowned with Glory, is the Gift of God, who of his bountiful Goodness hath ordained, that Reward to be given after this Life, according to such good Works as be done in this Life by his Grace.

" Therefore, Men ought with much Diligence to consider and regard the Inspiration and Motions of the Holy Ghost, and to embrace the Grace of God, which is offered unto them in Christ, and by all Means to shew themselves such, as unto whom the Grace of God is not given in vain: and when they feel that notwithstanding their Diligence, yet they be not able to do that they desire, then they ought earnestly to ask of him who gave the Beginning, that he would vouchsafe to perform it, which thing God will undoubtedly grant to such as perse-

vere in calling upon him; for he willeth all Men to be saved, and provideth all Things by which they may be saved, except by their own Malice they will be evil, and so by the righteous Judgment of God perish and be lost. For, truly, Men be to themselves the Authors of Sin and Damnation; God is neither the Author of Sin, nor the Cause of Damnation.

“All Men be also to be monished, and chiefly Preachers, that they, looking on both Sides, neither so preach the Grace of God that they take away Free-will; nor so extol Free-will, that Injury be done to the Grace of God.”

Thus it was determined in that Age; to which I willingly subscribe, and with there had been no Declining from it either to the Right-hand or to the Left. Here is no Free-will to spiritual Good without Grace. Here is no Grace so prepotent but it may be disobeyed. Here is enough for the Praise of God's Grace, and for convincing of Man's Ingratitude.

Concerning *Perseverance*, from that of our Lord, *Matt. xxiv. 13. He that shall endure unto the End, the same shall be saved*; I collect two things: *First*, That he to whom Salvation is promised, if he continue, if he doth but hold out to the End, shall be saved. *Secondly*, That it is possible, he who is now in Faith and Love, should wax cold in Love, or deny the Faith, and embrace this present World.

So St. Bernard: “I think it sufficiently plain, that all such
 “as were endued with Love, may not have had Perseverance
 “in Love; otherwise our Lord in vain admonished his Disciples, *John xv. 9. Continue ye in my Love*: for either, if
 “as yet they did not love, he ought not to have said, *continue*,
 “but *be in Love*; or if they did love already, there was no
 “need to admonish them of Perseverance, if they could not
 “be deprived of it.” And a little before, “These Men have
 “no Root, who for a while believe, and in Time of Temptation
 “fall away: whence and whither do they fall? Even from
 “Faith to Unbelief. I ask further, Could they have been
 “saved

" saved in that Faith, or could they not? If they could not, " what Prejudice is it to their Saviour, what Joy to the Temp-
 " ter, that they fall from thence where there was no Salva-
 " tion?"

The Answer that some rest in, viz. that " Exhortations, " Precepts, and Promises, are the Means whereby Perseve-
 " rance is upheld," is against themselves, unless these were infallible Means; for seeing the Obedience to Exhortations and Precepts is in Man who faileth, these Means do often fail. The sixth and seventh Commandments were known to *David*, as Means to hold him back from his two Sins, but they failed through him. So *Peter's* Warning of his Denial, was a Means to humble his Confidence in himself, and to have persuaded him to beware of putting himself into Danger; but he took not Warning.

The second Text of Scripture I cite, is that of the Prophet, *Ezek. xviii. 26, 27. When a righteous Man turneth away from his Righteousness, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, shall he die. Again, when the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive.* The Force of this Passage no Evasion can avoid, if the Comparison between a righteous and a wicked Man be well observed: for deny you any-wise, that a righteous Man can turn away from his Righteousness and die; and I will deny, likewise, that a wicked Man can turn from his Wickedness and live; and so we shall make void the holy Word of God. If a Supposition putteth nothing in the one, it putteth nothing in the other: if the Wicked there, whom the Text speaketh of, be truly a wicked Man, then the Righteous there is truly a righteous Man. If it be ever seen, that a wicked Man turneth from his Wickedness and lives; then it may as well be, that a righteous Man turneth from his Righteousness and dies.

..To

To these Places I find no Answer made by our Divines at Dort, but to divers others, viz. *Heb. vi. 4, 5, 6.* For it is impossible for 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 Power of the World to come, if they shall fall away, to renew them again to Repentance. And, *2 Pet. ii. 20.* For if after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the Latter-end is worse with them than the Beginning. To such as these, they frame this Answer: that these Places speak of initial Degrees of Faith, not of justifying Faith; Men but entered a little may go back, but not they that have attained unto true Faith. But give me leave to demand, if these be but Beginnings, what have they more or better to give to a true Believer, than to have tasted of the good Word of God, and of the Powers of the World to come, and to be purged from his old Sins; to have escaped the Pollutions of the World; to have the strong Man armed that kept the House, to be cast out by a stronger: if these be the lowest and first Gifts of the Spirit, what are the highest? Metaphors taken from our Senses, as *Tasting, Hearing, Seeing*, are not used in Scripture to express a little, superficial Conceit of Things spiritual; but rather the full, clear, certain, deep Apprehension of them. From hence it is, that the renewing of these Men again by Repentance is so hard, or impossible, that fell from so great an Height; whereas to be renewed after lesser Faults is ordinary.

Other Doctrine of our Church, of like Nature to this, is found in the Book of Homilies, especially in that which is intitled, *Of Declining from God*, in the Table, and *Of Falling from God*, in the Book: out of the first Part whereof I will only transcribe this Sentence: "For whereas God hath shewed
 " to all Men, that truly believe his Gospel, his Face of Mercy
 " in Jesus Christ, which doth so lighten their Hearts, that
 " they (if they behold it as they ought to do) be transformed

" to his Image, be made Partakers of the heavenly Light, and
 " of his Holy Spirit, and be fashioned to him in all Goodness
 " requisite to the Children of God: so, if they after do neglect
 " the same, if they be unthankful unto him, if they order not
 " their Lives according to his Doctrine and Example, &c. he
 " will take away from them his Kingdom, his holy Word,
 " whereby he should reign in them." Out of the second Part
 thereof I transcribe this Sentence: " God will take from them
 " the teaching of his holy Word, so that they shall be no longer
 " of his Kingdom, they shall be no longer governed by his
 " Holy Spirit, they shall be put from the Grace and Benefits
 " that they had, and ever might have enjoyed through Christ,
 " they shall be deprived of the heavenly Light and Life, which
 " they had in Christ whilst they abode in him," &c.

Lastly, the Prayers of the Church have ever been a Place
 from which Arguments have been drawn: but if a Believer
 cannot finally fall from God, why doth our Church pray in the
 Liturgy, at the Burial of the Dead, " O God most mighty, suf-
 " fer us not at our last Hour for any Pains of Death to fall
 " from thee."

My Argument to prove that the Regenerate, fallen into a
 mortal Sin, is not then a Child of God, is taken out of St.
John, 1 Epist. iii. 9. *He that is born of God, doth not commit*
Sin; for his Seed remaineth in him, and he cannot sin, because
he is born of God. I shall here do two things at once: *First*,
 I will overthrow the strongest Arguments of my Opponents for
 the Perseverance of the Elect without Intermission. For, say
 they, if the Seed of God remain in him, and he cannot sin
deadly, what Intermission can there be of his Justification?
Secondly, I will retort the Text upon themselves: both which
 I shall do by evincing the true Sense of that Place.

The Scope of St. *John* is not to prove, that they that are
 born of God cannot change from Righteousness to Sin, or that
 there cannot be a Succession of these two; that where Righte-
 ousness was, Sin could make no Entrance, and the contrary;
 for

for this in the Apostles Time was out of question: whence the Admonition, that *they who had began in the Spirit, should not end in the Flesh*. But his Scope was to prove, that these two Things, which the Flesh would vainly imagine consistent, cannot stand together, namely, to be born of God, and to commit Sin. They admitted, that he that had been the Member of an Harlot, might by Repentance become the Member of Christ; and that the Member of Christ might become the Member of an Harlot. But that a Man might be at once, together a Member of an Harlot, and a Member of Christ, that they utterly denied.

Let them consider this, who affirm *David* to be still born of God, when he stood guilty of Adultery and Murder; and let them beware they be not made to hear that of *Tertullian*: “But some say, that God is well enough satisfied, if Men reverence him in Heart and Mind, though there be less Regard had of him in their Actions: and that therefore they may sin without Detriment to the Fear and Faith which they owe to him: which is, in effect, to say, that they may commit Adultery, and yet retain their Chastity inviolable; or poison their Parents, without shipwrecking Piety. Since, therefore, they can sin, notwithstanding their Fear, they themselves shall be thrown into Hell, notwithstanding their Pardon.” Let them consider this, who say, that *Peter* denied and swore his Master, *Salvo Amore & salva Fide*.

They count it a ridiculous Thing to say, we be so often born of God, as we repent of Sin: but it is more lamentable to fall oft into such Sins, than ridiculous to be often renewed by Repentance. They should not stick to the Letter of an Allegory too long; for it is utterly inconsequent to conclude, that because in our natural Birth we are born but once, therefore in our spiritual we are born but once; at least *St. Paul* thought so when he said, *Gal. iv. 19. My little Children, of whom I travailed in Birth again, until Christ be formed in you.*

Moreover, if we admit, as we do, that eternal Life, at the last Judgment, is given as a free and bounteous Gift, and yet

also as *the Reward and Crown of Righteousness*: and that eternal Death is then inflicted as *the Wages and Punishment of Sin*; and as the Demonstration also of God's Power and Dominion, yet with Justice and Equity. If these Things be most certain Truths, as they are, it cannot be conceived by ordinary human Understanding, how a Decree of these Things could be made before the Foundations of the World were laid, without God's Prescience, as Life is a Reward, and Death a Punishment; seeing no Justice can prepare Reward or Punishment, but upon Supposition or Foreknowledge of good or evil Deserts; nor without that Prescience of God, which we, agreeably to our Conceptions, call *simple and natural Understanding*, as Life eternal is a free Gift of his Goodness, and as Death eternal is a Declaration of his Dominion and Lordship; and as in both he doth attain that high End, which he seeketh for himself, *his own Glory*.

That eternal Death is *from the Retribution of Justice*, is a Truth most clear, and not possible to be decreed from before Time, without Foreknowledge of Sin. My Opponents, therefore, love not to argue about Reprobation; or if they do, they fly to the Dominion and Liberty of God, as Lord absolute and unaccountable, to exclude Prescience even here, if it were possible. But for Predestination to eternal Life, because it is the Gift of God, they are confident it may be decreed without Prescience of what Man will do; which they might seem to have some Colour for, if the Blessedness of the Saints were only from *the Reward of Grace*, and not from *the Retribution of Justice*. But why strive they to separate and disjoin those Things which God hath joined together? He having made the Saints to be the Retribution of Justice, out of his Prescience of their labouring to attain their End, even *Life*; and to be also the Gift of his Grace, out of his own Understanding, what will bring them to Happiness, if he grant them these Benefits, whereby he shall also attain his End, *the Glory of his free Love*, in giving eternal Life to whom he will: both these being understood

derstood and known; before the very Existence of Men, or any Act of his he allowed to be by any Decree of the Will of God; that is, known only upon Condition or Supposition, if he please to will the Creation, Calling, and Governing of the Saints, in such sort as he foreknows will bring forth Life unto them, and farther illustrate his Glory. In sum, this Judgment being made according to what is past, the Predestination of it cannot but be according to what was foreseen.

C H A P. IX.

An Analysis to the Seventeenth Article of the Church of England.

TO make manifest how perfect a Consent the fifth Opinion hath with the Confession of the Church of England in the seventeenth Article, which is, *Of Predestination and Election*; I beg leave to analyse and explicate the said Article.

In doing whereof I desire the judicious Reader to consider with me three things: *First*, The *Scope* and *Intent* of the Article: *Secondly*, the *Parts* and *Paragraphs*, with their Connection: *Thirdly*, the *particular Terms* in every Part, and that in their literal and grammatical Sense, and according to those places of Scripture from whence the Terms are taken.

The *Scope* of the Article is; *First*, to establish an Unity of Doctrine among the Members of the Church; *Secondly*, to direct them in the right Use of this Doctrine, and to prevent Abuses.

The *Parts* and *Paragraphs* are two; the *First*, from the Beginning to these Words, "they attain to everlasting Felicity." This hath respect chiefly to the first End, the Establishing of the sound Doctrine of Predestination: the *Second* beginneth at these Words, "As the godly Consideration," &c. and reacheth to the End. This hath respect chiefly to the second; to direct the Church in the right Use of this Doctrine.

The *particular Terms* will come to be considered as they lie in every Paragraph.

The

The first Paragraph hath two Branches; the Definition of Predestination, and the Description of the Execution and Manifestation thereof.

The Definition is set down in these Terms: "Predestination to Life is the everlasting Purpose of God, whereby (before the Foundation of the World was laid) he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation those whom he hath chosen in Christ out of Mankind; and to bring them by Christ to everlasting Salvation, as Vessels made to Honour."

Here are two Things to be considered; the Thing defined, and the Definition.

The Thing defined, is *Predestination to Life*; which Term admits, that there is also a *Predestination to Death*, or *Reprobation*, though the Article saith nothing expressly of it; because it is easily understood by the contrary.

The Substance of the Definition is this, "Predestination to Life is the Purpose of God, to bring to Salvation those whom he hath chosen:" which containeth three Things; *First*, an inward Act of God, his *Purpose*; *Secondly*, an outward Act or End purposed, *to bring to Salvation*; *Thirdly*, the Subject upon which his Purpose settled that End, *those whom he hath chosen*.

Some may imagine I should begin with the first Thing named in the Definition, "The everlasting Purpose of God;" but there is here expressed one prior and eternal Act of God, viz. "to have chosen some out of Mankind in Christ," before the other Act of his Purpose, "to deliver from Curse, and to bring to Salvation those whom he hath chosen." So this Term, "Chosen in Christ," is first to be examined, as that wherein lieth the Issue of the Controversy, whether Christ was considered in the very Act of choosing his Elect? And full well did the Article keep the Words of the Apostle. Let us try out, therefore, the Meaning of the Words, *Eph. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed*

us with all spiritual Blessings in heavenly Places in Christ: according as he hath chosen us in him before the Foundation of the World, that we should be holy, and without Blame before him in Love.

Christ is, then, not only the Head of the Elect, but also the Fountain and Foundation of Election: God not choosing Christ for an Head, until he knew his Members, and together with him choosing them: else this great Grace and Benefit of Election shall flow out of some other Fountain than Christ. And the Doctrine of our Election in Christ doth strongly confirm our Faith of Justification and Salvation by Christ, as our Article saith afterwards.

They were chosen *out of Mankind*, not out of Angels-kind; for seeing the Election is in Christ, and Christ *took not hold of the Nature of Angels*, but of human Nature, the Election must be out of Human-kind, as taken hold of in Christ: Christ being provided and preached to Human-kind, as "one Mediator between God and Man, the Man Christ Jesus, who for us Men, and for our Salvation came down from Heaven and was incarnate."

Considering Mankind as under Christ, who should die for it, and should be preached to the World, he found some *eligible*, viz. such as laid hold on Christ by Faith; and some *reprobable*, who received not the Saviour that would be sent to deliver them from Curse and Condemnation. And thus much for the first Act of God in the Order of Nature, though the third Thing mentioned in the Definition, *those whom he hath chosen in Christ out of Mankind*.

Now I come to the first Thing in the Letter of the Definition, but the second Act of the Mind of God, touching them whom he hath chosen, viz. *his everlasting Purpose*, and decree what to do for them, and how to do it: I may say with *Ursinus* on *Isaiah* xiv. "The Issue of Things exactly answers their Pattern, the Counsel and Foreknowledge of God;" or, as *St. Paul* would express it, "All Things come to pass accord-

ing as all Things do and fulfil the Purpose of God." This Purpose is about Ends and Means to those Ends, and all Circumstances accompanying them, both in Things of the Order of Nature, and of the Order of Grace, and about those Things God will do himself, and those Things he will permit the Creature and all secondary Causes to do.

And as to his Fore-knowledge, although the Wicked are not unknown to God; yet only the Faithful are named *those whom he fore-knew*, because in them he is delighted: so that part only of the Divine Disposition which bringeth unto Happiness, is called *God's Purpose*, because he delighteth in the Good of his Creatures, and hath no Pleasure in their Death and Destruction, which is of themselves, and not of him. And this may suffice for the opening of this Term, *the Purpose of God*.

[To be continued.]



God's Love to Mankind. Manifested by disproving the Absolute Decree for their Damnation.

[CONTINUED from p. 512.]

THREE Things are usually answered to the foregoing Premises.

I. That God's Ways may be just, and yet seem unjust to Man's erring Understanding: and so is this Decree, though Flesh and Blood will not yield to it.

This Answer I take to be false; for nothing is truly just, which human Understanding (purged from Prejudice, corrupt Affections and Customs) hath in all Ages, Places, and Persons judged to be unjust. The Reason is, because God hath, by the Light of Nature, and the general Impressions of Good and Evil made in the Hearts of Men, sufficiently enabled them to judge what is just and what is not. When a Thing is done, Reason,
so

so qualified, is able to say, This is just, or this is unjust, whether it be done by God or Man. For (Virtues in Men, being but the Image of those Perfections that dwell in God) Justice in Men and God are, in substance, one and the same Thing, though infinitely differing in Degree, as the greater and lesser Light. That this Power is ingrafted in Man, God himself hath sufficiently signified in those Scriptures, where he calleth on Men to be Judges of the Equity of his Ways: *Judge, I pray you, between me and my Vineyard, Isaiah v. 3. O ye House of Israel, are not my Ways equal, and your Ways unequal? Ezek. xviii. 25.* God would never put them upon the Trial of Reason, if he had not made it able to examine them.

The Incarnation of the Son of God, his Birth of a Virgin, his Dying, the Resurrection of the Body, and such Mysteries as are peculiar to the Gospel, and the proper Objects of the Christian Faith, God hath not offered to the Trial of our Understandings, but rather derideth those that presume to judge of them by Reason, *1 Cor. i. 20. Where is the Scribe? where is the Wise? where is the Disputer of this World?* And the Reason is, because these Things, being supernatural, and therefore not discernible by natural Power, Man is no competent Judge of them by his natural Understanding. But of the Justice of his Decrees and Ways, he maketh him a Judge; because, the common Notions of Just and Unjust being imprinted in Nature, he is able to apprehend what is just in Divine Acts as well as in his own.

II. It is answered, that these Decrees are set down in Scripture to be the Will of God; and therefore, they must needs be just. For God's Will is the Rule of all Righteousness.

To this I answer.

1. This Rule in Divinity is much abused by the maintainers of Absolute Reprobation. For God's Will is not a *Rule of Justice* to himself, as if Things were therefore just, because he Willeth them and Worketh them: but his Justice is a Rule of his Will and Works, which are the expressions of his Will. He

therefore maketh Decrees and executeth them, because they are agreeable to that Justice which dwells in the Divine Nature : he willeth and doeth nothing, but that which may be willed or done, (*salvâ justitiâ*) without Wrong to his Justice. St. Hierom speaking of the Prophet *Hosea* taking a Wife of Fornications, *Hosea* i. 2. saith, it was done *typically*, not really, *because* " if it had been indeed done, it had been a most foul Thing." But thou wilt answer, saith he, "*Deo jubente nihil turpe est*," " God commanding it, nothing is dishonest." Thus much we say, saith the Father, that God commandeth nothing but what is honest ; but he doth not by commanding dishonest Things, make those things honest which are abominable : God doth not Will a Thing, and so make it Good : but Willeth it, because it is in itself Good antecedently.

2. I reply, that those Absolute Decrees of Men's inevitable Salvation and Damnation are no parts of God's revealed Will. To say they are, is a mere begging of the Question.

III. Their third Answer is, that God is not bound to restore Men Power to believe, because they once had it, and have lost it through their own Fault, as a Master is not bound to renew his Servant's Stock, if he have wasted it by bad Husbandry.

I grant, that God is simply and absolutely bound to no Man, because he is a most free Dispenser of his own Favours, where and what, and to whom he will, and no man is beforehand with God : *Who hath given unto him, and it shall be recompensed again.* Rom xi. 35.

But yet he is conditionally bound : for he hath tied himself three Ways especially.

1. By Decreeing. The Almighty is eternally subject to his own Ordinances, or else he would be mutable : and therefore what Gifts soever he hath decreed to Men, he is bound to give them by Virtue of his own Decree.

2. By promising. We used to say, Promise is Debt, it is Justice to perform what it was free to promise. If therefore God hath

hath made a Promise of any Gift or Grace to Men, his Promise bindeth him to Performance.

3. By giving Men a Law to keep; which without supernatural Grace they can no more keep, than they can eat a Rock. By such a Law the supreme Law-giver bindeth himself to his People, to give them such Power as may enable them to keep that Law, or else he becometh (as the evil servant stiled him) *a hard Master, reaping where he sowed not*, and the very true and proper Cause of the Transgression of that Law. We shall find God always giving Strength when he giveth a Command: when he commanded the Creatures to *increase and multiply*, he gave them a multiplying Virtue: when Christ bade the lame Man *arise, take up his Bed, and Walk*, he put into his Limbs an Ability of Walking: when Adam had a spiritual Law given him to obey, which without spiritual Strength he could not, God gave him Strength answerable to the Law. So that Adam had a *Power and Possibility*, though no necessity of continuing in Obedience.

That I may bring this home to my Purpose, I say, God is bound to restore unto Men power to believe, supposing these Things that follow.

1. That he hath vouchsafed to enter into a new Covenant of Peace with Men, when he needed not.

2. That in this Covenant, he requireth Obedience at Men's hands, even at theirs that perish.

3. That he promiseth eternal Life to every Man, if he obey and keep the Covenant.

4. That he punisheth the Disobedient with everlasting Death.

These Particulars supposed, the most free God, who is absolutely bound to none, is engaged to give Ability of believing unto Men; nor can he justly without this Gift punish the Disobedient, any more than a Magistrate having put out a Man's Eyes for an Offence, can command this Man with Justice to read a Book, and because he readeth not, put him to death; or, than a Master (that I may return the Simile) when he hath

taken away from his Servant the Stock which he hath misemployed, can afterwards exact of him a just Employment of the same Stock, and punish him because he employeth it not.

I conclude therefore, that the Absolute Reprobation of such Men as are called to believe in Christ, and punished if they believe not, is utterly repugnant to the Justice of God.

IV. Absolute Reprobation opposeth the *Truth* and *Sincerity* of God.

God is a God of Truth, Deut. xxxii. 4. Truth itself, John xiv. 6. so called, because he is the Fountain of Truth, and the Perfection of Truth, without the least Mixture of Fallhood. *The Strength of Israel cannot lie, 1 Sam. xv. 29. Let God be true, and every Man a Liar,* saith the Apostle, *that he might be justified in his Sayings, and overcome when he is judged;* that is, Men may lie (for all Men are Liars) but God can never lie. But by Absolute Reprobation God is made Untrue and Hypocritical in his Dealings with Men, and in all Matters appertaining to their eternal State, particularly in his Commands, in his Offers of Grace and Glory, in his Threats, passionate Wishes and Desires of Men's chief Good, and in his Expostulations and Commiseration also.

1. In his *Commands*. For by this Doctrine God commandeth those Men to repent and believe, whom he secretly purposeth shall not believe. "Though God command Reprobates to believe the Gospel, yet he will not have them believe," saith *Piscator*. Now whom God commandeth to believe and repent, those he willeth outwardly should believe and repent; and he must inwardly and heartily will it too, or else he dissembleth.

2. In his *Offers of Grace and Glory*, which he maketh to such as refuse them, as well as to those who accept them to their Salvation.

This is evident, *Isa. lxxv. 2. I have spread out my Hands all the Day long. To whom? To a rebellious People.* And *Matt. xxii.* we read, that those Men were invited to the Wedding that

that came not : and *Acts* iii. 26. it is said to the Jews who had denied Christ, as v. 14. *To you hath God sent his Son Jesus to bless you, in turning every one of you from your Iniquities.*

But now God's Meaning is, by this Doctrine, that the most of those to whom he offereth his Grace and Glory, shall have neither. And so *Pisator* saith, " Grace is not offered by God even to those who are called, with a Meaning to give it, but to the Elect only." In the same Book he hath such another Speech : " Though God in Words protest he would have Reprobates to believe, yet indeed he will not have them." They make God to deal with Men in Matters of Salvation, as the Poets feign the gods to have dealt with poor *Tantalus*. They placed him in a clear River up to the Chin, and under a Tree which bare much sweet and pleasant Fruit, that did almost touch his Lips : but this they did with a Purpose that he should taste of neither : for when he put his Mouth to the Water to drink, it waved away from him ; and when he reached his Hand to the Fruit to have eaten of it, it withdrew itself out of his Reach, so as he could neither eat nor drink. Just so dealeth God with Reprobates, by their Doctrine ; he placeth them under the plentiful Means of Salvation, offereth it to them so plainly, that Men would think they might have it when they will ; and yet intendeth fully they shall never have it, with-holding from them either the first Grace, that they cannot believe, or the second Grace, that they cannot persevere. Did not those gods delude *Tantalus* ? Yes, doubtless. And if God do so with Reprobates, what doth he but delude them, and dissemble with them in his fairest Offers of Salvation ? And this do *Zanchius* and *Bucer* grant by evident Consequence, as appeareth by a Speech or two of theirs, which cannot stand with their Conclusion ; and, therefore, I suppose fell unawarily from them.

Zanchius telleth us roundly, " That every Man who is called " is bound to think that he is elected, otherwise he doth offer " great Injury to God, and accuse him of Lying, who saith

" to

" to him in his Word, that he desireth his Salvation, and for
 " this Cause hath called him." In which Speech he plainly
 implieth, that if God call a Man whom he hath absolutely re-
 jected, he doth but delude him when he calleth him. The like
 Speech hath *Bucer*: " A Man must believe that he is predesti-
 " nated, or else he maketh God to mock him when he calleth
 " him."

A Man, therefore, that is not predestinated, but an absolute
 Reprobate, when he is called to Salvation, is but deluded.

If a Creditor should resolve, upon no Terms to forgive his
 Debtor one Farthing, and yet make him Offers to remit the
 whole upon some Conditions, and bind his Offers with a deep
 and solemn Oath; would not we say, that he was a rank Dis-
 sembler, and a mere Deluder of his poor Debtor? We can
 say no less of God, if he hath irrevocably decreed at no hand
 to save such particular Men, and yet promiseth and sweareth
 that he will save them, if they will believe his Promises, and
 repent. What can such Oaths and Promises be, but mere
 Delusions of miserable Men?

3. In his Threats and Comminations also, by this Doctrine,
 is God made to be hollow and deceitful. For against what Sins
 are Threats denounced? Always against actual Sins: we never
 read, that they are thundered out against us for Original Sin:
 they intimate, therefore, that the Sins for which Men go to
 Hell, are their actual Transgressions. But if it be true, that
 God decreed Men to Hell for Original Sin, that which those
 Threats import is not true, and so God is not sincere in them.
 Besides, all Threatenings imply, that the Evil threatened may
 be avoided: for therefore are they denounced, that Men
 might be brought to Repentance, and so escape the Evils
 threatened. But if some Men be peremptorily ordained to
 Destruction, their Destruction cannot be prevented; and so
 the Threatenings of Damnation signify an Untruth, and God
 in them dealeth not plainly with Men.

4. In

4. In all the other Things before mentioned, is God full of Guile too, by this Opinion; namely, in his

(1) *Passionate Wishes*, that even those Men might repent that repent not, and might be saved that through their Impenitency are not saved. Of these we read, *Deut. v. 29. O that there were such an Heart in them to fear me, that it might go well with them!* And *Psal. lxxxii. 13. O that my People had hearkened, and Israel had walked in my Ways!* And, *Isaiah xlvi. 18. O that thou hadst hearkened to my Commandments!*

(2) In his mournful *Exposulations*, *Isaiah v. 3. Judge, I pray you, between me and my Vineyard: what could I have done more for my Vineyard?* And *Jeremiah ii.* throughout the whole Chapter, especially ver. 31. *Have I been a Wilderness to Israel, or a Land of Darkness?* And ver. 32. *Can a Maid forget her Ornaments, or a Bride her Attire? Yet my People have forgotten me Days without Number.* *Ezek. xxxiii. 11. Turn ye, turn ye: why will ye die, O House of Israel!*

(3) In his melting *Commiserations* of the woful Condition of foolish Men, who would not be reclaimed: *How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel? My Repentings are kindled together, my Heart is turned within me.* *Hos. xi. 8. O Jerusalem, Jerusalem, which killeth the Prophets, and stoneeth them that are sent unto thee!* *Matt. xxiii. 37.*

In all these there is but little Sincerity, if there be a secret Resolution that the most of those, towards whom those Wishes, Chidings, and Bemoanings are used, shall be damned without Remedy. God's fairest Offers, his sweetest Invitations, his greatest Sympathies, and amplest Courtesies, if this Doctrine be true, come little short of *Abalom's Feast*, the Kifs of *Judas*, and the *Hyæna's Tears*: for in all these he saith one thing and meaneth another, and therefore dissembleth. Nay, the whole Ministry (wherein God commandeth, offereth, chideth, entreateth, lamenteth) if this be true, is but a mere Imposture, a giving of Words without any Meaning of answerable Deeds; and an Imposture so much the greater, by how much the

the Shew of Kindness is the heartier. For how can a good Thing be offered with stronger Shews of a good Meaning, than when it is offered with Exhortations and Entreaties to accept it, with clear Demonstrations of the Excellencies of it, with unfeigned Wishes that the Parties to whom it is offered would accept it, and bitter Lamentations for their Folly in refusing it? With all these Inforcements is God's Tender of Salvation to Reprobates accompanied; and, therefore, in Shew most hearty and serious.

In a Word, thus speaketh God, by this Doctrine, to Reprobates in the Ministry.

"O ye Reprobates (once most dearly beloved by me in your Father Adam, but now extremely and implacably hated, and by mine eternal and uncontrollable Order sealed up under invincible Sin and Misery) amend your Lives, and believe in the Name of my only begotten Son. If you repent and believe not, there is no Remedy, you must be damned; but if you repent and believe, you shall be saved: though your Sins be as red as Scarlet, I will make them as white as Wool. Think not that I would have you die; for I swear, *As I live, I will not the Death of him that dieth*; I would have no Man to perish, but all to come to Repentance: I beseech you, therefore, be reconciled. I have cried and called upon you, I have a long time waited upon you, that you might repent, and still am knocking at the Doors of your Hearts for Entrance. *O that there were a Heart in you to fear me and keep my Commandments, that it might go well with you for ever! What shall I do unto you? how shall I intreat you? Will you not be made clean? when will it once be?*" Can God speak thus to Reprobates, who by his own Decree shall never repent or be saved, without the deepest Dissimulation?

That which is usually said to clear the Absolute Decree, is, that God willeth the Salvation of the Reprobate seriously, but not absolutely; he would have those Men saved, but yet upon Condition they will repent and believe. And, therefore, though they

they do perish, God is candid and sincere in his Offers of Salvation to them: for therefore do they perish, because they perform not the Condition, and not because God offereth not Salvation seriously unto them.

But this Answer is short: it is true, God will have all Men to be saved upon Condition only, that they will repent and believe, according to that Speech of St. *Ambrose*, *Deus vult omnes salvare, si & ipsi velint*: "God would have all to be saved, if they themselves would:" for if he would absolutely have it so, what can hinder it? who hath resisted his Will? It is true likewise, that a conditional Promise may be serious as well as an absolute: but then the Condition must be possible to them to whom the Promise is made; and the Performance of the Condition must be a Part of God's Will, as well as the Salvation promised, or else the Promise cannot be candid and sincere. A Condition is the Offer of a Power of Choice. Where there is no Liberty of Choice afforded, there is no true Condition appointed. In Substance it is all one to offer a Courtesy under a Condition not possible, and not to offer it at all; and in Circumstance it is much worse.

In Substance all one: the Lawyers tell us, that a Contract made under a Condition not possible, is esteemed no Bargain. And the Logicians Rule is, that a conditional Proposition which hath an impossible Condition annexed to it, is equivalent to a Negation. It is all one for me to offer a Piece of Money to one blind, upon the Condition he will open his Eyes, and tell me what Piece of Money it is, and what Stamp it hath; and to deny it flatly to another: for the one hath it no more than the other. And it is all one for a Man to have a Daughter to bestow in Marriage, to tell her Suitor, I will give you my Daughter, if you will span the Earth, or touch the Heavens with your Finger; and to tell him plainly, set your Heart at rest, I will never bestow her upon you: for the Suitor speedeth both ways alike.

And

And it is in Circumstance a great deal worse: for it is a Denial, under Colour of the contrary; a Denial joined with a Scoff, a Derision, as was that of the *Jehusites*, Sam. x. 6. who told *David*, that he should not enter into the Port of *Zion*, except he took away the Blind and the Lame; their Meaning was, they would never deliver it up unto him: and because they thought it impossible for him to take away the Blind and the Lame, they told him, if he did so, then they would yield it up. It was an ironical and scoffing Denial of his Demand. If the King should make an unrepealable Law, that no *German* should be made a Citizen of *London*, or free Denizon of the Kingdom; and then make a Decree, to give some bountifull Gratuities, but to the Citizens of *London* or to the Subjects of the Kingdom only, and to none but them; and yet for all this should command it to be proclaimed, that he will give them to the *Germans*, upon Condition they will be made Free-men of *London*, or be incorporated into the Kingdom: would not any Man say, that the King, in this Case, did dissemble and delude the poor *Germans*? And if any should say, there would be no Dissembling in it; for if they would become Citizens or Subjects, they should have the promised Gratuities: a Man might truly answer, that therefore the King doth counterfeit and cozen them, because he maketh a Tender to them upon a Condition not possible by his own Decree. In like manner, if God hath made a Decree, that such Men shall never believe, and yet offer them Heaven on Condition they will believe; it may most truly be said, that God doth not only deny them Heaven, but deny it with a bitter Derision.

And thus have I shewed the Contrariety of this Opinion to four principal Attributes of God, which is my second general Reason against it.

[To be continued.]

The



The LIFE of BISHOP BEDELL.

[CONTINUED from p. 527.]

THE condemning Pluralities was but half of Mr. *Bedell's* Project. The next Part was to oblige his Clergy to reside in their Parishes; but in this he met with a great Difficulty.

King *James*, upon the last Reduction of *Ulster* after *Tyrone's* Rebellion, had ordered Glebe-Lands to be assigned to all the Clergy; and they were obliged to build Houses upon them within a limited Time: but in assigning these Glebe-Lands, the Commissioners had taken no Care of the Conveniences of the Clergy; for in many Places these Lands were not in the Parish, and often they lay not altogether, but were divided into Parcels. So he found his Clergy were in a Straight: for if they built Houses upon these Glebe-Lands, they would be thereby forced to live out of their Parishes, and it was very inconvenient for them to have their Houses remote from their Lands.

In order to remedy this, the Bishop, having Lands in every Parish assigned him, resolved to make an Exchange with them, for more convenient Portions of equal Value: and that the Exchange might be made upon a just Estimate, so that neither the Bishop nor the inferior Clergy might suffer, he procured a Commission from the Lord Lieutenant, for some to examine and settle that Matter, which was at last brought to a Conclusion, with so universal a Satisfaction to his whole Diocese, that since the thing could not be done without a Great Seal from the King, confirming all that was done, there was one sent over in all their Names to obtain it.

The Lord Lieutenant, at this time, was Sir *Thomas Wentworth*, afterward Earl of *Strafford*. At his first coming over

to *Ireland*, he was repossessed with Prejudices against the Bishop, upon the account of a Petition sent up by the County of *Cavan*, to which the Bishop had set his Hand; in which some Complaints were made, and some Regulations were proposed for the Army; which was thought an insolent Attempt, and a Matter of ill Example: so that *Strafford*, who was severe in his Administration, was highly displeased with him; and when any Commission or Order was brought to him, in which he found his Name, he dashed it out with his own Pen, and expressed great Indignation against him.

When the Bishop understood this, he was not much moved at it, knowing his own Innocence; but he took prudent Methods to overcome his Displeasure. He did not go to *Dublin* upon his coming over, as all the other Bishops did, to congratulate his coming to the Government: but he writ a full Account of that Matter to his constant Friend Sir *Thomas Jermyn*, who managed it with so much Zeal, that Letters were sent to the Deputy from the Court, by which he was so much mollified towards the Bishop, that he, going to congratulate, was well received, and was ever afterwards treated by him with a very particular Kindness. So this Storm went over, which many thought would end in Imprisonment, if not in Deprivation.

Yet how much soever that Petition was mistaken, he made it appear very plain, that he did not design the putting down the Army: for he saw too evidently the Danger they were in from Popery, to think he could be long safe without it. But a Letter that contains his Vindication from that Aspersion, carries in it likewise such a Representation of the State of the Popish Interest then in *Ireland*, and of their Numbers, their Tempers, and their Principles, that I will set it down. It was written to the Archbishop of *Canterbury*.

“ Right Hon. my very good Lord,

“ I have been advertised from an honourable Friend in *England*, that I am accused to his Majesty to have opposed his Service;

Service ; and that my Hand, with two other Bishops only, was to a Writing touching the Money to be levied on the Papists, for Maintenance of the Men of War. Indeed, if I should have had such an Intention, this had been not only to oppose the Service of his Majesty, but to expose, with the public Peace, my own Neck to the Schemes of *Romish* Cut-throats. I who knew, that in this Kingdom of his Majesty's, the Pope hath another Kingdom, far greater in Number, and, as I have heretofore signified to the Lords Justices and Council, constantly guided and directed by the Order of the new Congregation lately erected at *Rome*, transmitted by the Means of the Pope's Nuncio residing at *Brussels*, that the Pope hath here a Clergy, if I may guess by my own Diocese, double in Number to us, the Heads whereof are by corporal Oath bound to him, to maintain him and his Regularities *contra omnem hominem*, and to execute his Mandates to the uttermost of their Forces ; which, accordingly, they do, stiling themselves in Print, *Ego N. Dei & Apostolicæ sedis gratia Episcopus fermien & offerien*. I that knew, there is in the Kingdom, for the moulding of the People to the Pope's Obedience, a Rabble of irregular Regulars, commonly younger Brothers of good Houses, who are grown to that Insolency, as to advance themselves to be Members of the Ecclesiastical Hierarchy in better Ranks than Priests. I that knew, that his Holiness hath erected a new University in *Dublin*, to confront his Majesty's College there, and to breed the Youth of the Kingdom to his Devotion ; of which University one *Paul Harris* stileth himself in Print to be Dean. I that knew, and have given Advertisement to the State, that these Regulars dare erect new Friaries in the Country, since the Dissolving of those in the City ; that they have brought the People to such a sottish Senselessness, as they care not to learn the Commandments as God himself spake and writ them ; but they flock in great Numbers to the Preaching of new superstitious and detestable Doctrines, such as their own Priests are ashamed of : and at all those they levy Collections, three, four, five,

five, or six Pounds at a Sermon. I that knew, that those Regulars, and this Clergy, have, at a general Meeting or Synod, as themselves stile it, decreed, ' That it is not lawful to take an Oath of Allegiance; and, if they be constant to their own Doctrine, do account his Majesty in their Hearts to be but King at the Pope's Discretion: ' In this State of this Kingdom, to think the Bridle of the Army may be taken away, would be the Thought not of a brain-sick, but of a brainless Man.

Your Lordship's, in all Duty,

The Day of our Deliverance, W I L L. Kilmore."
 from the Popish Powder-
 Plot, Anno 1663.

By his cutting off Pluralities there became many Vacancies in his Diocese; so the Care he took to fill these, comes to be considered in the next place. He was very strict in his Examinations before he gave Orders to any. He went over the Articles of the Church of *Ireland* so particularly and exactly, that one who was present at the Ordination of him that was afterwards his Arch-deacon, Mr. *Thomas Price*, reported, that though he was one of the Senior Fellows of the College of *Dublin*, when the Bishop was Provost, yet his Examination held two full Hours: and when he had ended any Examination, which was always done in the Presence of his Clergy, he desired every Clergyman present to examine the Person further, if they thought any material Thing had been omitted by him, by which a fuller Discovery of his Tempers and Sufficiency might be made. When all was ended, he made all his Clergy give their Approbation before he would proceed to Ordination: for he would never assume that singly to himself, nor take the load of it wholly on his own Soul.

He took also great Care to be well informed of the religious Qualities of those he ordained, as well as he satisfied himself by his Examination of their Capacity and Knowledge. He had always a considerable number of his Clergy assisting him

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at his Ordinations: he always preached and administered the Sacrament on those Occasions himself; and he never ordained a Presbyter, till he had been at least a Year Deacon, that so he might have a good Account of his Behaviour in that lower Degree, before he raised him higher.

He looked upon that Power of Ordination as the most sacred Part of a Bishop's Trust, and that in which the Laws of the Land had laid no sort of Imposition on them, so that this was entirely in their Hands; and, therefore, he thought they had so much the more to answer for to God on that account: and he weighed carefully the Importance of those Words, *Lay Hands suddenly on no Man, and be not a Partaker of other Men's Sins*. Therefore, he used all the Precaution that was possible in so important an Affair. He was never prevailed on, by any Recommendations or Importunities, to ordain any, as if Orders had been a Sort of Freedom in a Company, by which a Man was to be enabled to hold as great a Portion of the Ecclesiastical Revenue as he could compass. Nor would he ever ordain any without a Title to a particular Flock: for he thought a Title to a Maintenance was not enough; as if the Church should only take Care that none in Orders might be in Want; but he saw the Abuses of those false Titles, and of the vagrant Priests that went about as Journeymen, plying for Work, to the great Reproach of that sacred Employment. And in this he also followed the Rule set by the fourth General Council, that carried this Matter so high, as to annul all Orders that were given without a particular Designation of the Place where the Person was to serve. For he made the primitive Times his Standard, and resolved to come as near it as he could, considering the Corruption of the Age in which he lived.

He remembered well the Grounds he went on, when he refused to pay Fees for his Title to his Benefice in *Suffolk*, and therefore took Care that those who were ordained by him, or had Titles to Benefices from him, might be put to no Charge: for he wrote all the Instruments himself, and delivered them
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to the Persons to whom they belonged, out of his own Hands, and adjured them, in a very solemn Manner, to give nothing to any of his Servants. And, that he might hinder it all that was possible, he waited on them always, on those Occasions, to the Gate of his House, that so he might be sure that they should not give any Gratification to his Servants. He thought it lay on him to pay them such convenient Wages as became them, and not to let his Clergy be burthened with his Servants. And, indeed, the Abuses in that were grown to such a Pitch, that it was necessary to correct them in so exemplary a manner.

His next Care was to observe the Behaviour of his Clergy : he knew the Lives of Churchmen had generally much more Efficacy than their Sermons or other Labours could have ; and so he set himself much to watch over the Manners of his Priests ; and was very sensibly touched, when an *Irishman* said once to him in open Court, " that the King's Priests were as bad as the Pope's Priests." These were so grossly ignorant and so openly scandalous, both for Drunkenness and all Sorts of Lewdness, that this was indeed a very heavy Reproach : yet he was no rude, no remorseless Reformer, but considered what the Times could bear. He had great Tenderness for the Weakness of his Clergy, when he saw Reason to think otherwise well of them ; and he helped them out of their Troubles, with the Care and Compassion of a Father.

One of his Clergy held two Livings ; but had been cozened by a Gentleman of Quality, to farm them to him for less than either of them was worth ; and he acquainted the Bishop with this : who thereupon writ very civilly, and yet as became a Bishop, to the Gentleman, persuading him to give up the Bargain. But, having received a fullen and haughty Answer from him, he made the Minister resign up both to him ; for they belonged to his Gift, and he provided him another Benefice, and put two worthy Men into the two Churches ; and so he put an End to the Gentleman's fraudulent Bargain, and to the Churchman's Plurality.

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He never gave a Benefice to any, without obliging them, by Oath, to perpetual and personal Residence, and that they should never hold any other Benefice with that. So when one *Buchanan* was recommended to him, and found by him to be well qualified, he offered him a Collation to a Benefice; but when *Buchanan* saw, that he was to be bound to Residence, and not to hold another Benefice, he, that was already possessed of one, with which he resolved not to part, would not accept of it on those Terms. And the Bishop was not to be prevailed on to dispense with it, though he liked this Man so much the better, because he was a-kin to the great *Buchanan*, whose Paraphrase of the *Psalms* he loved before any other *Latin* Poetry.

The *Latin* Form of his Collations concluded thus—"Obtesting you in the Lord, and enjoining you, by Virtue of that Obedience which you owe to the great Shepherd, that you will diligently feed his Flock committed to your Care, which he purchased with his own Blood; that you instruct them in the Catholic Faith, and perform Divine Offices in a Tongue understood by the People; and, above all Things, that you shew yourself a Pattern to Believers in good Works, so that the Adversaries may be put to Shame, when they find nothing for which they can reproach you."

He put all the Instruments in one, whereas Devices had been found out, for the Increase of Fees, to divide these into several Writings; nor was he content to write this all with his own Hand, but sometimes he gave Induction likewise to his Clergy; for he thought none of these Offices were below a Bishop; and he was ready to ease them of Charge all he could. He had, by his Zeal and earnest Endeavours, prevailed with all his Presbyters to reside in their Parishes, one only excepted, whose Name was *Johnston*: he was of a mean Education, yet he had quick Parts, but they lay more to the mechanical than to the spiritual Architecture: for the Earl of *Strafford* used him for an Engineer, and gave him the Management of some great Buildings that he was raising in the County of *Wicklow*. But
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the Bishop, finding the Man a very mercurial Wit, and of a great Capacity, he resolved to set him to Work, that so he might not be wholly useless to the Church; and, therefore, he proposed to him the composing an Universal Character, that might be understood by all Nations; and he shewed him, that since there was already an Universal Mathematical Character, received both for Arithmetic, Geometry, and Astronomy, the other was not impossible to be done. *Johnston* undertook it readily; and the Bishop drew for him a Scheme of the whole Work, which he brought to such a Perfection, that he put it under the Press, but the Rebellion prevented his finishing it.

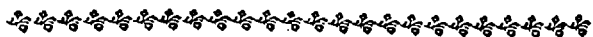
After the Bishop had been for many Years carrying on the Reformation of his Diocese, he resolved to hold a Synod of all his Clergy, and to establish some Rules for the better Government of the Flock committed to him. He appointed that a Synod should be held thereafter once a Year, on the second Week of *September*; and that in the Bishop's Absence, his Vicar-General, if he was a Priest, or his Archdeacon should preside; that no Vicar should be constituted after that, unless he were in Orders, and should hold his Place only during the Bishop's Pleasure. He revived the ancient Custom of Rural Deans, and appointed, that there should be three for three Divisions of his Diocese, who should be chosen by the Clergy, and should have an Inspection into their Department, and make Report to the Bishop of what pass among them, and transmit the Bishop's Orders to them; and that once a Month the Clergy of each Division should meet, and preach by Turns, without long Prayers or Preambles; and that no Excommunication should be made but by the Bishop in person, with the Assistance of such of his Clergy as should be present. The rest related to some Things of less Importance, that required Amendment. When the News of this was carried to *Dublin*, some said, it was an illegal Assembly, and that his presuming to make Canons was against Law; so that it was expected he should be brought up as a Delinquent, and censured in the

Star.



Star-Chamber or High-Commission-Court : but others looked on what he had done, as nothing but the necessary Discharge of his episcopal Function. And it seemed strange, if some Rules laid down by common Consent, for the better Government of his Diocese, should have furnished Matter for an Accusation or Censure. His Archdeacon, who was afterwards Archbishop of *Castel*, gave such an Account of this Matter to the State, that nothing followed upon it. The Bishop had, indeed, prepared such a Justification of himself, as would have vindicated him fully before equitable Judges, if he had been questioned for it. Archbishop *Usher*, who knew well how much he could say for himself upon this Head, advised those that moved that he might be brought up upon it, to let him alone, lest he should be thereby provoked to say more for himself, than any of his Accusers could say against him.

[To be continued.]



A short Account of Mr. JOHN ATLAY. In a Letter to the Rev. Mr. JOHN WESLEY.

October 30, 1778.

Rev. Sir,

I WAS born at *Sheriff-Hutton*, in the County of *York*, in *December 1736*. I was kept at School till fourteen Years of Age, and was then employed by my Father in all the branches of Husbandry. His violent Temper (though he seriously feared God) sometimes drove me almost to Despair, and sometimes earnestly to seek God, from whom I had deep Impressions from my Childhood. I used to go to the Sacrament at all Opportunities, from the Time I was sixteen Years old; and was often deeply affected thereby, and so lastingly, as to be preserved from outward Sin.

In *January 1759*, when I was about two and twenty, I heard *Hannah Harrison* give an Exhortation. Five or six of us went into the Room together, just as she was repeating,

" Come, Lord! the drooping Sinner cheer,
Nor let thy Chariot-wheels delay!
Appear, in my poor Heart appear!
My God, my Saviour, come away."

I was cut to the Heart. I could neither speak nor stir. I was convinced there was something in Religion which I had never known. We returned home; but those Words,

" My God, my Saviour, come away;"

were continually sounding in my Heart: and from that time another young Man and I forsook all our trifling Company.

About a Month after I heard *John Manners*, at *Fork*, and was deeply convinced, that I was a lost, undone Sinner. I could not sleep all Night, and in the Morning invited him to come and preach in my Father's House. When I came home on *Sunday*, I told my Father. He was exceeding angry; and protested, he should never preach there. I pleaded much, but in vain. When he went to Church, I shut myself in, and earnestly prayed that God would change his Heart. He came from Church, and said, " I have never been so uneasy at Church in all my Life. I could not keep those Words out of my Mind, ' If thou rejectest this Offer of Salvation, perhaps thou wilt never have another.' He shall come, whatever be the Consequence." I took knowledge that God heareth Prayer. He came on *Tuesday*, and preached to a large, quiet Congregation: and that Night my Father and two Sisters were convinced of Sin.

For near three Weeks I could scarce either sleep or eat, but just enough to keep Life. On *April 1*, having spent most of the Night in Prayer, I felt those Words applied to my Soul with inexpressible Power, " Fear not; for I have redeemed thee." I then saw, as I had never done before, the whole Mystery of our Redemption, and could not possibly doubt, but that I was reconciled to God through the Son of his Love.

For

For about three Weeks I was unspeakably happy in God, and thoroughly devoted to him. My Soul was all Joy, Praise, and Prayer, without any Intermission. My Sister was mentioning this to *T. B.* for whom I had the highest Esteem. He replied, "Ah, poor *Johnny!* the Devil has deceived him, as he has done many. He has taken him up to the Mount; but he will throw him down, and not leave a whole Bone in him." This wicked, rash Speech my Sister told me: immediately I was struck with Horror: I thought, "He is a better Judge than me: certainly I am deceived." I was stripped of all. My Love and Joy were gone, and for some Weeks I was in the Blackness of Despair; and, but for fear of being a Stumbling-block to others, I should have put an End to my wretched Life.

One Evening I went out, and turning back, when I was almost out of Sight of the House, I thought, "I will give one Look; for I shall see it no more." I was walking down the Side of the Hill, when I was penetrated with these Words, "Be not faithless, but believing." I looked round, but no one was near. The Words came a second time; and then the following, "Fear not; for I *have* redeemed thee." I kneeled down on the Grass, to return God Thanks. All my Fears and Sorrow were gone; and from that Hour I never had a Moment's Doubt of God's Love to me.

From this Time I was exhorting every Company wherein I was; and God continually confirmed what was spoken: but especially to the Class whereof I was Leader, most of whom were justified in a few Months. Afterwards I was persuaded to hold weekly Prayer-meetings; at which I likewise gave a Word of Exhortation: by seeing the Fruit of which I was more and more stirred up, till Zeal for God as it were eat me up. After a time, I was desired to supply the Place of one and another Preacher: and when Mr. *Pawson* and Mr. *Henderson* were in the *York* Circuit, Mr. *Henderson* being taken ill, I was prevailed upon to supply his Place for a Month: and afterwards,

though

though I followed my Father's Business the rest of the Week, I generally preached two, three, or four times on a Sunday.

In August 1762, I was working in the Field, when *John Manners* came to me, and reprov'd me for my Unwillingness to give myself up wholly to the Work of God. He told me, I must travel or be damned; and that God had now made a Way for me, by removing one of the Labourers in the *York Circuit* into *Abraham's Bosom*. I was now determin'd: and on Tuesday, Sept. 22, I set out, though with Fear and Trembling. Here I continued till the August following. *John Manners* died in April: but while he lived, he greatly encouraged me to go on in the Work I had begun.

The next Year I was appointed for *Bristol Circuit*, where I met with some Difficulties. From my first awakening I had conversed with some, who (though at that time they were no Calvinists) frequently us'd Calvinian Phrases. From these I had learned to do the same. This caus'd the Calvinists to take much Notice of me; but gave great Offence to my Brethren. I now began to inform myself more perfectly, by Reading and Meditation; and I pray'd much for the Guidance of the Holy Spirit. This, I found, was exceeding profitable.

The next Year I was sent to *Whitehaven*, where I continued that and the following Year. Here I was much given up to God in Reading, Meditation, and Prayer: in which I spent six or seven Hours every Day, while the rest was spent in Preaching and in visiting the Sick and the Tempted. While I continued here, my Soul was frequently comforted, and the Work of God greatly revived.

My next Remove was to *Scotland*, where I staid three Years. My Custom was to attend the Kirk at every Opportunity, where I heard the Doctrines of *Calvin* set forth to the best Advantage. My manner was, to weigh the Arguments I heard in every Sermon; and, by this means, I found that Calvinism was not built on a good Foundation: and I have often thought that I should have

have been a Calvinist, if it had not been for the Sermons I heard in *Scotland*.

Near two Years of the Time I was in *Scotland*, I spent in *Glasgow*. Here I gave myself up to God in good earnest. Religion was now, more than ever, the one Business of my Life. I had few Trials; but many Mercies and Comforts. My last Year was at *Edinburgh*: here I had many Trials; however, I had this Comfort, that the Work of God greatly revived.

From *Scotland* I returned to *Yorkshire*, where I spent three Years: but I cannot say, that my Labours were remarkably successful at this time; however, I was frequently refreshed in my own Soul.

From *Yorkshire* I came to *London*, where I have continued between five and six Years. All this time I have been fully exercised with various Labours, Cares, and Trials; but, by the Grace of God, I am kept amidst them all. I still love and fear him, and his Service is my chief Delight. I desire to be wholly devoted to his Service, and to continue therein all the Days of my Life,

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

J O H N A T L A Y.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

L E T T E R S.

L E T T E R LV.

[From Mrs. Rebekah Bennet.]

The Experience of one of the Servants at Kingswood-School.

August 13, 1748.

Rev. and very dear Sir,

I Rejoice greatly that the Lord inclined your Heart to receive such a weak and unworthy Member into the sweet and comfortable Fellowship of this your happy Houthold: for, surely,
the

the Lord Jesus, the Most High God, dwelleth in the Midst of us, and maketh the Harmony of Praise and Thanksgiving to flow sweetly in the Heart of every Member! O, *it is a pleasant Thing to be thankful!* And though Satan has been suffered to tempt some of us, yet God has shewed himself the greater, and has endued them with Power from on high to resist him stedfast in the Faith. Thanks be to God through our Lord Jesus Christ! I can only lisp his Praise. It would suffice for me, could I but love him with all my Heart, and serve him with all my Strength. But O, what a falling short do I find! Lord Jesus, when shall it once be? Lord, behold thy Handmaid; be it unto me even as thou wilt! Dear Sir, pray for me, that I may be faithful unto Death.

Rev. Sir, I thank you for your kind Letter. You ask, was I serious? No: to my great Shame do I speak it, I then drank in Iniquity like Water, and rushed into Sin daily without Remorse, even as a Horse rusheth into the Battle. Having often stifled Convictions, God gave me over to that abominable Sin of Drunkenness. O Lord, grant I may love much, for surely I have much forgiven. I then lived with one who was much given to this, and fought against God with all my Might, till my Companion in Wickedness died. I was much shocked at this; for we parted but a few Days before; after which I never saw her more. I was left in a great deal of outward Distress; but it was good for me that I was afflicted. I then went to *A. Lodge*; but was still a Bond-slave to the Devil. One Day she desired me to go with her to hear you. I had no Desire to go; but I went to oblige her. Your Text was, *Repent, and do the first Works*. Before you had done the Lord convinced me, that unless I repented, I should be lost. But, alas! I was like a Man, beholding his natural Face in a Glass: I soon forgot what manner of Creature I was. Yet from that Time I had a great Love to you, because you speak so loving to Sinners: so that I now went out of a Desire to hear you, more than a Desire of Salvation; for I was very ignorant: yet I continued to hear you.

When

When I had heard you about a Month, I dreamed the Devil appeared in a most dreadful Form, and said to me, Will you name the Name of God? I told him, Yes: I would name the Name of God as long as I lived: and I found my Heart more drawn out in Prayer to God than ever I had done in my Life. He threatened me, that if I named the Name of God any more, he would pull me backwards. I told him, I did not care what he did to me, for I was resolved to call upon God while I had Breath. I then heard a small still Whisper, which said, Dost thou believe the Grace of God is sufficient to save thee from him? I answered, I believe God is both able and willing to save me from the Power of the Devil. And so I found it; for he came near me no more: but my Soul was filled with Praises and Thanksgivings, that he had given me to overcome the Devil. Soon after the Arrows of Conviction stuck fast in my Soul: I could have no Rest in my Bones by reason of my Sin. Then Satan stirred up all my Friends and Relations to beat me and revile me. Sorrow and Affliction increased daily, inasmuch that I knew not which Way to turn. If I thought of flying to God, my guilty Conscience stopped me; for I saw the Divine Justice was ready to cast me off for ever. But, Glory be to God! all could not hinder my hearing the Gospel; though every Sermon tore open the Wounds which Sin had made, and made me exceeding miserable, inasmuch that many times I thought my Soul could not support it any longer. My Eyes were like Fountains, and I forgot to eat my Bread; for my Soul longed more for the Mercy of God, than my Body did after the Food that perishes. I could speak to no-body, but was always ashamed to look any in the Face; because I saw the Glory of God shine so bright in them; but as for myself, I knew I was fit Fuel for eternal Fire; not worthy of a Place on the Earth, much less to converse with the Children of God: but though I was the Chief of Sinners, yet did they not reject me; but used me with the utmost Tendernefs and Love.

Then

Then I found a strong Hope, that I should know the pardoning Love of God. And one Day being alone, in great Distress for Fear of Death and Hell, I heard an inward, sweet Voice, saying, "Come unto me, come unto me, and I will give thee Rest." And then did Jesus reveal himself to my Soul, evidently set forth as crucified. Not long after, being at St. Paul's Church, the Power of the most High overhadowed me, and I heard a Voice, "Christ died for thy Sins: for thy Sins Christ died:" and with these Words was the Power of an endless Life brought into my Soul.

This was no Dream, but a sensible passing from Death unto Life. In the Hour before, my Sins were as a fore Burden too heavy for me to bear; and now they were cast as a Stone into the Depth of the Sea; now I was saying to all, "Come, see what the Lord hath done for my Soul!" The Lord is my Strength: my Heart trusteth in him, and I am helped: therefore my Heart danceth for Joy, and in my Songs will I praise him. This is the Beginning of the Goodness of God to me a Sinner. Now may the God of all Grace preserve your Soul and Body! This is the Prayer of

Your weakest Child,

REBEKAH BENNET.

L E T T E R LVI.

[From Mrs. Eliz. Holmes.]

The Experience of another of the Servants.

August 28, 1748.

Rev. and Dear Sir,

MY Strength will soon return, if it please God: but if not, I trust he will renew my spiritual Strength; so as I may run the Way of his Commandments, and obtain not a temporal,

temporal, but an eternal Crown. I aim at nothing else, but only that I may be holy in Body and Soul: I think I desire no other Portion or Happiness in Earth or Heaven, but the pure Love of God alone; in which I am now blest and happy in part, but trust to be more so to all Eternity. I know, the Comfort I now feel, is but a Drop of that River of Pleasure which flows at God's Right-hand for evermore. But I praise him for giving me a Taste of his Love; and pray, that I may be filled with that perfect Love of God which casteth out all Sin. I have great Reason to praise God, that I am in this happy Family, most unworthy as I am. I find it is good for me to be here; and have no Desire to remove again, until I am made meet for that Place which Jesus is gone to prepare for me. I feel strong Consolation through that blessed Hope, that he will come again, and receive me to himself; that where he is, I shall be also, and behold his Glory for evermore.

There I shall my Lot receive,
 Soon as from the Flesh I fly;
 Happy in thy Love I live,
 Happier in thy Love I die:
 Lo! the Prospect opens fair,
 I shall soon be harbour'd there.

I bless God, he has cleared my Way through much inward Trial since I came to *King'swood*. I many times thought he would greatly bless me, because the Devil stirred up so many Hinderances. And so it proves: for he does bless my Soul, and enable me to go on my Way rejoicing in his holy Comfort. O that I may continue to do so more abundantly, from this time forth for evermore! Dear Sir, pray for me, as I believe you do for us all: for the Lord is with us daily, pouring his Blessings upon us.

That the Lord may guide and bless you in all your Ways, and in his due Time bring you amongst us in the Fulness of the Blessing of the Gospel of Peace, is the earnest Desire of

Your most weak and unworthy Daughter,

ELIZ. HOLMES.

L E T T E R LVII.

[From a Clergyman lately awakened.]

N. B. He is fallen into the Pit of the Decrees, and knows me no more!

October 10, 1748.

Dear and Rev. Sir,

I WAS in Hopes of seeing you at the *Dock*, and for that Purpose went thither on *Thursday* se'nnight, but you was gone that Morning.

Perhaps you scarce remember to have seen me; but though I am unknown to you, yet you, by your Writings, are intimately known to me. It was to these, more than any thing else, that, under God, I owe the Blessing wrought upon my Soul: by these I obtained a clearer Discovery of the Nature of Gospel Salvation, and in reading them found the *experimental* Knowledge of what I sought after.

I hope you will not refuse to lend your Assistance in nourishing and supporting one that you have been the Instrument of *begetting to a lively Hope and Faith*, that I may neither run *uncertainly*, nor *faint in Well-doing*.

You have heard, I suppose, in *Cornwall*, that my Speech was too plain and irksome, to be suffered to be continued any longer at *Redruth*. My Words were no longer tolerable, when I began to preach Christ crucified, and the Necessity of an inward Change, *Jesus and the Resurrection to a new Life*. But before I was obliged to quit one Place, another was prepared for

for me. When in answer to an account I had writ to the Bishop of the Methodists, I was expecting a Reprimand, I received the Collation of this Parish, in consequence of an Application made by a Friend of my Wife's. And the Resolution of my Principal at *Redruth* to part with me, though sudden and unexpected, came very seasonable to determine a difficulty I was under, about tarrying at *Redruth* or coming hither: for though to be *turned away* was grievous to Flesh and Blood, yet I was glad the Lord had taken the Matter into his own Hand.

When I came hither I was very kindly received by one great Man; but the rest of the Parish cried out against me, as if, instead of being a Messenger of Gospel Glad-tidings, I had been sent from Satan to destroy them. At present, the Favour of my Friend seems to be abated, and the Dislike of the rest less general. There are several that begin to see and say differently, and my Words have wrought a *Concern* in some, but I cannot say it has yet taken *deep Root* in any. But the Lord's *Ways are far above our Sight*.

My Conduct has been in general very canonical; I mean, in those Particulars that are objected to you: unless that I have now and then given a few Words of Exhortation in a private House; though not even that in this Parish, because I hardly knew any yet that would permit me. But, notwithstanding this, my Brethren are greatly offended at me, on account of my Character as a Methodist, and the People coming from *Plymouth, Dock, &c.* to hear me, and many gross Falshoods which the Father of Lies has spread about me.

Being obliged to build a House, I have employed some Believers brought from *Cornwall*, who meet in a Class, and some of the Parish are usually there: but there are many Adversaries, powerful and zealous; the People here being remarkable, even among their Neighbours, for a rough Disposition.

Thus have I been particular in laying my State before you, hoping you will be free in giving me Advice. With regard to myself,

myself, in general I enjoy much Peace, but little sensible Love: I trust I go forward, but slowly. Recommend me some Books for my own Reading, and to be dispersed among my Parishioners, to whom I have given some of yours, and they seem to desire more.

A learned and pious Schoolmaster, a dear Friend of mine, that has lately known the Lord, desires your Opinion of this Question: 'Whether you think he can, with a good Conscience, continue to teach his Scholars Latin and Greek out of Heathen Authors, such as *Horace, Virgil, Tully, Homer?*' &c. [Doubtless he may.]

To read this, and answer it as particularly as I desire, will, I fear, take up too much of your precious Time: but I hope what is thus employed, will not be entirely lost. I desire that before the Throne of Grace you would remember

Your unworthy Brother in Jesus Christ,

T. V.

L E T T E R LVIII.

[From Colonel Gumley.]

October 13, 1748.

Dear Sir,

GOD's Thoughts are not as our's. I proposed waiting on you at the Foundery; but it is the Lord's Will, that I should be called to another Country. And I bless his holy Name, that he makes me desire that his Will may be done on Earth as in Heaven. I shall want the Assistance of all my dear Brethren, and I pray God, that he will be graciously pleased to put me in your Minds in all your Prayers, as well in public as in private. I doubt not but the Lord will give me Strength for my Day, in all Places and at all Times. O that he may be pleased to make me ever mindful of him, and never to cease returning most humble and hearty Thanks to his Divine Majesty, for his

his great Goodness in calling me, so miserable a Wretch, as I find myself in this Moment. Blessed be the Name of the Lord ! that he shews me I am nothing without his Assistance.

My dear Friend, be so good to offer your Prayers often for me, that I may be kept humble, right humble, watching, and ever in Prayer, looking up always to my dear Redeemer, who is, I find, always ready to give.

I pray God, that the Lord Jesus Christ may keep you every instant, and that you may be found blameless at the great white Throne, in that awful Day when the Faithful shall receive their Reward. This is the most sincere Prayer of

Your affectionate Child and Brother in Christ,

S. G U M L E Y.

P. S. Please to direct for me at *Eyndoven, Holland.*

[Was not he a Believer at this Time? — But did he die in Faith?]

L E T T E R LIX.

[*From the same.*]

Harwich, 11 o'Clock Sunday Morning, Oct. 17, 1748.

Dear Sir,

I Doubt not but you will be glad to hear, that the Lord was with me in my Way to this Place; and that he had been graciously pleased to bring me safe. The Wind, I thank the Lord, is very fair, and the Weather fine and clear, God be praised for evermore. Oh, his Almighty Power is now with me, in giving me Prayer for you and all the Congregation now met. May the Lord Jesus Christ be with you! May Tears of Joy be found in the Eyes of every poor watching Soul! Oh, my Saviour, make them believe in thee! Oh, may they see every Moment a crucified Jesus by the Eye of Faith!

Be ever content, my dear Sir, with having the Love of God. I bless his holy Name, that he makes me feel we want
nothing

nothing else in this World. Oh, let not the love of Power be a temptation to us, so as to make us less happy in the Lord; but may we live to him, and for his Sake only desire to be here!

May the Lord Jesus be with you and your dear Brother! Oh, may you both be ever blessed! May the Lord Jesus keep you both every instant! And that you may hold out to the End is the sincere Desire of,

Dear Sir,

Your most affectionate Servant and Brother in Christ,

S. G U M L E Y.

[Was he not a Believer when he wrote this?]

P O E T R Y.

THE COUNTRY CLERGYMAN.

[By Goldsmith.]

NEAR yonder Copse, where once the Garden smil'd,
And still where many a Garden Flower grows wild,
There, where a few torn Shrubs the Place disclose,
The Village Preacher's modest Mansion rose,
A Man he was, to all the Country dear,
And passing rich with Forty Pounds a Year;
Remote from Towns he ran his godly Race,
Nor e'er had chang'd, nor with'd to change his Place;
Far other Aims his Heart had learn'd to prize,
More skill'd to raise the Wretched than to rise.
His House was known to all the vagrant Train,
He chid their Wanderings, but reliev'd their Pain.
The long-remember'd Beggar was his Guest,
Whose Beard descending swept his aged Breast;

The ruin'd Spendthrift, now no longer proud,
 Claim'd Kindred there, and had his Claims allow'd;
 The broken Soldier, kindly bade to stay,
 Sate by his Fire, and talk'd the Night away;
 Wept o'er his Wounds, or, Tales of Sorrow done,
 Shoulder'd his Crutch, and shew'd how Fields were won.
 Pleas'd with his Guests, the good Man learn'd to glow,
 And quite forgot their Vices in their Woe;
 Careless their Merits, or their Faults to scan,
 His Pity gave ere Charity began.

Thus to relieve the Wretched was his Pride,
 And e'en his Failings lean'd to Virtue's Side;
 But in his Duty prompt at every Call,
 He watch'd and wept, he pray'd and felt, for all.
 And, as a Bird each fond Endearment tries,
 To tempt its new-sledg'd Offspring to the Skies;
 He try'd each Art, reprov'd each dull Delay,
 Allur'd to brighter Worlds, and led the Way.

Beside the Bed where parting Life was laid,
 And Sorrow, Guilt, and Pain, by Turns dismay'd,
 The reverend Champion stood. At his Control,
 Despair and Anguish fled the struggling Soul;
 Comfort came down the trembling Wretch to raise,
 And his last faltering Accents whisper'd Praise.

At Church, with meek and unaffected Grace,
 His Looks adorn'd the venerable Place;
 Truth from his Lips prevail'd with double Sway,
 And Fools who came to scoff, remain'd to pray.
 The Service past, around the pious Man,
 With ready Zeal, each honest Rustic ran;
 E'en Children follow'd with endearing Wile,
 And pluck'd his Gown, to share the good Man's Smile.

His ready Smile a Parent's Warmth express,
 Their Welfare pleas'd him, and their Cares distress;
 To them his Heart, his Love, his Grievs were giv'n,
 But all his serious Thoughts had Rest in Heav'n:
 As some tall Cliff that lifts its awful Form,
 Swells from the Vale, and Mid-way leaves the Storm,
 Though round its Breast the rolling Clouds are spread,
 Eternal Sunshine settles on its Head.

O D E T O T R U T H.

[By Mr. Mason.]

SAY, will no white-rob'd Son of Light,
 Swift-darting from his heav'nly Height,
 Here deign to take his hallow'd Stand;
 Here wave his amber Locks; unfold
 His Pinions cloath'd with downy Gold;
 Here smiling stretch his tutelary Wand?
 And you, ye Host of Saints, for ye have known
 Each dreary Path in Life's perplexing Maze,
 Though now ye circle yon eternal Throne
 With Harpings high of inexpressive Praise,
 Will not your Train descend in radiant State,
 To break with Mercy's Beam this gathering Cloud of Fate?

'Tis Silence all. No Son of Light
 Darts swiftly from his heav'nly Height:
 No Train of radiant Saints descend.
 " Mortals, in vain ye hope to find,
 " If Guilt, if Fraud has stain'd your Mind,
 " Or Saint to hear, or Angel to defend."
 So TRUTH proclaims. I hear the sacred Sound
 Burst from the Centre of her burning Throne:
 Where aye she sits with star-wreath'd Lustre crown'd,
 A bright Sun clasps her adamant Zone.

So TRUTH proclaims: her awful Voice I hear:
With many a solemn Pause it slowly meets my Ear.

Attend, ye Sons of Men; attend, and say,
Does not enough of my refulgent Ray
Break through the Veil of your Mortality?
Say, does not Reason in this Form defery
Unnumber'd, nameless Glories, that surpass
The Angel's floating Pomp, the Seraph's glowing Grace?
Shall then your Earth-born Daughters vie
With me? Shall she, whose brightest Eye
But emulates the Diamond's Blaze,
Whose Check but mocks the Peaches Bloom,
Whose Breath the Hyacinth's Perfume,
Whose melting Voice the warbling Woodlark's Lays,
Shall she be deem'd my Rival? Shall a Form
Of elemental Dross, of mould'ring Clay,
Vie with these Charms imperial? The poor Worm
Shall prove her Contest vain. Life's little Day
Shall pass, and she is gone: while I appear
Flush'd with the Bloom of Youth thro' Heav'n's eternal Year.

Know, Mortals know, ere first ye sprung,
Ere first these Orbs in Æther hung,
I shone amid the heav'nly Throng,
These Eyes beheld Creation's Day,
This Voice began the choral Lay,
And taught Archangels their triumphant Song.
Pleas'd I survey'd bright Nature's gradual Birth,
Saw infant Light with kindling Lustre spread,
Soft vernal Fragrance clothe the flow'ring Earth,
And Ocean heave on his extended Bed;
Saw the tall Pine aspiring reach the Sky,
The tawny Lion stalk, the rapid Eagle fly.

Last, Man arose, erect in youthful Grace,
 Heav'n's hallow'd Image stamp'd upon his Face,
 And, as he rose, the high Behest was giv'n,
 "That I alone of all the Host of Heav'n,
 Should reign Protectress of the godlike Youth:"
 Thus the Almighty spake: he spake, and call'd me TRUTH.

RETIREMENT. AN ODE.

[By Dr. Beattie.]

SHOOK from the purple Wings of Ev'n,
 When Dews impearl the Grove,
 And from the dark'ning Verge of Heav'n
 Beams the sweet Star of Love;
 Laid on a daisy-sprinkled Green,
 Beside a plaintive Stream,
 A meek-ey'd Youth, of serious Mien,
 Indulg'd this solemn Theme.

To you, ye Wastes, whose artless Charms
 Ne'er drew Ambition's Eye,
 'Scap'd a tumultuous World's Alarms,
 To your Retreats I fly.
 Deep in your most sequester'd Bow'r
 Let me my Voes resign,
 Where Solitude with modest Pow'r
 Leans on her ivy'd Shrine.

How shall I woo thee, matchless Fair,
 How win thy heav'nly Smiles,
 Which smoothe the ruffled Brow of Care,
 And stubborn Grief beguiles.

O wilt

O wilt thou to thy fav'rite Grove
Thine ardent Vot'ry bring,
And blefs his Hours, and bid them move
Serene on silent Wing.

Oft let Remembrance soothe his Mind
With Dreams of former Days,
When soft on Leisure's Lap reclin'd
He carol'd sprightly Lays.
Blest Days ! when Fancy smil'd at Care,
When Pleasure toy'd with Truth,
Nor Envy with malignant Glare
Had harm'd his simple Youth.

'Twas then, O Solitude, to thee
His early Vows were paid,
From Heart sincere, and warm, and free,
Devoted to the Shade.
Ah ! why did Fate his Steps decoy
In stormy Paths to roam,
Remote from all congenial Joy !—
O take thy Wand'rer home.

And while to thee the Woodland pours
Its wildly-warbling Song,
And fragrant from the Waste of Flow'rs
The Zephyrs breathes along ;
Let no rude Sound invade from far,
No vagrant Foot be nigh,
No Ray from Grandeur's gilded Car
Flash on the startled Eye.

Yet if some Pilgrim 'mid the Glade
Thy hallow'd Bow'rs explore,
O guard from Harm his hoary Head,
And listen to his Lore :

For he of Joys divine shall tell,
That wean from earthly Woe,
And triumph o'er the mighty Spell
That chains the Heart below.

For me, no more the Path invites
Ambition loves to tread,
No more I climb those toilsome Heights,
By guileful Hope misled.
Leaps my fond flut'ring Breast no more
To Mirth's enliv'ning Strain;
For present Pleasure soon is o'er,
And all the past is vain.

BY A LADY IN AMERICA TO HER HUSBAND IN
ENGLAND.

TO thee, whom *Albion's* distant Shore detains,
And Mirth and Song accost in various Strains,
I send all Health—Oh, hear my humble Lay,
And with one Smile my anxious Love repay.

For me, not Whispers of the rising Gale,
Breath'd from the South to cheer the frozen Vale,
Nor gently sloping Shores where Naiads lave,
And Shells are polish'd by the lashing Wave;
Nor Rivers gliding by the flow'ry Meads,
Whose silver Currents sparkle through the Reeds;
Nor sprightly Spring, nor Autumn fill'd with Stores,
Nor Summer's Coverts in sequester'd Bow'rs,
Can yield a Pleasure, while the dear-lov'd Youth,
For whom my Soul preserves eternal Truth,
Is absent from *Cesaria's* fertile Plain,
And gentle Echo bears my Sighs in vain.

The

The Goat shall cease the Mountain's Top to graze,
 The Fish for Land shall leave their native Seas,
 The Bees no more the flow'ry Thyme shall taste,
 Nor thirst'ly Harts to limpid Riv'lets haste,
 When I forget the sacred Vow to bind,
 Or put thy dear Idea from my Mind;
 My Mind—so late the Scene of Joy sincere,
 Thy Absence makes a Prey to gloomy Care.

My Flow'rs—in vain they court my friendly Hand,
 Left in their Beds the wintry Blasts to stand;
 For thee—the Lily bloom'd, the Garden's Pride,
 And blushing Hyacinths with Roses vy'd;
 For thee—I tortur'd ev'ry Fruit that grew,
 To make the Season ever smile anew:
 But now untouch'd upon the Boughs they die,
 And lose their Flavour ere they tempt my Eye;
 While pensive in each silent Shade I mourn,
 And count the tedious Hours till thou return.

AN ODE, WRITTEN AT SYLVAN DALE.

WINTER resigns his rigid Reign,
 With genial Gales fair Spring succeeds;
 Now Verdure clothes the shining Plain,
 And Flow'rets gay adorn the Meads.

Loose from the Crib, and fatt'ning Stall,
 The Kine and sturdy Oxen stray,
 And o'er his furrow'd Tillage small
 The jolly Plowman plods his Way.

Now let me taste the rural Scene,
 And this the vary'd Landscape rove,
 Where smiles the Garden fresh and green,
 Where blooms the thought-inspiring Grove.

Now

Now let me climb the pine-clad Hill,
And pensive trace the winding Vale ;
Or listless be near some fair Rill,
Or muse in my own Sylvan Dale.

Sweet Dale ! where Shade and Silence dwell,
Soft smiling Peace and heart-felt Joy ;
Where no rude Passions dare to swell,
Nor Din approach, nor Cares annoy.

When from the noisy Town I stray,
To taste the Sweets of private Shade ;
Here let me spend the live-long Day,
Here court my fav'rite Muse's Aid.

Here let me search bright Wisdom's Page,
And studious live past Ages o'er ;
Here feel the raptur'd Poet's Rage,
Or Sage's moral Truths explore :

Till rising by Gradation fair,
Through each bright Step of Wisdom's Plan
With vent'rous Heart enlarg'd I dare
Sublimar Truths divine to scan.

Thus let me spend my early Youth,
And thus my latest Age employ ;
Bent on the pleasing Search of Truth,
And ev'ry moral, pious Joy.

O N E T E R N I T Y.

CAN *Newton's* Pupils tell, ere Time be past,
 How many Hours ETERNITY will last?
 Can he who scann'd the holy City * say,
 When sets the SUN of an Eternal Day?
 Or can JEHOVAH, Heav'n's omniscient King,
 Say when his holy Angels cease to sing?

* Rev. xxi. 15.

E P I T A P H T R A N S L A T E D F R O M T H E F R E N C H.

GAILY I liv'd, as Ease and Nature taught,
 And spent my little Life without a Thought;
 And am amaz'd, that Death, that Tyrant grim,
 Should think of me, who never thought of him.

T H E E P I G R A M O N V I R G I L T R A N S L A T E D.

O N *Virgil's* Tomb, the sacred Poet's Meed,
 Lo! the glad Laurel rears its verdant Head!
 Vain Honour now! Happier thou wast when laid
 Of old beneath the spreading Beech-tree's Shade.

T H E S A M E P A R A P H R A S E D. B Y A F R I E N D.

W H I L E yet warm Life inspires my panting Breast,
 Let me, kind Heav'n! be honour'd and carest'd.
 O'er *Virgil's* Tomb the chearful Laurel grows,
 Displays her Branches, and her Vigour shows:
 These are the Honours that his Merit gains,
 And these reward the heav'nly Poet's Pains.

But what Delight, what Profit canst thou have
 From Pomp like this, when in the silent Grave?
 Far happier once, when through thy Vitals play'd
 Gay Life, beneath the Beech's ample Shade.

ON DR. ALDRICH, DEAN OF CHRIST-CHURCH,
 OXON.

CUM subit illius lætissima frontis imago,
 Quem nostri toties explicuere sales:
 Cum subit & canum caput, & vigor acer ocelli,
 Et dignâ mistus cum gravitate lepos:
 Solvimur in lachrymas, & inania munera versus
 Ad tumultum sparsis fert Elegia comis.
 Aldricio, debent cui munera tanta Camænæ,
 Hoc tribuisse parum est, non tribuisse scelus.

I shall be obliged to any Gentleman who will favour me with
 a Translation of this Epitaph.

END of VOL. L





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