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TO THE

SUBSCRIBERS

FOR THE

Arminian Magazine.

DEAR FRIENDS AND BRETHREN,

THE former volume of this work, like all other human compilations, has both its excellencies and defects. But as we intend to aim at an improvement every year, we ſhall carefully attend to any judicious remarks, which our candid readers may think proper to ſuggeſt. In this volume you have more experimental pieces and letters. Biſhop Aſbury's journal enlarged may have its uſe to his own heart, by reminding him of ſome of the moſt painful and pleaſing circumſtances of his life. And as it may quicken his own ſoul on review, it may likewiſe remind his old friends of ſome uſeful matters; that they may compare the paſt with the preſent, and either weep or rejoice, as occaſion may require, when they meaſure their preſent with their paſt experience. As no other ſatisfactory account can be procured, this journal will be the more acceptable to many, as it contains a brief relation of the progreſs of Methodiſm, ſtep by ſtep, through the continent of America.

The journal of our very venerable friend, John Weſley, needs no recommendation at all. It abounds with the moſt pleaſing and ſimple accounts of many remarkable places and events in the three kingdoms of Great Britain; which are very acceptable both to Americans and Europeans. But what renders this journal moſt profitable, is his faithful and circumſtantial

cumſtantial account of the work of GOD; and the inſtruments employed both for and againſt it.

In this volume, you alſo have the life and death of our almoſt inimitable friend, John Fletcher; which, conſidering the compiler and the matter, brings its own recommendation.

It is worthy of obſervation that, in time, this Magazine may form a complete American library; as moſt of our publications will be included therein. Unbound tracts are ſoon damaged or loſt: but here all is ſecured in good binding. And this Magazine may ſerve the next generation.

Great care will be taken to keep up the goodneſs of the paper, printing and binding; and to render the whole work as acceptable and uſeful as poſſible.

Signed in behalf of the council,

FRANCIS ASBURY.

Baltimore, Dec. 8, 1789.

☞ Some of the firſt volumes of this work are yet to be had, by a timely application.

THE

THE

Arminian Magazine,

For JANUARY 1790.

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.

[*Concluded from Vol.* I. *Page* 560.]

CHAP. IX.

Concerning the Salvability of the Heathen.

THAT GOD, for the merit of Chriſt, will accept of the ſincere endeavours of all men who live according to their beſt abilities, though he was not pleaſed to bleſs all with the light of revelation, may be argued in the following manner.

If we make a reſearch into what all religion is founded upon, it will appear principally to be the belief of the Divine goodneſs. Without this men could not think the Supreme Being to be of ſuch condeſcenſion, as to take notice of them and their actions; much leſs would any credit his having revealed himſelf to men, or reconciled himſelf to us by the incarnation and ſufferings of his Son. Whatſoever, therefore, weakens the belief of this, muſt

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leſſen the credibility of religion. But that GOD ſhould not only have given greater light to the viſible church, but alſo have wholly excluded the bulk of mankind, who never had opportunity of coming within the pale of it, from a poſſibility of ſalvation, ſeems no way reconcileable with it. For, if to have raiſed out of the womb of nothing, infinite myriads of men, into a condition from which they ſhould unavoidably drop into eternal and unutterable ſorrows, be conſiſtent with goodneſs, contradictions may be true, and all rational deductions but a dream. It therefore ſeems neceſſary to conclude, from the benignity of the Divine Nature, that he would give, to all thoſe whom he had brought under the diſadvantageous effects of their progenitor's diſobedience, a poſſibility, at leaſt, of avoiding the miſerable conſequences, and of bettering their condition.

Let us next inquire, whether there hath not been, and may not be, ſome out of the pale of the church, whoſe behaviour might in reaſon incline us to think them fit objects for the Divine compaſſion. And this ſcarce needs proof among wiſe and diſpaſſionate men; it ſhall, therefore, ſuffice to mention an inſtance or two, out of the great variety which ancient and modern accounts afford us.

If one was to enter into the character of *Socrates*, it would be eaſy to ſet it in a very advantageous light. The uſefulneſs of his ſtudies and labours in improving and recommending morality, the inoffenſiveneſs of his behaviour, the admirable ſimplicity and patience which he every where manifeſted, the occaſion of his death, and his meek ſubmiſſion and magnanimous carriage in undergoing it, would juſtify very ſhining encomiums. And it is plain he acted upon worthy principles: for it is impoſſible that the human mind ſhould have had more juſt and exalted thoughts than thoſe of his, preſerved by *Plato*. "I have good hope," ſaith he, in one of his laſt conferences, "that thoſe who have ended this life, "are not wholly extinct; and that it is far better with the good "than the vicious." To paſs over many noble ſentiments which he uttered, as he drew towards the cataſtrophe of an illuſtrious life; what a happy conſciouſneſs in his own integrity,

tegrity, becoming diffidence in his own performances, and truſt in the Divine Goodneſs, is there in what he ſaith to *Crito?* "Whether GOD will be pleaſed to approve of my ac- "tions, I know not, but I have this good aſſurance, that "I have not been wanting in my endeavours; and I have not "leſs good hopes, that he will favourably accept of them." The parts which he and ſome others acted, were indeed ſo very ſhining, that ſome of the ancient * fathers have not ſcrupled to eſteem and call them Chriſtians; and a † modern, of equally great learning and good-nature, hath given them a kind of canonization. *Ariſtides* alſo, *Phocion*, *Epictetus*, and ſome other great names, might deſervedly be mentioned to their honour; men, who amidſt palpable ignorance, and moſt flagrant iniquity, dared to exert the moſt heroic and conſpicuous virtues; but they muſt be altogether ſtrangers in hiſtory, who are unacquainted with their merit and juſt eulogium.

But if theſe, and ſome others of the heroes of gentile antiquity, ſhould be thought to have been over-painted, a man can ſcarce have the leaſt temptation to flatter the character of the poor modern heathen. And yet many, eſpecially ſuch as have travelled and converſed with them, in thoſe parts where they are not exaſperated by the extravagancies, nor corrupted by the commerce of our Europeans, confirmed what the Biſhop of *Chiapa* ſaith of ſome of them: "The "natives of the Weſt Indies are endowed with the moſt in- "nocent ſimplicity, being ſtrangers to diſſimulation, artifice, "and fraud; they ſerve their ſuperiors with an unbiaſſed fideli- "ty, and are humble, patient, and ſubmiſſive towards their "conquerors, the Spaniards; they live peaceably, abhor "ſtrife and contention, and are even ignorant of malice "and revenge." And a little after he adds, "They have "a genius ſharp and full of vivacity, very ſuſceptible of "learning, and all the impreſſions of ſound doctrine, and "very readily embrace the Catholic religion. Nor are "they indeed averſe to any part of morality, but have better "diſpoſitions

* Juſt. Mart.. Apol. 2â. Idem, Apol. 1â.
† Eraſm. Conviv. Relig.

" diſpoſitions for it than moſt of the reſt of the world; becauſe " they live free from the hurry and care of buſineſs. When " they had once received ſome ideas of our religion, they " were ſo inflamed with a deſire to have a fuller knowledge " of it, that their inſtructors had need of extraordinary pa- " tience, to moderate their impetuoſity, and to anſwer the " numerous queſtions which they propounded. Certainly " theſe nations would be the moſt happy in the world, if " they had but the knowledge of the true GOD: and thoſe " who treated them ſo inhumanly, are obliged to acknow- " ledge the natural goodneſs of their tempers, and happy " diſpoſitions for all kind of virtues."

Beſides theſe and numberleſs others, we ſee from an inſtance in ſcripture, that a Gentile, Acts x. 2, 3, 4. could be *devout and fear GOD*, could be *conſtant in prayer*, and *abundant in good works;* and that this was accepted before GOD. And if others in the heathen world do the beſt they can (as from the accounts we have of them, we muſt charitably judge they do) who can doubt but the common Father of men looks upon them with the ſame gracious eye? And though the unſearchable wiſdom of his providence thinks not good to carry the goſpel into the countries where they are interſperſed, yet ſurely a memorial of them will be preſerved before him; and when he ſhall come to take an account of his ſervants, in as much as they did not bury, but improve the one talent which they received, he ſhall admit them into their Maſter's joy.

If the adorable goodneſs of GOD, and the innocent ſimplicity of many in the heathen world, incline us to favourable thoughts of them; let us ſee what countenance the ſacred writings give us herein.

1. There ſeems to be room for arguing from the many declarations of the juſtice and equity of GOD, Ezek. xviii. 25. 29. &c. Rom. ii. 11. it ſcarcely appearing to human apprehenſion, if the ſincere heathen (ſuch as, probably, the great patriarch pleaded for) ſhould periſh with the wicked, that *the Judge of all the earth* would *do right*, Gen. xviii. 25. For where wilful ignorance, or the rejecting of re-

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vealed religion, is not chargeable, what is it that the moſt juſt GOD can puniſh? Not believing or obeying the goſpel, it cannot be: for he can require no more of any than he gave them means of attaining to; and can puniſh only the having acted beneath the abilities men were poſſeſſed of: but it is impoſſible for any to believe what they never heard, or practiſe what they have no notion of, Rom. x. 14. If men have done their utmoſt towards improving their faculties, and acted ſuitably to the deductions made according to the cleareſt light of reaſon, or rather, according to *the true light, that lighteth every man that cometh into the world*, John i. 9. ſhall he, whoſe ways are moſt equal, paſs by the due uſe of what he gave, unrewarded, becauſe he gave no more? Surely nothing is naturally good or evil, odious or acceptable to GOD, if patience in afflictions, meekneſs in bearing affronts and injuries, univerſal juſtice and charity, are not approved of by him, when conſpicuous even in a heathen.

2. But the ſuppoſition we would willingly make, is certainly moſt agreeable to that impartial goodneſs and philanthropy of GOD, which the ſacred writers ſo much celebrate. In them we find, that he who is Lord over all, is *no reſpecter of perſons*, Acts x. 34. but is *loving unto every man*, and *rich unto all that call upon him*, Rom. x. 12. that *he is not willing that any ſhould periſh*, 2 Pet. iii. 9. but that *all men ſhould come to repentance, and be ſaved*, 1 Tim. iv. 10. Which expreſſions muſt be curbed with extraordinary limitations, if they are only applicable to the viſible church. And however ſome men ſtudy evaſions, it is not eaſy to reconcile what the apoſtle ſaith of GOD, with their rigid determinations; *who is the Saviour of all men, eſpecially of thoſe that believe*, 1 Tim. iv. 10. For how is he the Saviour of *all men*, if he hath left the greater part without a poſſibility of attaining ſalvation? and how is he more *eſpecially* the Saviour of ſuch as believe, if he be in no degree ſo to others?

3. All the texts declaring the extenſiveneſs of the redemption by Chriſt, if taken in their moſt obvious ſenſe, favour ſuch a ſuppoſition: as when he is ſaid to have *given himſelf a ranſom for all*, 1 Tim. ii. 6. to be *the Saviour of the world*, 1 John iv. 14. to *have died for all*, 2 Cor. v. 15. to have *taſted death for every man*, Heb. ii. 9. to be *the propitiation for the whole world*, 1 John ii. 2. to have *taken away the ſins of the world*, John i. 29. and *reconciled it to GOD*, 2 Cor. v. 19. And doubtleſs it ſets a brighter luſtre on the goodneſs and love of GOD to mankind, and a more eminent value on the mediation of his Son, if he, who before all days ſaw through the extent of eternity, and knew every individual of the yet unborn ages, did not confine his ſalvation to men living in ſome particular times, and under ſome particular circumſtances; but, for the infinite merits of the Redeemer, put the whole race of mankind into a condition of being accepted, upon their ſincere endeavour to make the beſt uſe of the ſeveral means he ſhould vouchſafe to give them. And this is agreeable to the moſt natural import of St. Paul's compariſon, Rom. v. 18. *as by the offence of one, &c.* viz. that the merits of Chriſt were beneficial to as many as received detriment by the fall of Adam. And the manner of reaſoning made uſe of by that apoſtle elſewhere, ſeems to be of the ſame force; *If one died for all, then were all dead*, 2 Cor. v. 14. For if we at all reſtrain the merit or deſign of Chriſt's death, we render the apoſtle's argument inconcluſive. For if Chriſt died only for ſome, it may ſtill be urged, that the reſt might not be *dead*, that is, might not be ſo fallen in Adam, as to need his dying for them.

4. The univerſality of a future judgment, which the ſcripture expreſsly declares, Matt. xxv. 32. Acts xvii. 31. will furniſh us with another argument: for reaſon telleth us, that judgment ſuppoſeth the party judged to have been in a capacity of acting well or ill, of acting or not acting; and the ſcripture confirms it, aſſuring us, that every man ſhall be judged *according to his works*, Rev. xx. 12. for no work of a man can be judged either good or bad, which

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it was not in his power to do ſome other way, or omit. Since, then, a wiſe GOD will make a ſolemn ſcrutiny into the works of the heathen as well as of others, it is plain, they might poſſibly have ſo acted as to be acquitted. And indeed it cannot be denied, without palpable abſurdity, that all men might act according to their beſt abilities. And to ſay, that GOD expects any more of them, is to caſt a cloud on his wiſdom: to affirm that he will puniſh the not having done more, is to charge him with manifeſt injuſtice. If then, *as many as have ſinned without law, ſhall alſo periſh without law*, Rom. ii. 12. why ſhall not they who have done well without a revealed law, be ſaved without having had a promiſe of it? when GOD ſhall *render to every man according to his deeds: to them who by patient continuance in well-doing, ſeek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteouſneſs, indignation and wrath: tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile: but glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile*, Rom. ii. 7, 8, 9, 10.

Many things are ſaid no leſs favourably, where the heathen world is more directly treated of. That of our Lord ſeems appoſite to their caſe: *The ſervant who knew not his Lord's will, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes*, Luke xii. 48. comp. 47. And St. Paul telleth the Athenians, that *the times of this* heathen *ignorance God winked at*, Acts xvii. 30. which ſurely imports, that he would paſs over what men acted in invincible ignorance, and make other proportionable allowances. Neither was the Gentile world abſolutely ignorant of all duty to the Supreme Being. Hence the apoſtle affirms, that the GOD *who made of one blood all nations*, did it with intention *that they ſhould ſeek the Lord, if haply they might feel after him, and find him*, Acts xvii. 26, 27. Which though it might be difficult (as the expreſſions intimate) was yet poſſible, ſince *he is not far from every one of us*; it being

being moſt evident, that *in him we live, and move, and have our being.*

GOD was, then, ſo far manifeſted to the heathen by the works of creation, as to render them *without excuſe* in their unrighteouſneſs, in their not knowing as much as they might have done, or practiſing according to their knowledge. They had been excuſable, if they had exerted their beſt abilities: and accordingly the apoſtle ſuppoſeth it poſſible, that *the Gentiles, not having the law, might by nature do the things contained in the law*, Rom. ii. 14. *And if the uncircumciſion, that is by nature, keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?* ver. 26. comp. ver. 27. If the Gentiles born without the covenant (which they cannot help) by the light of nature, or rather the divine light, beſtowed on their diſpenſation, perform the ſolid duties of the law, ſhall they not be ſaved as well as the Jews? Since *there is no reſpect of perſons with GOD*, ver. 11.

If theſe, or the like reaſonings, make this *hypotheſis* appear true, it will give a more ſatisfactory anſwer to ſome very conſiderable queſtions, than can be done on other principles, viz.

1. If an Indian catechumen ſhould aſk one of our miſſionaries, "how it is conſiſtent, that GOD ſhould ſo love "the world, as to redeem it with the ſufferings and death "of his own Son, and yet ſhould permit his country, and, "as he heard, many more, to remain ignorant of, and un-"benefited by it for many ages?" It might be replied, that though GOD, being maſter of his own favours, had been better to ſome other nations, in affording them the full knowledge of his will, he might, and did for all this, love the Indians alſo. For though he required thoſe who might have the knowledge of Chriſt and his laws, under pain of damnation, to believe in and obey him; yet he would, for the ſake of his Son, have mercy on all thoſe who had lived according to the beſt of their knowledge.

2. If a Jew ſhould aſk, "why it is yielded by the firſt "preachers of chriſtianity, and the uncontradicted ſuffrage "of

" of chriſtian divines, that ſuch of his anceſtors as believed " and acted according to the beſt light afforded under the " legal diſpenſation, were ſaved through the merits of Chriſt; " ſince it doth not appear, that many of them had a clear " notion of ſuch a Meſſias as Jeſus was, or of the neceſſity " of ſuch an one; and it is evident, that the generality ra- " ther expected a temporal deliverance by their Meſſiah?" It might be anſwered, that GOD, in goodneſs, would ſave ſuch as made the beſt uſe of the types and ſhadows afforded them, though now, the ſubſtance of them being manifeſted, life and bleſſedneſs are to be expected only through faith in, and in obedience to, his Son Jeſus.

3. If any are diſconſolate at the caſe of an infant, who through chance and negligence died unbaptized; or doubt of the ſalvation of ſuch as were baptized, becauſe they probably died without actual faith; or deny the ſalvability of ſome idiots and madmen, who ſeemingly are never capable of ſuch faith: they may be reminded, that a good and wiſe GOD can require nothing of any, which he knows to be impoſſible; and that it was a very unworthy ſervant, who taxed his Lord with expecting to reap where he had not ſown.

There are ſome other queſtions of near affinity to this, viz. Whether all without the bounds of the viſible church, are abſolutely deſtitute of revelation? How far the heathen world, ſince the goſpel-diſpenſation, is charged with criminal infidelity? Theſe might well deſerve a diſtinct conſideration; but it ſhall only be obſerved here:

1. It is probable, that the revelation made to Adam, or ſome conſiderable remains of it, continued a long time, even among the moſt degenerate of his race. Noah, as he had long inculcated them on the minds of the old, ſo he doubtleſs delivered them to the renewed world, after the flood: nor could the worſt of his poſterity be ignorant of them; and even to corrupt them, muſt be a work of time. The holy line preſerved them in a great meaſure pure, the reſt could not quickly loſe them; ſo that it is hard to ſay, when any part of mankind was firſt wholly deſtitute of revelation: the almoſt univerſal cuſtom of ſacrificing could pro-

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bably have no other original. The belief of the ſoul's immortality, and of a ſtate of future rewards and puniſhments, hath been diffuſed through all ages and nations, and is ſtill almoſt every where to be traced; which are rationally judged to be parts of the primitive traditions. Now if we ſhould ſuppoſe, that the having a revelation communicated to them, is neceſſary for putting men into a ſalvable ſtate; yet why this partial one ſhould not be ſalutary to thoſe to whom no better was made, as well as the leſs perfect diſpenſation of Moſes was to the Jews before Chriſt, no ſhadow of reaſon can be aſſigned.

2. As to the great part of the world, which, ſince the publication of the goſpel, hath not been Chriſtian; their caſe is moſt hazardous, who have had opportunities of knowing the doctrine of Chriſt, but made no uſe of them. And the queſtion about the ſalvability of particular perſons in ſuch circumſtances, cannot be reſolved, without we had an exact knowledge of their neglect or unbelief; but a general anſwer is very obvious. A neglect in acquiring a knowledge of the chriſtian faith, is faulty or excuſable, according as men had, or wanted, motives to think it reaſonable or neceſſary. And the blame for all unbelief, is aggravated or extenuated, proportionably as the credibility of the teacher, or the arguments uſed by him, were more or leſs ſufficient, and fit to have convinced the hearers, if they had judged impartially. But perhaps it would not be difficult to give a moral demonſtration, that a far greater proportion of them, than nine parts out of ten, have ſcarce heard of the chriſtian profeſſion, or at moſt can have but a very imperfect notion of it, and of the grounds on which it is founded. An huge part of mankind very long had, or ſtill have, little or no intercourſe with Chriſtians: corruption and ignorance long overſpread the face of religion; vile opinions prevailed, and wicked practices were indulged in the church; and ſome, or all of them, are ſtill lamentably prevalent in a great part of her, which muſt needs divert many from embracing the faith, and give them ſtrong prejudices againſt it: and, conſequently, their infide-

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lity is rather chargeable on Chriſtians, ſo miſerably recommending their religion.

Again, at this day, chriſtian princes and ſtates are deplorably wanting in taking proper meaſures for the inſtruction, even of their own vaſſals and ſubjects; and Chriſtians of all ranks, not only expreſs no concern for the converſion of the neighbouring heathen, but render their religion odious to them, by their cruelty, avarice, luſt, or perfidiouſneſs. And where attempts have been made for propagating our religion, it hath frequently been by ſuch, as having departed from the ſimplicity and purity of the goſpel, have confounded it with fables, error, and ſuperſtition. All which conſidered, the heathen, who are neareſt to, and have moſt converſation with us, may be looked upon by GOD, as under equal diſadvantages with thoſe who never heard of the name of Chriſt: and though there be an heavy guilt in their infidelity, it muſt devolve from the infidel on the Chriſtian.

And now, upon the whole, Is it not more honourable to the juſtice, wiſdom, and goodneſs of the Supreme Judge of the world? Doth it not ſet a more extenſive value on the merits of our dear Redeemer? Is it not more conſonant to the reaſon of mankind in general, and to juſtice and charity in ourſelves, to hope well of thoſe whoſe endeavours were laudable, though they were, through the iniquity of time, place, or other circumſtances, leſs happy than ourſelves as to divine aſſiſtances; and to leave them, whom we have juſter reaſons to deſpair of, unjudged, to the pleaſure of their Creator? Which, if an error, will ever be venial, as being ſhadowed by the beautiful veil of humanity, good nature, and charity.

End of the Doctrine of Predeſtination concorded with Free Grace.

ORIGINAL

ORIGINAL SERMONS

BY THE

REV. JOHN WESLEY, M. A.

SERMON XIII.

On 1 CORINTHIANS x. 13.

There hath no temptation taken you, but ſuch as is common to man. But GOD is faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

1. IN the foregoing part of the chapter the apoſtle has been reciting on the one hand, the unparalleled mercies of GOD to the Iſraelites; and on the other, the unparalleled ingratitude of that diſobedient and gainſaying people. And all theſe things, as the apoſtle obſerves, *were written for our enſample:* that we might take warning from them, ſo as to avoid their grievous ſins, and eſcape their terrible puniſhment. He then adds that ſolemn and important caution, *Let him that thinketh he ſtandeth, take heed leſt he fall.*

2. But if we obſerve theſe words attentively, will there not appear a conſiderable difficulty in them, *Let him that thinketh he ſtandeth, take heed leſt he fall?* If any man only *thinks he ſtands*, he is in no danger of falling. It is not poſſible that any one ſhould fall, if he only *thinks he ſtands.* The ſame difficulty occurs, according to our tranſlation, in thoſe well known words of our Lord, (the importance of which we may eaſily learn, from their being repeated in the goſpel no leſs than eight times,) *To him that hath ſhall be given; but from him that hath not ſhall be taken away even* what he ſeemeth to have. *That which he* ſeemeth to have! Nay, if he only *ſeems to have it*, it is impoſſible it ſhould be taken away. None can take away from another what he

he only *ſeems to have.* What a man only *ſeems to have,* he cannot poſſibly loſe. This difficulty may at firſt appear impoſſible to be ſurmounted. It is really ſo; it cannot be ſurmounted, if the common tranſlation be allowed. But if we obſerve the proper meaning of the original word, the difficulty vaniſhes away. It may be allowed that the word δοκεῖ does (ſometimes, at leaſt in ſome authors) mean no more than *to ſeem.* But I much doubt whether it ever bears that meaning, in any part of the inſpired writings. By a careful conſideration of every text in the New Teſtament, wherein this word occurs, I am fully convinced that it no where leſſens, but every where ſtrengthens the ſenſe of the word to which it is annexed. Accordingly ὁ δοκεῖ ἔχειν, does not mean, *what he ſeemeth to have;* but on the contrary, *what he aſſuredly hath.* And ſo ὁ δοκῶν ἑστάναι, not *he that ſeemeth to ſtand,* or he that *thinketh he ſtandeth*: But *he that aſſuredly ſtandeth*: he who ſtandeth ſo faſt, that he does not appear to be in any danger of falling: he that ſaith, like *David, I ſhall never be moved: thou, Lord, haſt made my hill ſo ſtrong.* Yet at that very time, thus ſaith the Lord, *Be not high-minded, but fear. Elſe ſhalt thou be cut off:* elſe ſhalt thou alſo be moved from thy ſtedfaſtneſs. The ſtrength which thou aſſuredly haſt, ſhall be taken away. As firmly as thou didſt really ſtand, thou wilt fall into ſin, if not into hell.

3. But leſt any ſhould be diſcouraged by the conſideration of thoſe who once ran well, and were afterwards overcome by temptation; leſt the fearful heart ſhould be utterly caſt down, ſuppoſing it impoſſible for them to ſtand, the apoſtle ſubjoins to that ſerious exhortation, theſe comfortable words, *There hath no temptation taken you, but ſuch as is common to man: but GOD is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.*

I. 1. Let us begin with the obſervation which uſhers in this comfortable promiſe, *There hath no temptation taken you, but ſuch as is common to man.* Our tranſlators ſeem

to have been ſenſible that this expreſſion, *common to man*, does by no means reach the force of the original word. Hence they ſubſtitute another word in the margin, *moderate*. But this ſeems to be leſs ſignificant than the other, and farther from the meaning of it. Indeed it is not eaſy to find any ſingle word in the Engliſh tongue, which anſwers the word ἀνθρώπινος. I believe the ſenſe of it can only be expreſſed by ſome ſuch circumlocution as this: "Such as is ſuited to the nature and circumſtances of man: ſuch as every man may reaſonably expect, if he conſiders the nature of his body and his ſoul, and his ſituation in the preſent world." If we duly conſider theſe, we ſhall not be ſurpriſed at any temptation that hath befallen us: ſeeing it is no other than ſuch a creature, in ſuch a ſituation, has all reaſon to expect.

2. Conſider, firſt, the nature of that body with which your ſoul is connected. How many are the evils, which it is every day, every hour liable to? Weakneſs, ſickneſs and diſorders of a thouſand kinds, are its natural attendants. Conſider the inconceivably minute fibres, threads abundantly finer than hair, (called from thence capillary veſſels,) whereof every part of it is compoſed; conſider the innumerable multitude of equally fine pipes and ſtrainers, all filled with circulating juices! And will not the breach of a few of theſe fibres, or the obſtruction of a few of theſe tubes, particularly in the brain, or heart, or lungs, deſtroy our eaſe, health, ſtrength, if not life itſelf? Now if we obſerve that all pain implies temptation, how numberleſs muſt the temptations be, which will beſet every man, more or leſs, ſooner or later, while he dwells in this corruptible body?

3. Conſider, ſecondly, the preſent ſtate of the ſoul, as long as it inhabits the houſe of clay. I do not mean in its unregenerate ſtate, while it lies in darkneſs and the ſhadow of death; under the dominion of the prince of darkneſs, without hope, and without GOD in the world. No: look upon men who are raiſed above that deplorable ſtate. See thoſe who have taſted that the Lord is gracious. Yet ſtill how weak is their underſtanding? How limited its extent?

How

How confuſed, how inaccurate are our apprehenſions, of even the things that are round about us? How liable are the wiſeſt of men to miſtake? To form falſe judgments? To take falſehood for truth, and truth for falſehood? Evil for good, and good for evil? What ſtarts, what wanderings of imagination are we continually ſubject to? In how many inſtances does the corruptible body preſs down the ſoul? And how many are the temptations which we have to expect, even from theſe innocent infirmities?

4. Conſider, thirdly, what is the preſent ſituation of even thoſe that fear GOD. They dwell on the ruins of a diſordered world, among men, that know not GOD, that care not for him, and whoſe heart is fully ſet in them to do evil. How many are conſtrained to cry out, *Wo is me, that I am conſtrained to dwell with Meſech: to have my habitation among the tents of Kedar*, among the enemies of GOD and man! How immenſely out-numbered are thoſe that would do well, by them that neither fear GOD nor regard man. And how ſtriking is *Cowley's* obſervation! If a man that was armed cap-a-pie, was cloſed in by a thouſand naked *Indians*, their number would give them ſuch advantage over him, that it would be ſcarce poſſible for him to eſcape. What hope would there be for a naked, unarmed man to eſcape, who was ſurrounded by a thouſand armed men? Now this is the caſe of every good man. He is not armed either with force or fraud, and is turned out naked as he is, among thouſands that are armed with the whole armour of Satan, and provided with all the weapons which the prince of this world can ſupply out of the armoury of hell. If then he is not deſtroyed, yet how muſt a good man be tempted in the midſt of this evil world?

5. But is it only from wicked men that temptations ariſe to them that fear GOD? It is very natural to imagine this: and almoſt every one thinks ſo. Hence how many of us have ſaid in our hearts, "O! if my lot were but caſt among good men, among thoſe that loved, or even feared GOD, I ſhould be free from all theſe temptations." Perhaps you would: probably you would not find the ſame

ſort

ſort of temptations, which you have now to encounter. But you would ſurely meet with temptations of ſome other kind, which you would find equally hard to bear. For even good men in general, though ſin has not dominion over them, yet are not freed from the remains of it. They have ſtill the remains of an evil heart, ever prone to *depart from the living GOD.* They have the ſeeds of pride, of anger, of fooliſh deſire; indeed of every unholy temper. And any of theſe, if they do not continually watch and pray, may, and naturally will ſpring up, and trouble not themſelves only, but all that are round about them. We muſt not therefore depend upon finding no temptation, from thoſe that fear, yea, in a meaſure, love GOD. Much leſs muſt we be ſurpriſed, if ſome of thoſe who once loved GOD in ſincerity, ſhould lay greater temptations in our way, than many of thoſe who never knew him.

6. "But can we expect to find any temptation from thoſe that are *perfected in love?*" This is an important queſtion, and deſerves a particular conſideration. I anſwer, firſt, You may find every kind of temptation, from thoſe who *ſuppoſe* they are perfected, when indeed they are not: and ſo you may, ſecondly, from thoſe who once really were ſo, but are now moved from their ſtedfaſtneſs. And if you are not aware of this, if you think they are ſtill what they were once, the temptation will be harder to bear. Nay, thirdly, even thoſe who *ſtand faſt in the liberty wherewith Chriſt has made* them *free*, who are now really perfect in love, may ſtill be an occaſion of temptation to *you.* For they are ſtill encompaſſed with infirmities. They may be dull of apprehenſion: they may have a natural heedleſſneſs, or a treacherous memory: they may have too lively an imagination; and any of theſe may cauſe little improprieties, either in ſpeech or behaviour, which though not ſinful in themſelves may try all the grace you have. Eſpecially if you impute to perverſeneſs of will (as it is very natural to do) what is really owing to defect of memory, or weakneſs of underſtanding: if theſe appear to you to be voluntary miſtakes, which are really involuntary. So proper was the

the anſwer which a ſaint of GOD (now in *Abraham*'s boſom) gave me ſome years ago, when I ſaid, *Jenny*, ſurely now your miſtreſs and you, can neither of you be a trial to the other, as GOD has ſaved you both from ſin: "O Sir," ſaid ſhe, "if we are ſaved from ſin, we ſtill have infirmities enough to try all the grace that GOD has given us."

7. But beſides evil men, do not evil ſpirits alſo continually ſurround us on every ſide? Do not Satan and his angels continually go about, ſeeking whom they may devour? Who is out of the reach of their malice and ſubtlety? Not the wiſeſt or beſt of the children of men. *The ſervant is not above his maſter.* If then they tempted him, will they not tempt us alſo? Yea, it may be, ſhould GOD ſee good to permit, more or leſs to the end of our lives. *No temptation* therefore *hath taken us*, which we had not reaſon to expect, either from our body or ſoul, either from evil ſpirits or evil men, yea or even from good men, till our ſpirits return to GOD that gave them.

II. 1. Meantime what a comfort is it to know, with the utmoſt certainty, that *GOD is faithful, who will not ſuffer us to be tempted above that we are able.* He knoweth what our ability is, and cannot be miſtaken. *He knoweth* preciſely *whereof we are made: He remembereth that we are but duſt.* And he will ſuffer no temptation to befal us, but ſuch as is proportioned to our ſtrength. Not only his juſtice requires this, which could not puniſh us for not reſiſting any temptation, if it was ſo diſproportioned to our ſtrength, that it was impoſſible for us to reſiſt it. Not only his mercy; that tender mercy, which is over us, as well as over all his works: but, above all, his faithfulneſs; ſeeing all his words are faithful and true; and the whole tenor of his promiſes altogether agrees with that declaration, *As thy day, ſo thy ſtrength ſhall be.*

2. In that execrable ſlaughter-houſe, the *Romiſh* inquiſition, (moſt unfortunately called "The houſe of Mercy!") it is the cuſtom of thoſe holy butchers, while they are tearing a man's ſinews upon the rack, to have the phyſician of the houſe ſtanding by. His buſineſs is, from time to time, to obſerve

obſerve the eyes, the pulſe, and other circumſtances of the ſufferer, and to give notice, when the torture has continued ſo long as it can, without putting an end to his life: that it may be preſerved long enough for him to undergo the reſidue of their tortures. But notwithſtanding all the phyſician's care, he is ſometimes miſtaken: and death puts a period to the patient's ſufferings, before his tormentors are aware. We may obſerve ſomething like this in our own caſe. In whatever ſufferings or temptations we are, our great phyſician never departs from us. He is about our bed, and about our path. He obſerves every ſymptom of our diſtreſs, that it may not riſe above our ſtrength. And he cannot be miſtaken concerning us. He knows the ſouls and bodies which he has given us. He ſees exactly how much we can endure, with our preſent degree of ſtrength. And if this be not ſufficient, he can increaſe it, to whatever degree it pleaſes him. Nothing therefore is more certain, than that in conſequence of his wiſdom, as well as his juſtice, mercy and faithfulneſs, he never will, he never can ſuffer us to be tempted above that we are able: above the ſtrength which he either hath given already, or will give as ſoon as we need it.

III. 1. *He will with the temptation alſo* (this is the third point we are to conſider) *make a way to eſcape that ye may be able to bear it.*

The word ἔκβασιν which we render *a way to eſcape*, is extremely ſignificant. The meaning of it is nearly expreſſed by the Engliſh word *out-let;* but more exact by the old word *out-gate*, ſtill frequently uſed by the Scottiſh writers. It literally means *a way out.* And this GOD will either find or make: which he that hath all wiſdom, as well as all power in heaven and earth, can never be at a loſs how to do.

2. Either he *makes a way to eſcape* out of the temptation, by removing the occaſion of it, or *in the temptation*: that is, the occaſion remaining as it was, it is a temptation no longer. Firſt, he makes a way to eſcape out of the temptation, by removing the occaſion of it. The hiſtories of mankind

mankind, of the church in particular, afford us numberleſs inſtances of this. And many have occurred in our own memory, and within the little circle of our acquaintance. One of many I think it worth while to relate, as a memorable inſtance of the faithfulneſs of GOD, in making a way to eſcape out of temptation. *Elizabeth Chadſey*, then living in *London* (whoſe daughter is living at this day, and is no diſhonour to her parent) was adviſed to adminiſter to her huſband, who was ſuppoſed to leave much ſubſtance behind him. But when a full inquiry into his circumſtances was made, it appeared that this ſuppoſition was utterly deſtitute of foundation; and that he not only left nothing at all behind him, but alſo was very conſiderably in debt. It was not long after his burial, that a perſon came to her houſe, and ſaid, "Mrs. *Chadſey*, you are much indebted to your landlord, and he has ſent me to demand the rent that is due to him." She anſwered, "Sir, I have not ſo much money in the world: indeed I have none at all!" "But," ſaid he, "have you nothing that will fetch money?" She replied, "Sir, you ſee all that I have. I have nothing in the houſe, but theſe ſix little children." "Then," ſaid he, "I muſt execute my writ, and carry you to Newgate. But it is a hard caſe. I will leave you here till to-morrow, and will go and try, if I cannot perſuade your landlord to give you time." He returned the next morning, and ſaid, "I have done all I can. I have uſed all the arguments I could think of, but your landlord is not to be moved. He vows, if I do not carry you to priſon without delay, I ſhall go thither myſelf." She anſwered, "You have done *your* part. The will of the Lord be done!" He ſaid, "I will venture to make one trial more, and will come again in the morning." He came in the morning, and ſaid, "Mrs. *Chadſey*, GOD has undertaken your cauſe. None can give you any trouble now: for your landlord died laſt night. But he has left no will: and no one knows who is heir to his eſtate."

3. Thus GOD is able to deliver out of temptations, by removing the occaſion of them. But are there not temptations, the occaſions of which cannot be taken away? Is it

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not a ſtriking inſtance of this kind, which we have in a late publication? "I was walking" (ſays the writer of the letter) "over *Dover* cliffs, in a calm, pleaſant evening, with a perſon whom I tenderly loved, and to whom I was to be married in a few days. While we were engaged in earneſt converſation, her foot ſlipped, ſhe fell down, and I ſaw her daſhed in pieces on the beach. I lifted up my hands, and cried out, "This evil admits of no remedy. I muſt now go mourning all my days! My wound is incurable. It is impoſſible I ſhould ever find ſuch another woman! One ſo every way fitted for me." I added in an agony, "This is ſuch an affliction, as even GOD himſelf cannot redreſs!" And juſt as I uttered the words, I awoke: for it was a dream!" Juſt ſo can GOD remove any poſſible temptation! Making it like a dream when one awaketh!

4. Thus is GOD able to deliver out of temptation, by taking away the very ground of it. And he is equally able to deliver in the temptation, which perhaps is the greateſt deliverance of all. I mean ſuffering the occaſion to remain as it was, he will take away the bitterneſs of it: ſo that it ſhall not be a temptation at all: but only an occaſion of thankſgiving. How many proofs of this have the children of GOD, even in their daily experience? How frequently are they encompaſſed with trouble? Or viſited with pain or ſickneſs? And when they cry unto the Lord, at ſome times he takes away the cup from them: he removes the trouble, or ſickneſs, or pain: and it is as though it never had been; at other times, he does not make any outward change: outward trouble, or pain, or ſickneſs continues; but the conſolations of the Holy One ſo increaſe, as to over-balance them all. And they can boldly declare,

"Labour is reſt, and pain is ſweet,
When thou my GOD art near."

5. An eminent inſtance of this kind of deliverance is that which occurs in the life of that excellent man, the Marquis *de Renty*. When he was in a violent fit of the rheumatiſm,

rheumatiſm, a friend aſked him, "Sir, are you in much pain?" He anſwered, "My pains are extreme: but through the mercy of GOD, I give myſelf up, not to them, but to him." It was in the ſame ſpirit that my own father anſwered, though exhauſted with a ſevere illneſs, (an ulcer in the bowels, which had given him little reſt day or night, for upwards of ſeven months.) When I aſked, "Sir, are you in pain now?" He anſwered, with a ſtrong and loud voice, "GOD does indeed chaſten me with pain; yea, all my bones with ſtrong pain. But I thank him for all; I bleſs him for all; I love him for all."

6. We may obſerve one more inſtance of a ſomewhat ſimilar kind, in the life of the Marquis *de Renty*. When his wife, whom he very tenderly loved, was exceedingly ill, and ſuppoſed to be near death, a friend took the liberty to inquire, how he felt himſelf on the occaſion? He replied, "I cannot but ſay, that this trial affects me in the moſt tender part. I am exquiſitely ſenſible of my loſs. I feel more than it is poſſible to expreſs. And yet I am ſo ſatisfied, that the will of GOD is done, and not the will of a vile ſinner, that were it not for fear of giving offence to others, I could dance and ſing!" Thus the merciful, the juſt, the faithful GOD, will in one way or other, *in every temptation make a way to eſcape, that we may be able to bear it.*

7. This whole paſſage is fruitful of inſtruction. Some of the leſſons which we may learn from it are,

Firſt, *Let him that moſt aſſuredly ſtandeth, take heed leſt he fall* into *murmuring:* leſt he ſay in his heart, "Surely no one's caſe is like mine: no one was ever tried like *me*." Yea, ten thouſand. *There has no temptation taken you*, but ſuch as is *common to man:* ſuch as you might reaſonably expect, if you conſider *what you are*, a ſinner born to die, a ſinful inhabitant of a mortal body, liable to numberleſs inward and outward ſufferings: and *where you are*, in a ſhattered, diſordered world, ſurrounded by evil men and evil ſpirits: conſider this, and you will not repine at the common lot, the general condition of humanity.

8. Secondly, Let him that ſtandeth take *heed leſt he fall*, leſt he tempt *GOD*, by thinking or ſaying, "This is inſupportable: this is too hard: I can never get through it; my burden is heavier than I can bear." Not ſo: unleſs ſomething is too hard for GOD. He will not ſuffer you to be *tempted above that ye are able*. He proportions the burden to your ſtrength. If you want more ſtrength, aſk and it ſhall be given you.

9. Thirdly, *Let him that ſtandeth take heed leſt he fall*, leſt he *tempt GOD by unbelief*, by diſtruſting his faithfulneſs. Hath he ſaid, In every temptation he will make a way to eſcape? And ſhall he not do it? Yea, verily. And

Far, far above thy thought
His counſel ſhall appear,
When fully he the work hath wrought,
That caus'd thy needleſs fear.

10. Let us then receive every trial with calm reſignation, and with humble confidence, that he who hath all power, all wiſdom, all mercy and all faithfulneſs, will firſt ſupport us in every temptation, and then deliver us out of all: ſo that in the end, all things ſhall work together for good, and we ſhall happily experience, that all theſe things were for our profit, that we *might be partakers of his holineſs*.

London, October 7, 1786.

N. B. The whole of the Reverend Mr. Weſley's Journal, is intended to be publiſhed in the courſe of theſe Magazines.

AN

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

Acts v. 38, 39.

If this counſel or this work be of men, it will come to nought: But if it be of GOD, ye cannot overthrow it; leſt haply ye be found even to fight againſt GOD.

PREFACE.

1. WHEN at firſt men began to lay to my charge, things which I knew not, I often thought, "Had "I but two or three intimate friends, who knew what my "life and converſation were, they might eaſily ſpeak what "they had ſeen and heard, and all ſuch aſperſions would fall "to the ground." But I perceived my miſtake, as ſoon as I had two or three, who were my friends indeed, not in name only. For a way was eaſily found to prevent their being of any ſuch uſe, as I once imagined they would be. This was done at a ſtroke, and that once for all, by giving them and me a *new name*; A name, which however inſignificant in itſelf, yet had this peculiar effect, utterly to diſable me from removing, whatever accuſation might for the time to come be caſt upon me, by invalidating all which thoſe who knew me beſt, were able to ſay in my behalf: Nay, which any others could ſay. For how notorious is it, that if any man dare to open his mouth in my favour, it needs only be replied, "I ſuppoſe you are a *Methodiſt* too," and all he has ſaid is to paſs for nothing.

2. Hence, on the one hand, many who knew what my converſation was, were afraid to declare the truth, leſt the ſame reproach ſhould fall upon them: and thoſe few who broke through this fear, were ſoon diſabled from declaring it with effect, by being immediately ranked with him they defended. What impartial man then can refuſe to ſay, *It*

is permitted to thee to anſwer for thyſelf. Only do not add, But, "Thou *ſhalt not* perſuade me, though thou *doſt* perſuade me: I am reſolved to think as I did before." Not ſo, if you are a candid man. You have heard one ſide already. Hear the other. Weigh both. Allow for human weakneſs. And then judge as you deſire to be judged.

3. What I deſign in the following extract is, openly to declare to all mankind, what it is that the *Methodiſts* (ſo called) have done, and are doing now: or rather, what it is that GOD hath done, and is ſtill doing in our land. For it is not the work of man which hath lately appeared. All who calmly obſerve it muſt ſay, *This is the Lord's doing, and it is marvellous in our eyes.*

4. Such a work this hath been in many reſpects, as neither we nor our fathers had known. Not a few whoſe ſins were of the moſt flagrant kind, drunkards, ſwearers, thieves, whoremongers, adulterers, have been brought *from darkneſs unto light, and from the power of Satan unto GOD.* Many of theſe were rooted in their wickedneſs, having long gloried in their ſhame, perhaps for a courſe of many years, yea even to hoary hairs. Many had not ſo much as a notional faith, being Jews, Arians, Deiſts or Atheiſts. Nor has *GOD* only made bare his arm in theſe laſt days, in behalf of open publicans and ſinners; but many *of the Phariſees* alſo *have believed on him,* of the *righteous that needed no repentance:* and having *received the ſentence of death in themſelves, have then heard the voice that raiſed the dead:* Have been made partakers of an inward, vital religion, even *righteouſneſs and peace and joy in the Holy Ghoſt.*

5. The manner wherein *GOD* hath wrought this work, is as ſtrange as the work itſelf. In any particular ſoul, it has generally, if not always, been wrought in one moment. *As the lightning ſhining from heaven,* ſo was *the coming of the Son of man,* either to bring peace or a ſword; either to wound or to heal, either to convince of ſin, or to give remiſſion of ſins in his blood. And the other circumſtances attending it have been equally remote from what human wiſdom would have expected. So true is that word, *my*

ways

ways are not as your ways, nor my thoughts as your thoughts.

6. Theſe extraordinary circumſtances ſeem to have been deſigned by *GOD*, for the further manifeſtation of his work, to cauſe his power to be known, and to awaken the attention of a drowſy world. And yet even from theſe, ſome have drawn their grand objection againſt the whole work. *We never ſaw it*, ſay they, *on this faſhion. Therefore* the work is not of *GOD*. To prove which farther, they have not only greatly miſrepreſented many circumſtances that really were, but have added many that were not, often without any regard either to truth or probability. A bare recital of thoſe facts which were *not done in a corner*, is the beſt anſwer to this ſort of objections. To thoſe which have been judged to be of more weight, I have occaſionally given a more particular anſwer.

7. Yet I know even this will by no means ſatisfy the far greater part of thoſe who are now offended. And for a plain reaſon, Becauſe they *will never read it:* They are reſolved to hear one ſide, and one only. I know alſo that many who *do* read it, will be juſt of the ſame mind they were before; becauſe they have fixt their judgment already, and *do not regard any thing which ſuch a fellow can ſay.* Let them ſee to that. I have done my part. I have delivered mine own ſoul. Nay, I know that many will be greatly offended, at this very account. It muſt be ſo from the very nature of the things, which are therein related. And the beſt appellation I expect from them is, that of a fool, a madman, an enthuſiaſt. All that in me lies is, to relate ſimple truth, in as inoffenſive a manner as I can. Let *GOD* give it the effect which pleaſeth him, and which is moſt for his glory!

8. May *he who hath the keys of the houſe of* David, *who openeth and no man ſhutteth*, open *a great and effectual door* by whom it pleaſeth him, for his everlaſting goſpel! May he *ſend by whom he* will *ſend*, ſo it may *run and be glorified* more and more! May he *ride on, conquering and to conquer*, until *the fulneſs of the* Gentiles *be come in:* and *the earth be full of the knowledge of the glory of the Lord, as the waters cover the ſea!*

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From *Auguſt* 12, 1738, to *November* 1, 1739.

SATURDAY *Aug.* 12. about ſeven in the evening we came to *Neu-Kirche*, a town about 24 miles from *Hernhuth*. Mr. *Schneider* (the miniſter of it who had deſired us to take his houſe in our way) was not at home: but we found one Mr. *Manœtius* there, the miniſter of a neighbouring town, who walked with us in the morning ten miles, to *Hauſwalde*, where he lived. He told us, "That the *Lutherans* as well as the *Papiſts*, were irreconcilable enemies to the brethren of *Hernhuth:* That the generality of the *Lutheran* clergy, were as bitter againſt them as the *Jeſuits* themſelves: That none of his neighbours durſt go thither (unleſs by ſtealth) being ſure of ſuffering for it, if diſcovered: That to prevent any of *Hernhuth* from coming to them, the *Elector* had forbid, under a ſevere penalty, any number of perſons, exceeding three, to meet together on a religious account; and that he himſelf, for having a little ſociety in his own pariſh, had been ſummoned to appear before the conſiſtory at *Dreſden*." Yea let the *kings of the earth ſtand up, and the rulers take counſel together againſt the* Lord *and againſt his anointed! He that ſitteth in heaven ſhall laugh them to ſcorn; the* Lord *ſhall have them in deriſion.*

We left *Hauſwalde* in the afternoon, and in the evening came to *Dreſden*. But the officer at the gate would not ſuffer us to come in; ſo that we were obliged to go on to the next village: which leaving early in the morning, on *Thurſday* in the afternoon we came to *Leipſig*.

We were now kept only an hour at the gate, and then conducted to Mr. *Arnold*'s, who had invited us when we were in the town before, to make his houſe our home. A few we found here too, who deſire to *know nothing but* Jeſus Chriſt *and him crucified.* And from them we had letters to *Halle*, whither we came on *Friday* 18. But the king of *Pruſſia*'s tall men (who kept the gates) would not ſuffer

Mr.

Mr. *Brown* to come in. Me they admitted (in honour of my profeſſion) after I had waited about two hours: and one of them went with me to the prince of *Heſſe*, who after a few queſtions, gave me leave to lodge in the city. Thence he ſhewed me to Mr. *Gotſchalck*'s lodgings, to whom I had letters from *Leipſig*. He read them and ſaid, *My brother, what you find here, you will uſe as your own. And if you want any thing elſe, tell us and you ſhall have it.*

I told them, "My companion was without the gate." They ſoon procured admittance for him. And we were indeed as at home; for I have hardly ſeen ſuch little children as theſe, even at *Hernhuth*.

Saturday 19. I waited on Profeſſor *Francke*, who behaved with the utmoſt humanity; and afterwards on Profeſſor *Knappe*, to whom alſo I am indebted for his open, friendly behaviour. Between ten and eleven, ſeven of the brethren ſet out with us, one of whom went with us two days journey. It was the duſk of the evening on *Sunday* 20, when, wet and weary, we reached *Jena*.

Monday 21. We viſited the ſchools there; the riſe of which (as we were informed) was occaſioned thus:

About the year 1704 Mr. *Stoltius*, a ſtudent at *Jena*, began to ſpeak of faith in Chriſt; which he continued to do, till he took his maſter's degree, and read public lectures. About twelve or fifteen ſtudents were awakened and joined with him in prayer and building up one another. At this (after various calumnies ſpread abroad and perſecutions occaſioned thereby) the conſiſtory was offended, and iſſued out a commiſſion to examine him. In conſequence of the report made to the conſiſtory by theſe commiſſioners, he was forbid to read any public lectures, or to hold any meetings with his friends. Not long after an order was given, by which he was excluded from the holy communion. He was alſo to have been expelled the univerſity: But this he prevented by a voluntary retirement.

Yet one of the commiſſioners, who had been ſent by the D. of *Weymar* (one of the lords of *Jena*) informed the Duke that according to his judgment *Stoltius* was an innocent and

holy

holy man. On this the duke ſent for him to *Weymar*, and fixed him in a living there. There likewiſe he awakened many, and met with them to pray and read the ſcriptures together. But it was not long that the city could bear him. For he boldly rebuked all vice, and that in all perſons, neither ſparing the courtiers, nor the duke himſelf. Conſequently, his enemies every where increaſed, and many perſecutions followed. In fine, he was forbid to have any private meetings, and was to have been depoſed from the miniſtry; when GOD calling him to himſelf, took him away from the evil to come.

Before *Stoltius* left *Jena*, *Budæus* alſo began to preach the real goſpel, as did *Chriſtius* ſoon after; whereby ſome awakening continued till the year 1724. A few of the townſmen then agreed, to maintain a ſtudent, to be a ſchoolmaſter for ſome poor children. They afterwards kept ſeveral ſchoolmaſters: But about 1728, all of them going away, the ſchool was broke up, and the children quite neglected. Profeſſor *Budæus* being informed of this, earneſtly recommended the conſideration of it to the ſtudents in his houſe: And about ten of them, among whom was Mr. *Spangenberg*, took upon themſelves the care of thoſe children. Their number ſoon increaſed, which gave great offence to the other ſchoolmaſters in the town; and not long after to the magiſtrates of the town, and to the ſenate of the univerſity. The offence ſoon ſpread to the paſtors, the profeſſors, the conſiſtory, and the princes who are lords of *Jena*. But it pleaſed GOD to move one of them, the prince of *Eiſenach*, who had the chief power there, to ſtop the open perſecution, by forbidding either the ſenate or conſiſtory to moleſt them. He likewiſe wholly exempted them for the time to come from the juriſdiction of both, ordering that all complaints againſt them for the time to come ſhould be cognizable only by himſelf. But during the perſecution, the number of ſchools was increaſed from one to three, (one in each ſuburb of the city) the number of teachers to above thirty, and of children to above three hundred.

There

There are now thirty-one conſtant teachers, ten in each ſchool, and three or four ſupernumerary, to ſupply accidental defects. Four of the maſters are appointed to puniſh, who are affixt to no one ſchool. Each of the ſchools being divided into two claſſes, and taught five hours a day, every one of the thirty maſters has one hour in a day to teach. All the maſters have a conference about the ſchools every Monday. They have a ſecond meeting on *Thurſday*, chiefly for prayer. And a third every *Saturday*.

Once in half a year they meet to fill up the places of thoſe maſters who are gone away. And the number has never decreaſed; freſh ones ſtill offering themſelves, as the former leave the univerſity.

The preſent method wherein they teach is this:

There are always two claſſes in each ſchool. In the lower, children from ſix to ten or twelve years old are taught to read. They are then removed to the other claſs, in which are taught, the holy ſcriptures, arithmetick, and whatever elſe it may be uſeful for children to learn.

In the morning from eight to nine they are all catechized, and inſtructed in the firſt principles of chriſtianity, either from *Luther*'s ſmaller catechiſm, or from ſome texts of holy ſcripture.

From nine to ten the ſmaller children are taught their letters and ſyllables; and the larger read the bible. From ten to eleven thoſe in the lower claſs learn and repeat ſome ſelect verſes of holy ſcripture, chiefly relating to the foundation of the faith. Meanwhile thoſe in the upper, learn arithmetick.

In the afternoon from one to two all the children are employed as from nine to ten in the morning. From two to three the ſmaller children learn and repeat *Luther*'s ſmaller catechiſm, while the larger are taught to write.

Every *Sunday* there is a public catechizing on ſome text of ſcripture; at which all perſons who deſire it may be preſent.

In the afternoon we left *Jena*, ſeveral of the brethren accompanying us out of town. At five having juſt paſſed

through *Weymar*, we met Mr. *Ingham* going for *Hernhuth*. We all turned aſide to a neighbouring village, where having ſpent a comfortable evening together, in the morning we commended each other to the grace of GOD, and went on our ſeveral ways.

We breakfaſted at *Erfurt* with Mr. *Reinhart*, ſpent the evening with ſome brethren at *Saxegotha*, and by long journeys came to *Marienborn* on *Friday Auguſt* 25.

Monday 28. I took my leave of the counteſs (the count being gone to *Jena*) and ſetting out early the next morning came about three in the afternoon to *Francfort*. From Mr. *Böhler*'s we went to the ſociety, where one of the brethren from *Marienborn* offered free redemption through the blood of Chriſt to ſixty or ſeventy perſons.

Wedneſday 30. In the afternoon we came to *Mentz*, and agreed for our paſſage to *Colen* by water, for a florin per head; which was but half what we gave before, tho' (it ſeems) twice as much as we ought to have given.

Thurſday 31. We ſpent half an hour in the great church, a huge heap of irregular buildings; full of altars, adorned (or loaded rather) with abundance of gold and ſilver. In going out, we obſerved a paper on the door, which was of ſo extraordinary a nature, that I thought it would not be labour loſt to tranſcribe it. The words were as follow:

Vollkommener ablaſs für die arme ſeelen in feg-feur.

" Seine päbliche heiligkeit, *Clemens* der 12te, haben in " dieſem jahr 1738. den 7 *Auguſti*, die pfarr kirche des Sancti " *Chriſtophori*, in *Mentz* gnädigſten privilegirt, daſs ein jeder " prieſter, ſo wohl ſecular als regulariſchen ſtands, der am " aller ſeelen-tag, wie auch an einim jedem tag in derſelben " octav; ſo dann am zwiein vom ordinario tägen einer jeden " woch das jahr hindurch, für die ſeel eine chriſtglaubigen " verſtorbenen an zum altar meſs leſen wird, jedeſmahl eine " ſeel aus dem feg-feur erlöſen könne.

A full releaſe for the poor ſouls in purgatory.

His papal holineſs, Clement *the* XIIth, *hath this year* 1738, *on the ſeventh of* Auguſt, *moſt graciouſly privileged the cathedral*

cathedral church of St. Chriſtopher *in* Mentz, *ſo that every prieſt, as well ſecular as regular, who will read maſs at an altar for the ſoul of a chriſtian departed, on any holiday, or on any day within the octave thereof, or two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a ſoul out of purgatory.*

Now I deſire to know, whether any *Romaniſt* of common ſenſe, can either defend or approve of this?

At eight we took boat, and on *Saturday Sept.* 2, about eleven came to *Colen*; which we left at one, and between ſeven and eight reached a village, an hour ſhort of *Neus*. Here we overtook a large number of *Switzers*, men, women and children, ſinging, dancing and making merry, being all going *to make their fortunes in Georgia*. Looking upon them as delivered into my hands by GOD, I plainly told them what manner of place it was. If they now leap into the fire with open eyes, their blood is on their own head.

Monday, 4. Before noon we came to *Cleve*, and to *Nimwegen* in the evening. The next night we lay at a little village near *Tiel*; which leaving early in the morning, we walked by the ſide of many pleaſant orchards, and in the afternoon came to *Yſſelſtein*. We ſtayed only one night with the brethren, (in the new houſe, called *Herndyke*, an *Engliſh* mile from the town) and haſting forward came the next afternoon to Dr. *Koker*'s at *Rotterdam*.

I cannot but acknowledge the civility of this friendly man, all the time we ſtayed in his houſe. In the morning, *Friday* 8, we went to the *Engliſh* epiſcopal church, which is a large, handſome, convenient building. The miniſter read prayers ſeriouſly and diſtinctly, to a ſmall, well-behaved congregation. Being informed our ſhip was to ſail the next day, (*Saturday*) we took leave of our generous friend, and went to an inn cloſe to the key, that we might be ready when called to go aboard. Having waited till paſt four in the afternoon, we ſtepped into the Jews' ſynagogue, which lies near the water-ſide. I do not wonder that ſo many Jews, (eſpecially thoſe who have any reflection) utterly abjure all religion. My ſpirit was moved within me, at that horrid

horrid, ſenſeleſs pageantry, that mockery of GOD, which they called public worſhip. Lord, do not thou yet *caſt off thy people!* But *in* Abraham's *ſeed let them alſo be bleſſed!*

The ſhip lingering ſtill, I had time to exhort ſeveral *Engliſh*, whom we met with at our inn, to purſue inward religion; the renewal of their ſouls in righteouſneſs and true holineſs. In the morning a daughter of affliction came to ſee me, who teaches a ſchool at *Rotterdam*. She had been for ſome time under deep convictions; but could find none to inſtruct or comfort her. After much converſation, we joined in prayer, and her ſpirit a little revived. Between nine and ten we went on board. In the afternoon I read prayers, and preached in the great cabin. The wind being contrary, we did not get out of the river till *Wedneſday*; nor to *London* till *Saturday* night.

[*Continued to Page* 70.]

A SHORT ACCOUNT OF THE

LIFE AND DEATH

OF THE

REV. JOHN FLETCHER.

By the Rev. JOHN WESLEY.

SEQUOR, NON PASSIBUS ÆQUIS.

To the READER.

NO man in *England* has had ſo long an acquaintance with Mr. *Fletcher* as myſelf. Our acquaintance began almoſt as ſoon as his arrival in *London*, about the year 1752, before he entered into holy orders, or (I believe) had any ſuch intention. And it continued uninterrupted between thirty and forty years, even 'till it pleaſed GOD to take

take him to himſelf. Nor was ours a ſlight or ordinary acquaintance; but we were of one heart and of one ſoul. We had no ſecrets between us for many years; we did not purpoſely hide any thing from each other. From time to time he conſulted me, and I him, on the moſt important occaſions. And he conſtantly profeſſed, not only much eſteem, but (what I valued far more) much affection. He told me in one of his letters, (I doubt not from his heart)

" *Tecum vivere amem; tecum obeam lubens;*
" With thee I gladly would both live and die."

I therefore think myſelf obliged by the ſtrongeſt ties, to pay this ſmall tribute to his memory. But you may eaſily obſerve, that in doing this, I am little more than a compiler. For I owe a great, if not the greateſt part of the enſuing tract, to a few friends, who have been at no ſmall pains, in furniſhing me with materials: and above all, to my dear friend, (ſuch ſhe has been almoſt from her childhood) Mrs. *Fletcher.* I could eaſily have altered both hers and their language, while I retained their ſentiments. But I was conſcious, I could not alter it for the better: and I would not alter it for altering ſake; but judged it faireſt to give you moſt of their accounts, very nearly in their own words.

AMSTERDAM,
September 12, 1786.

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

CHAP. I.

Of his Parentage and Youth.

1. JOHN *William de la Flechere* (this was properly his name) was born at *Nyon* in *Switzerland*, a town about fifteen miles north of *Geneva*, on September the twelfth, in the year 1729. His father was an officer in the French ſervice, 'till he left the army in order to marry. But af-

ter

ter a time he returned to the army, and was a colonel in the militia of his own country.

2. In his early childhood he had much of the fear of GOD, and great tenderneſs of conſcience. One day, having offended his father, who threatened to correct him, he did not dare to come into his preſence, but retired into the garden: and when he ſaw him coming towards him, he ran away with all ſpeed. But he was preſently ſtruck with deep remorſe, and ſaid to himſelf, "What! Do I run away from my father? Perhaps I ſhall live to have a ſon, that will run away from *me!*" And it was ſeveral years before the impreſſion, which he then received, was worn off.

3. Another inſtance of his tenderneſs of conſcience occurred, when he was about ſeven years of age. He was one day reproved by the nurſery-maid, ſaying, "You are a naughty boy. Do you not know that the devil is to take away all naughty children?" He was no ſooner in bed, than he began to reflect very deeply upon her words. He thought, "I *am* a naughty boy. And how do I know, but GOD may let the devil take me away this night" He then got up and wreſtled with GOD in prayer, for a conſiderable time. And he would not go to bed again, 'till he believed GOD had forgiven him.

4. The following accounts Mr. *Fletcher* himſelf gave to Mr. *Samuel Webb*, of *London*, then reſiding at *Madely*.

"When I was a lad, I had a deſign to get ſome fruit out of my father's garden. The door being locked, I could not get in, but by climbing over the wall. This was very high; but with ſome difficulty, I got to the top of it. As I was walking upon it, my foot ſlipped, and I fell down to the bottom. But juſt where I fell, a large quantity of freſh-made mortar was laid. I fell exactly upon it. This broke my fall, or it might have coſt me my life."

5. "Once as I was ſwimming by myſelf in a deep water, one end of a ſtrong ribband which bound my hair, getting looſe I know not how, and twiſting about my leg, tied me as it were neck and heels. I ſtrove with all my ſtrength to diſengage myſelf; but it was to no purpoſe.

No

No perſon being within call, I gave myſelf up for loſt. But when I had given over ſtruggling, the ribband looſed of itſelf."

6. "Another inſtance of the tender care which GOD had over me was as follows. One evening I and four young gentlemen in high ſpirits, made a ſolemn agreement with each other, to ſwim the next day to a rocky iſland, five miles diſtant from the ſhore. But this fooliſh adventure was within a very little of coſting us all our lives. I and another indeed did with great difficulty and hazard ſwim to the iſland. But when we came thither, the rock was ſo ſteep and ſmooth, that we could not poſſibly climb up. After ſwimming round ſeveral times, and making many ineffectual efforts, we thought we muſt periſh there. But at length one of us found a place, where he made a ſhift to crawl up. He then helped his companion after him; the others ſwam about half way. A boat then took them up, when they were juſt ſinking. Another boat, which we had ordered to follow us, afterwards came and took us home."

7. A ſtill more remarkable deliverance it is, of which he gave an account in the year 1760. "Some years ſince I lived at a place very near the river *Rhine*. In that part, it is broader than the *Thames* at *London-bridge*, and extremely rapid. But having been long practiſed in ſwimming, I made no ſcruple of going into it at any time. Only I was always careful to keep near the ſhore, that the ſtream might not carry me away. Once, however, being leſs careful than uſual, I was unawares drawn into the mid channel. The water there was extremely rough, and poured along like a galloping horſe. I endeavoured to ſwim againſt it, but in vain, till I was hurried far from home. When I was almoſt ſpent, I reſted upon my back, and then looked about for a landing place, finding I muſt either land or ſink. With much difficulty I got near the ſhore. But the rocks were ſo ragged and ſharp, that I ſaw, if I attempted to land there, I ſhould be torn in pieces. So I was conſtrained to turn again to the mid ſtream: at laſt, deſpairing of life, I was cheered by the ſight of a fine ſmooth creek, into which I was ſwiftly carried by a violent ſtream. A building ſtood

directly

directly acroſs it, which I did not then know to be a powder-mill. The laſt thing I can remember was, the ſtriking of my breaſt againſt one of the piles whereon it ſtood. I then loſt my ſenſes, and knew nothing more, till I roſe on the other ſide of the mill. When I came to myſelf, I was in a calm, ſafe place, perfectly well, without any ſoreneſs or wearineſs at all. Nothing was amiſs but the diſtance of my clothes, the ſtream having driven me five miles from the place where I left them. Many perſons gladly welcomed me on ſhore: one gentleman in particular, who ſaid, "I looked, when you went under the mill, and again when you roſe on the other ſide. And the time of your being immerged among the piles, was exactly twenty minutes."

But ſome will ſay, "Why this was a miracle!" Undoubtedly it was. It was not a natural event; but a work wrought above the power of nature, probably by the miniſtry of angels.

8. When he was yet very young, his father ſent him to the univerſity of *Geneva*. After he had gone through the uſual courſe of ſtudy, it was the deſire of his parents, that he ſhould be a clergyman. But it was his own deſire and reſolution, to be an officer in the army. Not being able to gain their conſent to this, he, without their conſent, went away to *Liſbon*. Here he gathered a company of his own countrymen, accepted of a captain's commiſſion, and engaged to ſerve the king of *Portugal*, on board a man of war, which was juſt then getting ready with all ſpeed, in order to ſail to *Brazil*. He then wrote to his parents, begging them to ſend him a conſiderable ſum of money. Of this he expected to make a vaſt advantage. But they refuſed him roughly: unmoved by this he determined to go without it, as ſoon as the ſhip ſailed. But in the morning, the maid waiting on him at breakfaſt, let the tea-kettle fall, and ſo ſcalded his leg, that he kept his bed for a conſiderable time after. During that time, the ſhip ſailed for *Brazil*. But it was obſerved that ſhip was heard of no more.

9. But how is this reconcileable with the account which has been given of his piety when he was a child? Very eaſily:

eaſily: it only ſhews, that his piety declined while he was at the univerſity. (And this is too often the caſe of other youths in our own univerſities.) But it pleaſed GOD at or before his journey to *England*, to lift up his head again.

10. His deſire of being an officer in the army continued after he returned from *Liſbon*. And when he was informed that his uncle, then a colonel in the *Dutch* ſervice, had procured a commiſſion for him, he joyfully ſet out for *Flanders*. But juſt at that time the peace was concluded; and his uncle dying quickly after, his hopes were blaſted, and he gave up all thoughts of going into the army. And being diſengaged from all buſineſs, he thought it would not be amiſs, to ſpend a little time in *England*.

11. Coming to the cuſtom-houſe in *London*, with ſome other young gentlemen, none of them could ſpeak any *Engliſh*, they were treated with the utmoſt ſurlineſs and ill-manners, by ſome brutiſh cuſtom-houſe officers. Theſe not only took out, and jumbled together, all the things that were in their portmanteaus; but took away their letters of recommendation: telling them, "All letters muſt be ſent by the poſt." They are ſuch ſaucy and ill-mannered wretches as theſe that bring up an evil report on our nation. *Britons* might well be ſtiled *hoſpitibus feri*, if they were all like theſe vermin.

12. From hence they went to an inn; but here they were under another difficulty. As they ſpoke no *Engliſh*, they could not tell how to exchange their foreign, into *Engliſh* money: till Mr. *Fletcher*, going to the door, heard a well-dreſt Jew talking *French*. He told him the difficulty they were under, with regard to the exchange of money. The Jew replied, "Give me your money, and I will get it changed in five minutes." Mr. *Fletcher* without delay gave him his purſe, in which were ninety pounds. As ſoon as he came back to his company, he told them what he had done. They all cried out with one voice, "then your money is gone. You need never expect to ſee a crown or a doit of it any more. Men are conſtantly waiting about the doors of theſe inns, on purpoſe to take in young ſtrangers."

Seeing no remedy, no way to help himſelf, he could only commend his cauſe to GOD. And that was enough. Before they had done breakfaſt, in came the Jew, and brought him the whole money.

13. Inquiring for a perſon who was proper to perfect him in the *Engliſh* tongue, (the rudiments of which he had begun to learn before he left *Geneva*) he was recommended to Mr. *Burchell*, who then kept a boarding ſchool, at *South-Nimms* in *Hertfordſhire*. And when Mr. *Burchell* removed to *Hatfield*, he choſe to remove with him. All the time he was both at *South-Nimms* and at *Hatfield*, he was of a ſerious and reſerved behaviour; very different from that of the other young gentlemen, who were his fellow ſtudents. Here he diligently ſtudied both the *Engliſh* language, and all the branches of polite literature. Mean time his eaſy and genteel behaviour, together with his eminent ſweetneſs of temper, gained him the eſteem as well as the affection, of all that converſed with him. He frequently viſited ſome of the firſt families in *Hatfield*, who were all fond of his converſation: ſo lively and ingenious at the ſame time, evidencing both the gentleman and the ſcholar. All this time he had the fear of GOD deeply rooted in his heart. But he had none to take him by the hand, and lead him forward in the ways of GOD. He ſtaid with Mr. *Burchell* about eighteen months, who loved him as his own ſon.

14. Afterwards one Mr. *Dechamps*, a *French* miniſter, to whom he had been recommended, procured him the place of tutor to the two ſons of *Thomas Hill*, Eſquire, at *Tern-Hall*, in *Shropſhire*. In the year 1752, he removed into Mr. *Hill*'s family, and entered upon the important province of inſtructing the young gentlemen. He ſtill feared GOD, but had not yet an experimental ſenſe of his love. Nor was he convinced of his own fallen ſtate, till one Sunday evening, a ſervant came in to make up his fire, while he was writing ſome muſic, who looking at him with ſerious concern, ſaid, "Sir, I am ſorry to ſee you ſo employed on the Lord's-day." At firſt his pride was alarmed, and his reſentment moved

moved at being reproved by a ſervant. But upon reflection, he felt the reproof was juſt. He immediately put away his muſic, and from that very hour, became a ſtrict obſerver of the Lord's-day.

15. I have heard two very different accounts of the manner wherein he had the firſt notice of the people called *Methodiſts*. But I think it reaſonable to prefer to any other, that which I received from his own mouth. This was as follows:

When Mr. *Hill* went up to *London* to attend the parliament, he took his family and Mr. *Fletcher* with him. While they ſtopped at *St. Albans*, he walked out into the town, and did not return till they were ſet out for *London*. A horſe being left for him, he rode after, and overtook them in the evening. Mr. *Hill* aſking him, why he ſtayed behind? He ſaid, "As I was walking, I met with a poor old woman, who talked ſo ſweetly of Jeſus Chriſt, that I knew not how the time paſſed away." I ſhall wonder, ſaid Mrs. *H.* if our tutor does not turn *Methodiſt* by and by. "*Methodiſt*, Madam, ſaid he, pray what is that?" She replied, "Why, the *Methodiſts* are a people that do nothing but pray: they are praying all day and all night." "Are they?" ſaid he, "then by the help of GOD, I will find them out, if they be above ground." He did find them out not long after, and was admitted into the ſociety. And from this time, whenever he was in town, he met in Mr. *Richard Edwards*'s claſs. This he found ſo profitable to his ſoul, that he loſt no opportunity of meeting. And he retained a peculiar regard for Mr. *Edwards* till the day of his death.

CHAP II.

Of his Converſion to GOD.

1. IT will be moſt ſatisfactory to the ſerious reader, to give an account of this in his own words. They run thus. "The twelfth of January, in the year 1755, I received the ſacrament of the Lord's ſupper, though my heart

heart was as hard as a ſtone. The following day I felt the tyranny of ſin more than ever, and an uncommon coldneſs in all religious duties. I felt the burden of my corruptions heavier than ever: there was no reſt in my fleſh. I called upon the Lord, but with ſuch heavineſs, as made me fear it was loſt labour. Many a time did I take up the bible to ſeek comfort; but not being able to read, I ſhut it again. The thoughts which engroſſed my mind were theſe. I am undone. I have wandered from GOD more than ever. I have trampled under-foot the frequent convictions which GOD has wrought in my heart. Inſtead of going ſtrait to Chriſt, I have waſted my time, in fighting againſt ſin, by the ſole uſe of the means of grace: as if the means would do me good, without the bleſſing of GOD. I never had faith: and without faith it is impoſſible to pleaſe GOD. Therefore all my thoughts, words, and works, however ſpecious before men, are utterly ſinful before GOD. And if I am not changed before I go hence, I am loſt to all eternity.

2. When I ſaw that all my endeavours availed nothing againſt my conquering ſin, I almoſt gave up all hope, and reſolved to ſin on and go to hell. Yet I had a ſtrange thought, "If I do go to hell, I will praiſe GOD there. And ſince I cannot be a monument of his mercy in heaven, I will be a monument of his juſtice in hell." But I ſoon recovered my ground. I thought, Chriſt died for all. Therefore he died for *me*. He died to pluck ſuch ſinners as I am out of the devil's teeth. And as I ſincerely deſire to be his, he will ſurely take me to himſelf. He will ſurely let me know before I die, that he has died for *me*. If he leaves me for awhile in this dreadful ſtate, it is only to ſhew me the depth he draws me out of. But then I thought, perhaps he will do it only at my dying hour. And muſt I ſin on till then? How can I endure this? But I thought again, my Saviour was above three and thirty years on earth. Let me wait for him as many years, and then I may have ſome excuſe for my impatience. Does GOD owe me any thing? Is he bound to time or place? Do I deſerve any-

thing

thing at his hands but damnation? Yet anger was always one of the ſins which I could not overcome. I went on ſinning and repenting, and ſinning again: but ſtill calling on GOD's mercy through Chriſt.

3. I was now beat out of all my ſtrong holds. I felt my helpleſſneſs; and lay at the feet of Chriſt. I cried, "Save me, Lord, as a brand plucked out of the fire! Give me juſtifying faith: for the devil will ſurely reign over me, till thou takeſt me into thy hand. I ſhall only be an inſtrument in his hand to work wickedneſs, till thou ſtretch out thy almighty hand, and ſave thy loſt creature, by free, unmerited grace." I ſeldom went to private prayer, but this thought came into my mind, this may be the happy hour, when thou wilt prevail with GOD! But ſtill I was diſappointed. I cried to GOD: but my heart did not go with my lips. I prayed, but often could hardly keep awake. When overcome with heavineſs, I went to bed: beſeeching GOD to ſpare me till the next day, that I might renew my wreſtling with him, till I ſhould prevail.

4. On Sunday the nineteenth in the evening, I heard an excellent ſermon on theſe words: *Being juſtified by faith, we have peace with GOD, through our Lord Jeſus Chriſt.* I heard it attentively, but my heart was not moved. I was only ſtill more convinced, that I was an unbeliever, and that till I had faith, I ſhould never have peace. The hymn after ſermon ſuited the ſubject: but I could not join in ſinging it. So I ſat mourning while others rejoiced. I went home, ſtill reſolving to wreſtle with the Lord like Jacob, till I ſhould become a prevailing Iſrael.

5. I begged of GOD the following day, to ſhew me the wickedneſs of my heart. I beſought him to increaſe my convictions; for I was afraid I did not mourn enough for my ſins. But I found relief in Mr. *Weſley*'s journal, where I learned, that we ſhould not build on what we feel, but go to Chriſt with all our ſins, and all our hardneſs of heart. On the twenty-firſt I wrote down part of what filled my heart, namely, a confeſſion of my ſins, miſery, and helpleſſneſs, together with a reſolution to ſeek Chriſt even unto death.

death. In the evening I read the ſcriptures, and found a ſort of pleaſure, in ſeeing a picture of my own wickedneſs exactly drawn in the third of the *Romans*, and that of my preſent condition in the ſeventh. I often wiſhed to be acquainted with ſomebody, who had been in my condition, and reſolved to ſeek for one, to whom I might unboſom my whole ſoul. On Thurſday Satan beſet me hard: I ſinned, and grievouſly too. And now I almoſt gave up all hope; I was on the brink of deſpair: and nevertheleſs continued to fall into ſin, as often as I had temptation. But I muſt obſerve, that though I frequently thought, hell would be my portion, yet I never was much afraid of it: whether this was owing to a ſecret hope, or to hardneſs of heart, I know not. But I was continually crying out, What ſtupidity! I ſee myſelf hanging over hell, as it were by a ſingle thread! And yet I am not afraid, but ſin on! O what is man without the grace of GOD! A very devil in wickedneſs, though inferior to him in power! In the evening I went to a ſincere friend, and told him ſomething of my ſtate. He endeavoured to adminiſter comfort. But it was not ſuited to my ſtate. When we parted he gave me ſome advice, which was better ſuited to my condition. "GOD, ſaid he, is merciful. GOD loves you, and if he denies you any thing, it is for your good. You deſerve nothing at his hands; but wait patiently for him, and never give up your hope." I went home, reſolved to follow his advice, though I ſhould ſtay till death.

6. I propoſed to receive the Lord's ſupper on the following Sunday. I therefore returned to my room, and looked out a ſacramental hymn. I learned it by heart, and prayed it over many times, intending to repeat it at the table. Then I went to bed, with rather more hope and peace than I had felt for ſome time. But Satan waked, though I ſlept. I dreamed I had committed a grievous and abominable ſin. I awaked amazed and confounded, but fell upon my knees and prayed with more faith than uſual: and afterwards went about my buſineſs with an uncommon cheerfulneſs. It was not long before I was tempted by my beſetting ſin: but I found it

it had no power. My ſoul was not even ruffled. I took no notice of this at firſt. But having withſtood the temptation again and again, I perceived it was the Lord's doing. Afterwards it was ſuggeſted, It is preſumption for ſuch a ſinner, to hope for ſo great a mercy. I prayed, that I might not be in a deluſion; and the more I prayed, the more clearly I ſaw it was real. For though ſin ſtirred all the day long, I always overcame it in the name of the Lord.

[*Continued to Page* 76]

A ſhort ACCOUNT *of the*

CONVERSION and DEATH of

CASTER GARRET,

In a LETTER *to a* FRIEND.

CASTER GARRET was born in *Ireland*, of proteſtant parents, and lived without GOD in the world till the *55th* year of his age. About that time, being afflicted, he was greatly alarmed on account of his ſins: but when he recovered, this conviction wore off, on which he grew careleſs again. Shortly after, it pleaſed GOD to lay his hands on a neighbour of his, who was a very wicked young man. This ſickneſs was ſo ſanctified to him, that when he recovered, he evidenced that a real change was wrought upon him. Preſently after, a prayer-meeting being appointed at his houſe many came to it, and among the reſt, *Caſter Garret*. He had not attended long, before he was awakened again to a ſenſe of his danger. On ſeeing the houſe, where we met, too ſmall, he offered us the uſe of his barn to meet in.

After ſome time, the Lord afflicted him again. Now finding himſelf exceedingly ill, his ſins were ſet in array before him. On this, he ſent for me to pray with him. When I came, I aſked him if he ſaw that he ſtood in need of a Saviour? He anſwered, "Yes, yes!" I then aſked, do you ſee the neceſſity of being born again? He anſwered,

ed, "I know I deſerve hell; and added, O pray that Chriſt may have mercy on me, and reveal himſelf in my ſoul." On hearing this, I urged him to pray for himſelf, and to expect the pardon of all his ſins: telling him that when he was juſtified, he would find peace with GOD, through our Lord Jeſus Chriſt. I then left him earneſtly crying for mercy. When I viſited him again, though he ſeemed better in body, yet he continued to cry out for the ſalvation of his ſoul.

Nov. 18, 1785, his diſorder increaſing, he ſent for me again. When I came, he took me by the hand, and ſaid, "GOD is love! O help me to praiſe him."

After prayer he rejoiced exceedingly, and ſaid, "Chriſt has done great things for me! I have given up wife and friends! I am crucified to the world, and the fear of death is quite gone."

He then ſent for his friends and neighbours, and charged them to forſake their ſins, and turn to GOD: adding, "If you do, he will have mercy on you." To one whom he knew to be a ſabbath-breaker, he ſaid, "You have often grieved me by breaking the ſabbath of the Lord: I charge you to quit your ſins, and to cry to GOD for mercy; or elſe where I am going, you will never come." In ſhort; he preached Chriſt to all who came near him, and exhorted them ſpeedily to turn from all their ſins.

Thus he continued for two days. When I returned, on finding he was ſtill happy in GOD, we ſung the following hymn:

O the infinite cares,
Temptations and ſnares,
His hand hath conducted me through:
O the bleſſing beſtow'd,
By a bountiful GOD!
And the mercies eternally new.

A friend coming into the room, he ſpoke to him in a very comfortable manner: and then ſaid, "bleſſed be GOD who ſends his children from different places to ſee me!"

Another

Another coming to ſee him, who ſpoke very comfortably, he aſked him, "what think you of Chriſt?" On my ſaying,

"My Jeſus to know, and feel his blood flow,
'Tis life everlaſting, 'tis heaven below,"

he anſwered, "O Jeſus, did every creature enjoy as much happineſs as I do at the preſent, it would be a happy world indeed: it would be juſt ſuch a world as it ought to be! O what a pity it is that every creature does not love Jeſus!"

On my ſaying, look to GOD for an entire change of heart, he anſwered, "I will;" and immediately added, "O Jeſus, as thou haſt in great mercy juſtified me freely, I beſeech thee ſanctify me wholly!"

The next night he ſent for me again. When I came, he ſaid, "O *John*, ſtay with me this night! I ſhall ſoon go home!" But, ſaid I, do you think you are ready? He anſwered, "Jeſus can ſoon make me ready." He then deſired his brother's wife to read him a rejoicing hymn.

Preſently after ſatan made his laſt effort againſt him. For all on a ſudden he cried out aloud, "I am undone! undone! I have loſt my way! the Lord is departed from me! O, it was all lies I was telling! GOD has ſhewed me that I am a great ſinner! I ſee my ſins before me, as a mighty army ready to devour me! O my GOD, I am undone, undone!" I then ſaid, fear not! it is the enemy who wants to deſtroy your confidence, and to remove you from the rock of your ſalvation. But ſtronger is he that is for you, than all that are againſt you! He anſwered, "I hope ſo;" but yet continued in great diſtreſs. On my mentioning thoſe words, if we confeſs our ſins, GOD is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs; he anſwered, "GOD is faithful and juſt! He is come! Help me up! Bleſſed be GOD! He is come!" Then giving a ſtamp with his foot; he ſaid, "Satan! I ſtamp thee under my feet! O my dear friends and neighbours, praiſe, praiſe the Lord with me! For he is come in mercy to my ſoul! The terror is gone! The ſting of death is gone!

O death, where is thy ſting! O grave, where is thy victory! Bleſſed be Jeſus who hath given me the victory! O, I feel his love in my heart!"

"Praiſe GOD from whom all bleſſings flow!"

The exceeding great joy he felt in his ſoul, gave vigour to his body alſo. For, before this deliverance, he could ſcarce bear to be turned in the bed: but now he could ſit up himſelf, without any help; yea, we all thought he could walk over the room!

A boy ſeeing this mighty change, ran home to his mother, and ſaid, mother get up; for my uncle will ſoon be well! I never ſaw ſuch a change before! I think he can walk over the room! On hearing this, ſhe came, and was aſtoniſhed at what ſhe ſaw and heard.

His wife coming into the room, praiſed the Lord for what he had done for him! She then ſaid, my dear huſband, I am willing to part with you; for you are GOD's and not mine. I freely give you up to him. Farewell, my dear huſband! O that my laſt end may be like yours! To which he anſwered, "O that it may!"

"Our mourning is all at an end,
"When rais'd by the life-giving word."

He juſt ſaid, "I am happy!" and then he fell aſleep in the arms of Jeſus.

November 27, 1785.

Poetry.

A LETTER to a PERSON in high Life.

Matthew vi. 19.

Lay not up for yourſelves Treaſures on Earth, &c.

WHY do you ſet your heart on earth,
Or plume yourſelf on wealth or birth?

What

What bliſs can theſe afford?
Will they prolong your fleeting breath?
Or reſcue from the jaws of death
Their ſupercilious Lord?

Do not the rich, as well as poor,
Find death ſtill knocking at their door?
Or does he leſs invade
The lofty caſtles of the great,
Shining in all the pomp of ſtate,
Than poverty's low ſhed?

Remember then how ſoon you muſt
Yield unto death, and in the duſt
Your empty honours lay:
Your years with ſwift, though ſilent pace,
Slide on, nor linger in the race,
To bring th' unwelcome day.

Then nought on earth you call your own,
Will follow you to worlds unknown;
Your every dear delight,
Your houſe, your land, your pleaſing wife,
And all the comforts of this life,
Will vaniſh out of ſight.

Not one of all thoſe ſpreading trees,
Planted by you to catch the breeze,
And form the cooling ſhade;
Their ſhort-liv'd maſter will purſue,
Except the cypreſs be your due,
To death once ſacred made.

Nor wealth, nor birth, relief in hell
Can yield, where lordly Dives fell,
Involv'd in torments dire;
Of all his vaſt, his boundleſs ſtore,
No mite is left him, to procure
One drop to quench the fire.

Hear him deplore his hapleſs fate,
He cries for mercy, now too late;
To Abraham tells his grief:
" Have pity, father, on thy ſon,
On me beſtow one little boon,
To give me ſome relief!

The favour which I aſk of thee
Is this, ſend Laz'rus unto me,
Who am with torment ſtung;
That he into the cooling ſtream
May dip his finger, damp the flame
That preys upon my tongue."

That ſuch may never be your end,
By this be warn'd, in time, my friend,
This mammon-god deſpiſe;
But make the living Lord your ſtay,
That when this world ſhall fail, you may
Have treaſures in the ſkies.

2 KINGS ii. 11. *And parted them both aſunder.*

THAT chariot, in my life's ſhort day,
I oft have ſeen deſcend,
To tear my other ſelf away,
To part me from my friend.
But lo, it comes my ſoul t'unite
With thoſe that went before,
It whirls me to my friends in light,
Where we ſhall part no more.

THE

THE

Arminian Magazine,

For FEBRUARY, 1790.

GOD's LOVE TO MANKIND. *Manifeſted by diſproving his Abſolute Decree for their Damnation.*

[*Continued from* Vol. I. *page* 569.]

THIRDLY, Abſolute Reprobation is contrary to the uſe and end of *GOD's gifts* beſtowed upon men, which gifts are of two ſorts:

1. Gifts of *nature*, our creation, preſervation, together with health, ſtrength, beauty, and wiſdom.

2. Gifts of *grace*, which have a more immediate relation to everlaſting life, and are means either of purchaſing ſalvation or of applying it.

Means of purchaſing it, are, the coming of Chriſt into the world, and the ſacrificing himſelf on the croſs.

Means of applying it, are the miniſtry of the word, and ſacraments, the long-ſuffering of GOD, the enlightening of men's underſtandings, and the plantation of many excellent virtues in their hearts.

Now of theſe endowments of nature and grace, what the true uſe and end is, the ſcripture doth plainly and particularly ſhew.

Firſt, for the gifts of *nature*, they are beſtowed upon all that have them, for the encouraging and enabling of them to ſerve GOD and ſave their ſouls. For *Acts* xiv. 16, 17. the apoſtle ſaith, that God (even in thoſe times in which he

ſuffered

ſuffered the gentiles to walk in their own ways, and withheld from them the light of his holy word) did give unto the people of the world, *rain from heaven and fruitful ſeaſons, filling their hearts with food and gladneſs;* and in ſo doing he left not himſelf among them *without witneſs.* This implieth, that he gave them theſe good things, that he might make himſelf known unto them, and ſo draw them to glorify him according to the knowledge which they had of him.

Acts xvii. 26, 27, the apoſtle ſaith directly, that men are made and placed in this world, and appointed to their ſeveral times and dwellings, *that they might ſeek and find GOD:* that is, that they might ſerve him and ſave their ſouls. For what is it to ſeek GOD, but to ſerve him? and what is it to find GOD, but to enjoy his face and favour here and in heaven? So *Proſper:* "Look of what uſe the law and "the prophets were to the *Iſraelites;* of the ſame uſe were the "gifts of creation and providence to the gentiles." GOD never intended to deal with the gentiles, as the foul-mouth'd *Manichees* ſaid he dealt with the Jews; to feed and fat them up with outward bleſſings, as ſo many ſwine with huſks and acorns, but to draw them up by theſe to an expectation of better things, and a careful endeavour to pleaſe GOD, that ſo they might obtain them.

The end of all creatures, and of all created gifts beſtowed upon man, is ſubordinate to the end of man. Man's end is to glorify GOD upon earth, and enjoy him in heaven; and the end of thoſe gifts is to direct and encourage man to attain that excellent end to which his Creator had appointed him.

The gifts of *grace*, likewiſe, are given to all that enjoy them, for the ſame uſe and end.

For, firſt, Chriſt came into the world, not that he might be a rock of offence, at which the greater part of men ſhould ſtumble and fall; but to ſhed his blood, and thereby purchaſe ſalvation for all mankind; not only for thoſe who are ſaved, but for thoſe alſo who through their wilful unbelief and impenitency are not ſaved; as we may ſee,

John

John iii. 17. *GOD ſent his Son into the world, not to condemn the world, but that the world through him might be ſaved.* In which words the end of his coming is ſet down,

1. Negatively; *not to condemn the world.*

2. Affirmatively; *but that the world through him might be ſaved.*

The like ſpeech we have in *John* xii. 47. *I came not to judge the world, but to ſave it.* Theſe negations joined with affirmations, ſhew, that the ſalvation of all men was the only end of Chriſt's coming; no other end was properly intended by it but this. *The Son of man came to ſeek and to ſave that which was loſt*, Luke xix. 10. Therefore he came to ſave every man; for every man was loſt. And *Acts* iii. 26. *To you*, ſaith St. Peter, *hath GOD ſent his Son Jeſus, to bleſs you, in turning every one of you from your iniquities. Every one of you*—you that reject him, as well as you that receive him. The end, then, of Chriſt's coming into the world, was the ſalvation of all and every man therein.

2. The miniſtry of the word and ſacraments is given alſo for the ſame end, and is, in its proper uſe, an inſtrument of conveying the ſpirit of regeneration to thoſe that live under it, and to all thoſe.

Better proofs for this I cannot have, than thoſe which our reverend divines at *Dort* gathered to my hand. *Iſa.* lix. 21. *This is my covenant with them, ſaith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, or ſeed's ſeed, for ever.* From theſe words it appeareth, that the word and Spirit are joined in the miniſtry of the word with an inſeparable band, by the promiſe of GOD. Hence it is that the miniſters of the New Teſtament are called, *miniſters, not of the letter, but of the Spirit; not of the letter that killeth, but of the Spirit that giveth life*, 2 Cor. iii. 6. And the miniſtry of the goſpel is called, *the miniſtry of the Spirit*, in the ſame place, ver. 8. Hence alſo is the goſpel called, *grace that bringeth*

ſalvation,

ſalvation, *Tit.* ii. 11. and *the word of reconciliation*, 2 Cor. v. 19.

To theſe let me add, 1 *Pet.* i. 23. where the word is called *the ſeed of the new birth*: and 2 Cor. v. 20. where miniſters are called *embaſſadors for Chriſt, to beſeech men to be reconciled to GOD.* They are ſo called to ſhew, that the word preached is, by GOD's appointment, an inſtrument to make men new creatures; and that the proper matter of miniſters' errands is, reconciliation with GOD; and the natural fruit of it is, in GOD's intent, not the obduration and deſtruction, but the converſion and ſalvation of men. The ſame authors, out of *John* xv. 22. *If I had not come and ſpoken unto them, they ſhould not have had ſin*, do ſay it is evident, that Chriſt in his preaching did adminiſter ſo much inward grace as was ſufficient to convince thoſe that rejected the goſpel, of poſitive unbelief, and render them obnoxious to juſt puniſhment: and, by good conſequence, ſo much as ſufficed, by their good huſbandry, to have converted and ſaved them: for *that* grace leaveth none without excuſe, which is not ſufficient to convert them.

I will conclude what they ſay of this gracious intention of GOD in the miniſtry of the word, with that ſpeech of *Proſper*, cited by them: "They that ſay, that all thoſe to whom "the goſpel is preached, even thoſe that obey not the goſpel, "are not called to grace, they ſay an untruth." *GOD looked for grapes*, ſays the text, *Iſa.* v. 2. What doth this imply, but that it was GOD's principal aim, in the huſbandry which he beſtowed upon the church of Iſrael, that it ſhould bring forth good fruit, though in the event it did not? *How often would I have gathered you?* ſaith Chriſt to Jeruſalem, *Matt.* xxiii. 37. *Theſe things have I ſpoken, that ye might be ſaved: but ye will not come unto me, that ye might have life*, John v. 34. 40. In thoſe words intimating no leſs than this, that it was his full intent, by his preaching, to gather and to ſave thoſe very men, that in the end were not gathered nor ſaved, through their contempt or neglect of his miniſtry.

A SERMON

[*Continued to Page* 105.]

SERMON XIV.

On 1 PETER iii. 3, 4.

Whoſe adorning let it not be that outward adorning of——wearing of gold, or of putting on of apparel.
But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of GOD of great price.

1. ST. *Paul* exhorts all thoſe who deſire to *be transformed by the renewal of their minds*, and to *prove what is that good, and acceptable, and perfect will of GOD, Not* to be *conformed to this world.* Indeed this exhortation relates more directly to the *wiſdom* of the world, which in all its branches is *fooliſhneſs with GOD;* and to the *ſpirit* of the world, which is totally oppoſite to his *good, and acceptable, and perfect will.* But it likewiſe has a reference, even to the *manners* and *cuſtoms* of the world, which naturally flow from its wiſdom and ſpirit, and are exactly ſuitable thereto. And it was not beneath the wiſdom of GOD, to give us punctual directions in this reſpect alſo.

2. Some of theſe, particularly that in the text, deſcend even to the apparel of Chriſtians. And both this text and the parallel one of St. *Paul*, are as expreſs as poſſible. St. *Paul's* words are [1 Tim. ii. 9, 10.] *I will, that women adorn themſelves in modeſt apparel; not——with gold, or pearls, or coſtly array: but (which becometh women profeſſing godlineſs) with good works.*

3. But is it not ſtrange, ſay ſome, that the all-wiſe Spirit of GOD ſhould condeſcend to take notice of ſuch trifles as theſe? To take notice of ſuch inſignificant trifles? Things of ſo little moment? Or rather of none at all? For what does it ſignify, provided we take care of the Soul, what the Body is covered with? Whether in ſilk or ſackcloth? What harm can there be, in the wearing of gold, or ſilver, or precious ſtones? Or any other of thoſe beautiful things, with which GOD has ſo amply provided us? May we not apply to this,

what St. *Paul* has obſerved on another occaſion, That *every creature of GOD is good, and nothing to be rejected?*

4. It is certain that many who ſincerely fear GOD, have cordially embraced this opinion. And their practice is ſuitable thereto: they make no ſcruple of conformity to the world, by putting on, as often as occaſion offers, either gold, or pearls, or coſtly apparel. And indeed they are not well pleaſed with thoſe who think it their duty to reject them: the uſing of which they apprehend to be one branch of Chriſtian liberty. Yea, ſome have gone conſiderably farther: even ſo far, as to make it a point, to bring thoſe who had refrained from them for ſome time, to make uſe of them again: aſſuring them, that it was mere ſuperſtition to think there was any harm in them. Nay, farther ſtill, a very reſpectable perſon has ſaid in expreſs terms, "I do not deſire that any who *dreſs plain*, ſhould be in our Society." It is therefore certainly worth our while, to conſider this matter thoroughly: ſeriouſly to enquire, Whether there is any harm in the putting on of gold, or jewels, or coſtly apparel?

5. But before we enter on the ſubject, let it be obſerved, That ſlovenlineſs is no part of Religion: that neither this, nor any text of Scripture, condemns neatneſs of apparel: certainly this is a Duty, not a ſin: "Cleanlineſs is indeed next to Godlineſs." Agreeably to this, good Mr. *Herbert* adviſes every one that fears GOD,

> "Let thy mind's ſweetneſs have its operation
> Upon thy perſon, clothes, and habitation."

And ſurely every one ſhould attend to this, if he would not have the good that is in him, evil ſpoken of.

6. Another miſtake with regard to apparel, has been common in the religious world. It has been ſuppoſed by ſome, that there ought to be no difference at all in the apparel of Chriſtians. But neither theſe texts, nor any other in the Book of GOD, teach any ſuch thing, or direct that the dreſs of the Maſter or Miſtreſs ſhould be nothing different from that of their ſervants. There may undoubtedly be a moderate

rate difference of apparel, between perſons of different ſtations. And where the eye is ſingle, this will eaſily be adjuſted by the rules of Chriſtian Prudence.

7. What is then the meaning of theſe Scriptures? What is it which they forbid? They manifeſtly forbid ordinary Chriſtians, thoſe in the lower or middle ranks of life, to be adorned with gold, or pearls, or coſtly apparel. But why? What harm is there herein? This deſerves our ſerious conſideration. But it is highly expedient, or rather abſolutely neceſſary for all who would conſider it to any purpoſe, as far as is poſſible, to diveſt themſelves of all prejudice, and to ſtand open to conviction: is it not neceſſary likewiſe in the higheſt degree, that they ſhould earneſtly beſeech the Father of lights, that "by his holy inſpiration they may think the things that are right, and by his merciful guidance perform the ſame?" Then they will not ſay, no, not in their hearts (as I fear too many have done) what the famous Jew ſaid to the Chriſtian, *Non perſuadebis, etiamſi perſuaſeris*, "Thou ſhalt not perſuade me, though thou haſt perſuaded me."

8. The queſtion is, What harm does it do, to adorn ourſelves with gold, or pearls, or coſtly array, ſuppoſe we can *afford* it? That is, ſuppoſe it does not hurt or impoveriſh our families? The firſt harm it does is, It engenders *Pride*, and where it is already, increaſes it. Whoever narrowly obſerves what paſſes in his own heart, will eaſily diſcern this. Nothing is more natural than to think ourſelves better, becauſe we are dreſſed in better clothes. And it is ſcarce poſſible for a man to wear coſtly apparel, without, in ſome meaſure, valuing himſelf upon it. One of the old Heathens was ſo well appriſed of this, that when he had a ſpite to a poor man, and had a mind to turn his head, he made him a preſent of a ſuit of fine clothes.

Eutrapelus, cuicunq; nocere volebat,
Veſtimenta dabat pretioſa. *

He

* *Eutrapelus* made preſents of ſplendid garments to thoſe, whom he wiſhed to hurt or corrupt.

He could not then but imagine himſelf to be as much better, as he was finer than his neighbour. And how many thouſands, not only Lords and Gentlemen in *England*, but honeſt Tradeſmen, argue the ſame way? Inferring the ſuperior value of their perſons from the value of their clothes?

9. "But may not one man be as proud though clad in ſackcloth, as another is, though clad in cloth of gold?" As this argument meets us at every turn, and is ſuppoſed to be unanſwerable, it will be worth while to anſwer it once for all, and to ſhew the utter emptineſs of it. "May not then one clad in ſackcloth, you aſk, be as proud, as he that is clad in cloth of gold?" I anſwer, Certainly he may: I ſuppoſe no one doubts of it. And what inference can you draw from this? Take a parallel caſe. One man that drinks a cup of wholeſome wine may be as ſick as another that drinks poiſon. But does this prove that the poiſon has no more tendency to hurt a man than the wine? Or does it excuſe any man for taking, what has a natural tendency to make him ſick? Now to apply. Experience ſhews that fine clothes have a natural tendency to make a man ſick of pride. Plain clothes have not. Although it is true, you may be ſick of pride in theſe alſo, yet they have no natural tendency, either to cauſe or increaſe this ſickneſs. Therefore let all that deſire to be clothed with Humility, abſtain from that poiſon.

10. Secondly, The wearing gay or coſtly apparel naturally tends to breed and to increaſe *Vanity*. By Vanity I here mean the Love and Deſire of being admired and praiſed. Every one of you that is fond of Dreſs, has a witneſs of this in your own boſom. Whether you will confeſs it before man or no, you are convinced of this before GOD. You know in your hearts, it is with a view to be admired that you thus adorn yourſelves: and that you would not be at the pains, were none to ſee you, but GOD and his holy angels. Now the more you indulge this fooliſh deſire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increaſe it a hundredfold. O ſtop! Aim at pleaſing GOD alone, and all theſe Ornaments will drop off.

11. Thirdly,

11. Thirdly, The wearing of gay and coſtly Apparel, naturally tends to beget *Anger*, and every turbulent and uneaſy Paſſion. And it is on this very account, that the Apoſtle places this *Outward Adorning* in direct oppoſition to *the ornament of a meek and quiet ſpirit.* How remarkably does he add, *Which is in the ſight of GOD of great price:*

> Than gold and pearls more precious far,
> And brighter than the morning-ſtar.

None can eaſily conceive, unleſs himſelf were to make the ſad experiment, the contrariety there is between that *Outward Adorning*, and this *inward quietneſs of ſpirit.* You never can thoroughly enjoy this, while you are fond of the other. It is only while you ſit looſe to that *outward adorning*, that you can *in patience poſſeſs your ſoul.* Then only when you have caſt off your fondneſs for dreſs, will the peace of GOD reign in your hearts.

12. Fourthly, Gay and coſtly apparel directly tends to create and inflame Luſt. I was in doubt whether to name this brutal appetite: or, in order to ſpare delicate ears, to expreſs it by ſome gentle circumlocution: (like the Dean, who ſome years ago, told his audience at *White-Hall*, "If you do not repent, you will go to a place, which I have too much manners to name before this good company.") But I think it beſt to ſpeak out: ſince the more the word ſhocks your ears, the more it may arm your heart. The fact is plain and undeniable: it has this effect both on the wearer and the beholder. To the former, our elegant Poet, *Cowley*, addreſſes thoſe fine lines:

> "Th' adorning thee with ſo much art
> Is but a barbarous ſkill:
> 'Tis like the poiſoning of a dart,
> Too apt before to kill."

That is (to expreſs the matter in plain terms, without any colouring) "You poiſon the beholder with far more of this baſe appetite, than otherwiſe he would feel." Did you not

know

know, this would be the natural conſequence of your elegant adorning? To puſh the queſtion home, did you not *deſire*, did you not *deſign* it ſhould? And yet all the time, how did you

" Set to public view
A ſpecious face of innocence and virtue?"

Meanwhile you do not yourſelf eſcape the ſnare which you ſpread for others. The dart recoils, and you are infected with the ſame poiſon with which you infected them. You kindle a flame, which at the ſame time conſumes both yourſelf and your admirers. And it is well, if it does not plunge both you and them into the flames of hell.

13. Fifthly, The wearing coſtly array is directly oppoſite to the being *adorned with good works*. Nothing can be more evident than this: for the more you lay out on your own apparel, the leſs you have left to clothe the naked, to feed the hungry, to lodge the ſtrangers, to relieve thoſe that are ſick and in priſon, and to leſſen the numberleſs afflictions to which we are expoſed in this vale of tears. And here is no room for the evaſion uſed before, " I may be as *humble* in cloth of gold, as in ſackcloth." If you could be as *humble*, when you chuſe coſtly, as when you chuſe plain apparel (which I flatly deny) yet you could not be as *beneficent*, as plenteous in good works. Every ſhilling which you ſave from your own apparel, you may expend in clothing the naked: and in relieving the various neceſſities of the poor, whom ye *have always with you*. Therefore every ſhilling which you needleſsly ſpend on your apparel, is in effect ſtolen from GOD and the poor. And how many precious opportunities of doing good have you defrauded yourſelf of? How often have you diſabled yourſelf from doing good, by purchaſing what you did not want? For what end did you buy theſe ornaments? To pleaſe GOD? No; but to pleaſe your own fancy, or to gain the admiration and applauſe of thoſe that were no wiſer than yourſelf. How much good might you have done with that money? And what an irreparable loſs have you ſuſtained by not doing it?

if

if it be true that the day is at hand, when *every man ſhall receive his own reward, according to his own labour!*

14. I pray conſider this well. Perhaps you have not ſeen it in this light before. When you are laying out that money in coſtly apparel, which you could have otherwiſe ſpared for the poor, you thereby deprive them of what GOD, the Proprietor of all, had lodged in your hands for their uſe. If ſo, what you put upon yourſelf, you are, in effect, tearing from the back of the naked; as the coſtly and delicate food which you eat, you are ſnatching from the mouth of the hungry. For mercy, for pity, for Chriſt's ſake, for the honour of his goſpel, ſtay your hand. Do not throw this money away. Do not lay out on Nothing, yea, worſe than Nothing, what may clothe your poor, naked, ſhivering fellow-creature!

15. Many years ago, when I was at *Oxford*, in a cold winter's day a young maid (one of thoſe we kept at ſchool) called upon me. I ſaid, You ſeem half ſtarved. Have you nothing to cover you but that thin linen gown? She ſaid, "Sir, this is all I have." I put my hand in my pocket; but found I had ſcarce any money left, having juſt paid away what I had. It immediately ſtruck me, Will not thy Maſter ſay, "Well done, good and faithful Steward! Thou haſt adorned thy walls with the money which might have ſcreened this poor creature from the cold!" O Juſtice! O Mercy! Are not theſe pictures the blood of this poor maid! See thy expenſive apparel in the ſame light: thy Gown, Hat, Head-dreſs! Every thing about thee which coſt more than Chriſtian Duty required thee to lay out, is the blood of the poor! O be wiſe for the time to come! Be more merciful! More faithful to GOD and man! More abundantly *adorned* (like men and women profeſſing godlineſs) *with good works.*

16. It is true, great allowance is to be made for thoſe who have never been warned of theſe things, and perhaps do not know, that there is a word in the Bible, which forbids coſtly apparel. But what is *That* to *You?* You have been warned over and over; yea, in the plaineſt manner poſſible,

poſſible. And what have you profited thereby? Do not you ſtill dreſs juſt like other people of the ſame fortune? Is not your Dreſs, as gay, as expenſive as theirs, who never had any ſuch warning? As expenſive as it would have been, if you had never heard a word ſaid about it? O how will you anſwer this, when you and I ſtand together at the judgment-ſeat of Chriſt! Nay, have not many of you grown finer as faſt as you have grown richer? As you increaſed in ſubſtance, have you not increaſed in Dreſs? Witneſs the profuſion of ribbands, gauze, or linen about your heads! What have you profited then by bearing the reproach of Chriſt? By being called Methodiſts? Are you not as faſhionably dreſt as others of your rank that are no Methodiſts? Do you aſk, "But may we not as well buy faſhionable things as unfaſhionable?" I anſwer, Not if they give you a bold, immodeſt look (as thoſe huge hats, bonnets, headdreſſes do.) And not if they coſt more. "But I can *afford* it:" O lay aſide for ever that idle, nonſenſical word! No Chriſtian can *afford* to waſte any part of the ſubſtance which GOD has intruſted him with. How long are you to ſtay here? May not you to-morrow, perhaps to-night, be ſummoned to ariſe and go hence, in order to give an account of this and all your talents to the Judge of quick and dead?

17. How then can it be, that after ſo many warnings, you perſiſt in the ſame folly? Is it not hence? There are ſtill among you, ſome that neither profit themſelves by all they hear, nor are willing that others ſhould: and theſe, if any of you are almoſt perſuaded to dreſs as Chriſtians, reaſon, and rally, and laugh you out of it. O ye pretty triflers, I intreat you not to do the devil's work any longer! Whatever ye do yourſelves, do not harden the hearts of others. And you that are of a better mind, avoid theſe tempters with all poſſible care. And if you come where any of them are, either beg them to be ſilent on the head, or quit the room.

18. Sixthly, The putting on of coſtly apparel is directly oppoſite to what the Apoſtle terms *the hidden man of the heart*,

heart, that is, to the whole *image of GOD*, wherein we were created, and which is ſtampt anew upon the heart of every chriſtian believer: oppoſite to *the mind which was in Chriſt Jeſus*, and the whole nature of inward holineſs. All the time you are ſtudying this *outward adorning*, the whole inward work of the Spirit ſtands ſtill: or rather goes back, though by very gentle, and almoſt imperceptible degrees. Inſtead of growing more heavenly-minded, you are more and more earthly-minded. If you once had fellowſhip with the Father and the Son, it now gradually declines: and you inſenſibly ſink deeper and deeper into the ſpirit of the world; into fooliſh and hurtful deſires, and groveling appetites. All theſe evils, and a thouſand more, ſpring from that one root, indulging yourſelf in coſtly apparel.

19. Why then does not every one that either loves or fears GOD, flee from it as from the face of a ſerpent? Why are *you* ſtill ſo conformable to the irrational, ſinful cuſtoms of a frantic world? Why do you ſtill deſpiſe the expreſs commandment of GOD, uttered in the plaineſt terms? You ſee the light: why do not you follow the light of your own mind? Your conſcience tells you the truth: why do you not obey the dictates of your own conſcience?

20. You anſwer, "Why, univerſal cuſtom is againſt me; and I know not how to ſtem the mighty torrent." Not only the profane, but the religious world, run violently the other way. Look into, I do not ſay, the theatres, but the churches, nay, and the meetings of every denomination; (except a few old-faſhioned *Quakers*, or the people called *Moravians*) look into the congregations in *London* or elſewhere, of thoſe that are ſtiled *goſpel miniſters*: look into *Northampton* chapel; yea, into the tabernacle, or the chapel in *Tottenham Court-Road*: nay, look into the chapel in *Weſt-ſtreet*, or that in the *City-Road*: look at the very people that ſit under the pulpit, or by the ſide of it: and are not *thoſe that can afford it* (I can hardly refrain from doing them the honour of naming their names) as richly, as faſhionably adorned, as thoſe of the ſame rank in other places?

21. This is a melancholy truth. I am aſhamed of it: but I know not how to help it. I call heaven and earth to witneſs this day, that it is not my fault. The trumpet has not *given an uncertain ſound*, for near fifty years laſt paſt. O GOD! thou knoweſt I have borne a clear and a faithful teſtimony. In print, in preaching, in meeting the ſociety, I have not ſhunned to declare the whole counſel of GOD. I am therefore clear of the blood of thoſe that will not hear. It lies upon their own head.

22. I warn you once more, in the name, and in the preſence, of GOD, that the number of thoſe that rebel againſt GOD is no excuſe for their rebellion. He hath expreſsly told us, *Thou ſhalt not follow the multitude to do evil.* It was ſaid of a great, good man, he

> "Fear'd not, had heaven decreed it, to have ſtood
> Adverſe againſt a world, and ſingly good."

Who of you deſire to ſhare in that glorious character? To ſtand adverſe againſt a world? If millions condemn you, it will be enough, that you are acquitted by GOD and your own conſcience.

23. "Nay, I think," ſay ſome, "I could bear the contempt or reproach of all the world beſide. I regard none but my own relations, thoſe eſpecially that are of my own houſehold. My father, my mother, my brothers and ſiſters (and perhaps one that is nearer than they all) are teazing me continually." This is a trial indeed, ſuch as very few can judge of, but thoſe that bear it. "*I* have not ſtrength to bear it." No, not of your own: certainly you have not. But *there is ſtrength laid up for* you *on one that is mighty!* his grace is ſufficient for you: and he now ſees your caſe, and is juſt ready to give it you. Meantime remember his awful declaration, touching them that regard man more than GOD, *He that loveth father or mother, brother or ſiſter, huſband or wife, more than me, is not worthy of me.* Matt. 10. 37. Luke 14. 26.

24. But are there not ſome among you that did once renounce this conformity to the world, and dreſs in every point

point neat and plain, ſuitable to your profeſſion? Why then did you not perſevere therein? Why did you turn back from the good way? Did you contract an acquaintance, perhaps a friendſhip, with ſome that were ſtill fond of dreſs? It is no wonder then that you was ſooner or later moved,

"To meaſure back your ſteps to earth again."

No leſs was to be expected, than that one ſin would lead you on to another. It was one ſin, to contract a friendſhip with any that knew not GOD: for *know ye not, that friendſhip with the world is enmity with GOD?* And this led you back into another, into that conformity to the world, from which ye had clean eſcaped. But what are you to do now? Why, if you are wiſe, eſcape for your life: no delay: look not behind you! Without loſs of time, renounce the cauſe and the effect together. Now, to-day, before the heart is hardened by the deceitfulneſs of ſin, cut off at one ſtroke that ſinful friendſhip with the ungodly, and that ſinful conformity to the world! Determine this day! Do not delay till to-morrow, leſt you delay for ever. For GOD's ſake, for your own ſoul's ſake, fix your reſolution now!

25. I conjure you all who have any regard for *me*, ſhew me before I go hence, that I have not laboured, even in this reſpect in vain, for near half a century. Let me ſee, before I die, a Methodiſt congregation, full as plain dreſt as a Quaker congregation. Only be more conſiſtent with yourſelves. Let your dreſs be *cheap* as well as plain. Otherwiſe you do but trifle with GOD and me, and your own ſouls. I pray, let there be no coſtly ſilks among you, how grave ſoever they may be. Let there be no *Quaker-linen*, proverbially ſo called, for their exquiſite fineneſs: no Bruſſels lace, no elephantine hats or bonnets, thoſe ſcandals of female modeſty. Be all of a piece, dreſt from head to foot, as perſons *profeſſing godlineſs*: profeſſing to do every thing ſmall and great, with the ſingle view of pleaſing GOD.

26. Let

26. Let not any of you, who are rich in this world, endeavour to excuſe yourſelves from this, by talking nonſenſe. It is ſtark, ſtaring nonſenſe to ſay, "O I can *afford* this or that." If you have any regard to common ſenſe, let that ſilly word never more come out of your mouth. No man living can *afford* to waſte any part of what GOD has committed to his truſt. None can *afford* to throw any part of that food and raiment into the ſea, which was lodged with him, on purpoſe to feed the hungry and clothe the naked. And it is far worſe than ſimple waſte, to ſpend any part of it in gay or coſtly apparel. For this is no leſs, than to turn wholeſome food into deadly poiſon. It is giving ſo much money, to poiſon both yourſelf and others, as far as your example ſpreads, with pride, vanity, anger, luſt, love of the world, and a thouſand *fooliſh and hurtful deſires*, which tend to *pierce* them *through with many ſorrows*. And is there no harm in all this? O GOD, ariſe, and maintain thy own cauſe! Let not men or devils any longer put out our eyes, and lead us blindfold into the pit of deſtruction.

27. I beſeech you, every man that is here preſent before GOD, every woman, young or old, married or ſingle, yea, every child that knows good from evil, take this to yourſelf. Each of you, for one, take the apoſtle's advice: at leaſt, hinder not others from taking it. I beſeech you, O ye parents, do not hinder your children from following their own convictions: even though you might think they would *look prettier*, if they were adorned with ſuch gewgaws as other children wear. I beſeech you, O ye huſbands, do not hinder your wives: you, O ye wives, do not hinder your huſbands, either by word or deed, from acting juſt as they are perſuaded in their own minds. Above all, I conjure you, ye half Methodiſts, you that trim between us and the world, you that frequently, perhaps conſtantly, hear our preaching, but are in no farther connexion with us: yea, and all you that were once in full connexion with us, but are not ſo now: whatever ye do yourſelves, do not ſay one word to hinder others from recovering and practiſing the advice which has been now given!

Yet

Yet a little while, and we ſhall not need theſe poor coverings: for this corruptible body ſhall put on incorruption. Yet a few days hence, and this mortal body ſhall put on immortality. In the meantime, let this be our only care, to *put off the old man*, our old nature, *which is corrupt*, which is altogether evil: and to *put on the new man, which after GOD is created in righteouſneſs and true holineſs.* In particular, *put on, as the elect of GOD, bowels of mercies, kindneſs, gentleneſs, long-ſuffering.* Yea, to ſum up all in one word, *put on Chriſt, that when he ſhall appear, ye may appear with him in glory.*

North-Green, Dec. 30, 1786.

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 36.]

SUNDAY, *September* 17. I began again to declare in my own country the glad tidings of ſalvation, preaching three times, and afterwards expounding the holy ſcripture to a large company in the *Minories*. On *Monday* I rejoiced to meet with our little ſociety, which now conſiſted of thirty-two perſons. The next day I went to the condemned felons in *Newgate*, and offered them free ſalvation. In the evening I went to a ſociety in *Bear-Yard*, and preached repentance and remiſſion of ſins. The next evening I ſpoke the truth in love at a ſociety in *Alderſgate-ſtreet*. Some contradicted at firſt; but not long: ſo that nothing but love appeared at our parting.

Thurſday 21. I went to a ſociety in *Gutter-Lane;* but I could not declare the mighty works of GOD there; as I did

did afterwards at the *Savoy* in all ſimplicity. And the word did not return empty.

Finding abundance of people greatly exaſperated by groſs miſrepreſentations of the words I had ſpoken, I went to as many of them in private, as my time would permit. GOD gave me much love towards them all. Some were convinced they had been miſtaken. And who knoweth but GOD will ſoon return to the reſt, and leave a bleſſing behind him?

On *Saturday* 23. I was enabled to ſpeak ſtrong words both at *Newgate* and at Mr. *E*'s ſociety: and the next day at St. *Anne*'s, and twice at St. *John*'s, *Clerkenwell;* ſo that I fear they will bear me there no longer.

Tueſday 26. I declared the goſpel of peace to a ſmall company at *Windſor*. The next evening Mr. *H.* preached to the ſocieties at *Bow;* but not *the truth as it is in Jeſus*. I was afraid leſt *the lame* ſhould *be turned out of the way:* but GOD anſwered the thoughts of my heart, and took away my fear, in a manner I did not expect, even by the words of *Thomas Sternhold*. They were theſe (ſung immediately after the ſermon.)

Thy mercy is above all things,
O GOD; it doth excel;
In truſt whereof, as in thy wings,
The ſons of men ſhall dwell.

Within thy houſe they ſhall be fed
With plenty at their will;
Of all delights they ſhall be ſped,
And take thereof their fill.

Becauſe the well of life moſt pure
Doth ever flow from thee;
And in thy light we are moſt ſure
Eternal light to ſee.

From ſuch as thee deſire to know
Let not thy grace depart;
Thy righteouſneſs declare and ſhow
To men of upright heart.

Saturday

Saturday 30. One who had been a zealous oppoſer of *this way*, ſent and deſired to ſpeak with me immediately. He had all the ſigns of ſettled deſpair, both in his countenance and behaviour. He ſaid, "He had been enſlaved to ſin many years, eſpecially to drunkenneſs: that he had long uſed all the means of grace, had conſtantly gone to church and ſacrament, had read the ſcripture, and uſed much private prayer, and yet was nothing profited." I deſired we might join in prayer. After a ſhort ſpace he roſe and his countenance was no longer ſad. He ſaid, "Now I know, GOD loveth *me*, and has forgiven *my* ſins. And ſin ſhall not have dominion over me; for Chriſt hath ſet me free." And according to his faith it was unto him.

Sunday, *October* 1. I preached both morning and afternoon at St. *George*'s in the Eaſt. On the following days I endeavoured to explain the way of ſalvation, to many who had miſunderſtood what had been preached concerning it.

Friday 6. I preached at St. *Antholin*'s once more. In the afternoon I went to the Rev. Mr. *Bedford*, to tell him between me and him alone, of the injury he had done both to GOD and his brother, by preaching and printing that very weak ſermon on *Aſſurance*, which was an *Ignoratio Elenchi* from beginning to end; ſeeing the aſſurance we preach is of quite another kind from that he writes againſt. We ſpeak of, An aſſurance *of our preſent pardon;* Not (as he does) *of our final perſeverance.*

In the evening I began expounding at a little ſociety in *Wapping*. On *Sunday* 8, I preached at the *Savoy* chapel (I ſuppoſe the laſt time) on the parable (or hiſtory rather) of the Phariſee and publican praying in the temple. On *Monday* 9, I ſet out for *Oxford*. In walking I read the truly ſurpriſing narrative, of the converſions lately wrought in and about the town of *Northampton* in *New-England*. Surely *this is the Lord's doing, and it is marvellous in our eyes!*

An extract from this I wrote to a friend, concerning the ſtate of thoſe who are *weak in faith*. His anſwer, which I received on *Saturday* 14, threw me into great perplexity, till after crying to GOD, I took up a bible, which opened on theſe words; *And* Jabez *called on the GOD of Iſrael, ſaying,*

ſaying, Oh, that thou wouldeſt bleſs me indeed, and enlarge my coaſt! And that thine hand might be with me, and that thou wouldeſt keep me from evil that it may not grieve me! And GOD granted him that which he requeſted.

This however, with a ſentence in the evening leſſon, put me upon conſidering my own ſtate more deeply. And what then occurred to me was as follows:

"Examine yourſelves, whether ye be in the faith." Now the ſureſt teſt whereby we can examine ourſelves, Whether we be indeed in the faith, is that given by St. *Paul, If any man be in Chriſt, he is a new creature. Old things are paſt away. Behold all things are become new.*

Firſt, His judgments are new: his judgment of himſelf, of happineſs, of holineſs.

He judges himſelf to be altogether fallen ſhort of the glorious image of GOD. To have no good thing abiding in him by nature; but all that is corrupt and abominable: in a word, to be wholly earthly, ſenſual, and deviliſh: a motley mixture of beaſt and devil.

Thus, by the grace of GOD in Chriſt, I judge of myſelf. Therefore I am, in this reſpect, a new creature.

Again, His judgment concerning happineſs is new. He would as ſoon expect to dig it out of the earth, as to find it in riches, honour, pleaſure (ſo called) or indeed in the enjoyment of any creature. He knows there can be no happineſs on earth, but in the enjoyment of GOD, and in the foretaſte of thoſe *rivers of pleaſure which flow at his right-hand for evermore.*

Thus, by the grace of GOD in Chriſt, I judge of happineſs. Therefore I am, in this reſpect, a new creature.

Yet again, His judgment concerning holineſs is new. He no longer judges it to be an outward thing. To conſiſt either in doing no harm, in doing good, or in uſing the ordinances of GOD. He ſees it is, The life of GOD in the ſoul; the image of GOD freſh ſtamped on the heart. An entire renewal of the mind in every temper and thought, after the likeneſs of him that created it.

Thus, by the grace of GOD in Chriſt, I judge of holineſs. Therefore I am, in this reſpect, a new creature.

Secondly,

Secondly, His deſigns are new. It is the deſign of his life, Not to heap up treaſures upon earth, not to gain the praiſe of men, not to indulge the deſires of the fleſh, the deſire of the eye, or the pride of life; but to regain the image of GOD; to have the life of GOD again planted in his ſoul; and to be renewed after his likeneſs, in righteouſneſs and all true holineſs.

This, by the grace of GOD in Chriſt, is the deſign of my life. Therefore I am, in this reſpect, a new creature.

Thirdly, His deſires are new, and indeed the whole train of his paſſions and inclinations. They are no longer fixt on earthly things. They are now ſet on the things of heaven. His love and joy and hope, his ſorrow and fear, have all reſpect to things above. They all point heavenward. Where his treaſure is, there is his heart alſo.

I dare not ſay I am a new creature in this reſpect. For other deſires often *ariſe* in my heart. But they do not *reign*. I put them all under my feet through Chriſt which ſtrengtheneth me. Therefore believe he is *creating* me anew in this alſo, and that he has begun, tho' not finiſhed, his work.

Fourthly, His converſation is new. It is *always ſeaſoned with ſalt, and fit to miniſter grace to the hearers.*

So is mine, by the grace of GOD in Chriſt. Therefore, in this reſpect, I am a new creature.

Fifthly, His actions are new. The tenor of his life ſingly points at the glory of GOD. All his ſubſtance and time are devoted thereto. *Whether he eats or drinks, or whatever he does*, it either ſprings from, or leads to, the love of GOD and man.

Such, by the grace of GOD in Chriſt, is the tenor of my life. Therefore, in this reſpect, I am a new creature.

But St. *Paul* tells us elſewhere, That *the fruit of the Spirit is love, peace, joy, long-ſuffering, gentleneſs, meekneſs, temperance.* Now altho', by the grace of GOD in Chriſt, I find a meaſure of ſome of theſe in myſelf, viz. of peace, long-ſuffering, gentleneſs, meekneſs, temperance: yet others I find not. I cannot find in myſelf the love of GOD or of Chriſt. Hence my deadneſs and wanderings in public prayer.

Hence it is that even in the holy communion, I have rarely any more than a cold attention. Hence when I hear of the higheſt inſtance of GOD's love, my heart is ſtill ſenſeleſs and unaffected. Yea, at this moment, I feel no more love to him, than to one I had never heard of.

Again, I have not that joy in the Holy Ghoſt: no ſettled, laſting joy. Nor have I ſuch a peace as excludes the poſſibility either of fear or doubt. When holy men have told me, "I had no faith," I have often doubted, whether I had or no. And thoſe doubts have made me very uneaſy, till I was relieved by prayer and the holy ſcriptures.

Yet upon the whole, although I have not yet that joy in the Holy Ghoſt, nor that love of GOD ſhed abroad in my heart, nor the full aſſurance of faith, nor the (proper) witneſs of the Spirit with my ſpirit that I am a child of GOD, much leſs am I, in the full and proper ſenſe of the words, *in Chriſt a new creature:* I nevertheleſs truſt that I have a meaſure of faith, and am *accepted in the beloved:* I truſt, *the hand-writing that was againſt me is blotted out*, and that I am *reconciled to GOD* thro' his Son."

Sunday 15. I preached twice at the *Caſtle*, and afterwards expounded at three ſocieties. *Wedneſday* evening I came to *London* again, and on *Friday* met a ſociety (of ſoldiers chiefly) at *Weſtminſter*. On *Sunday* 22. I preached at *Bloomſbury* in the morning, and at *Shadwell* in the afternoon. *Wedneſday* 25. I preached at *Baſing-ſhaw* church: on *Friday* morning at St. *Antholin*'s: on *Sunday* at *Iſlington* and at *London-Wall*. Strange doctrine to a polite audience!

In the evening, being troubled at what ſome ſaid, of *the kingdom of GOD within us*, and doubtful of my own ſtate, I called upon GOD, and received this anſwer from his word, *He himſelf alſo waited for the kingdom of GOD*. "But "ſhould not I wait in ſilence and retirement?" was the thought that immediately ſtruck into my mind. I opened my teſtament again on thoſe words, *Seeſt thou not, how faith wrought together with his works? and by works was faith made perfect.*

[*Continued to Page* 124.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from Page* 47.]

7. IN the evening I read the experiences of ſome of GOD's children, and found mine agreed with theirs. Hereby my faith was ſtrengthened, and my hope conſiderably increaſed: I intreated the Lord, to deal with his ſervant according to his mercy, and take all the glory to himſelf. I prayed earneſtly, and was perſuaded, I ſhould have peace with GOD and dominion over ſin: not doubting but the full aſſurance alſo would be given in GOD's good time. I continued calling on him for an increaſe of faith (for ſtill I had ſome fear of being in a deluſion.) And having continued my ſupplication till near one in the morning, I opened my bible on thoſe words, "*Caſt thy burden on the Lord, and he ſhall ſuſtain thee. He will not ſuffer the righteous to be moved.*" Filled with joy, I fell on my knees, to beg of GOD that I might always caſt my burden upon him. My hope was now greatly increaſed: and I thought I ſaw myſelf conqueror over ſin, hell, and all manner of affliction.

8. With this comfortable promiſe I ſhut up my bible, being now perfectly ſatisfied. As I ſhut it, I caſt my eyes on that word, *Whatſoever ye ſhall aſk in my name I will do it.* So having aſked grace of GOD to ſerve him till death, I went cheerfully to bed."

9. So far we have Mr. *Fletcher*'s own account under his own hand. From this time he *had the witneſs in himſelf:* he knew that he had *redemption through the blood of Chriſt, even the forgiveneſs of ſins.* But he ſtill continued pleading with the Lord to take a fuller poſſeſſion of his heart: till one day, as he was in earneſt prayer, lying proſtrate on his face before GOD, he ſaw, as it were, our bleſſed Lord, hanging and bleeding on the croſs. And at the ſame time thoſe words were ſpoken with power to his heart:

Seiz'd

"Seiz'd by the rage of ſinful men,
I ſee him bound, and bruis'd, and ſlain:
'Tis done! the martyr dies!
His life to ranſom ours is given:
And lo! the fierceſt fire of heaven
Conſumes the ſacrifice.

He ſuffers both from men and God!
He bears the univerſal load
Of guilt and miſery!
He ſuffers to reverſe our doom:
And lo! my Lord is here become
The bread of life to me."

10. I believe this was in January, 1756, in the ſecond year after he removed to *Tern*. Now all his bonds were broken: he breathed a purer air, and was able to ſay with confidence, *The life I now live, I live by faith in the Son of GOD, who loved* me, *and gave himſelf for* me. By means of this faith, ſin was under his feet. Knowing in whom he had believed, he could continually triumph in the Lord, and praiſe the GOD of his ſalvation.

11. From this time he walked cheerfully, as well as valiantly in the ways of GOD! He cloſely followed his Maſter, *denying himſelf, and taking up his croſs daily*. And thinking he had not leiſure in the day for the great work which he had in hand, he made it an invariable rule, to ſit up two whole nights in a week. Theſe he dedicated to reading, meditation, and prayer, in order to enter more deeply into that communion with the Father and the Son, which was the delight of his ſoul. Mean time he lived entirely on vegetable food, and for ſome time on bread with milk and water. None can doubt if theſe auſterities were well intended. But it ſeems they were not well judged. It is probable, they gave the firſt wound to an excellent conſtitution, and laid the foundation of many infirmities, which nothing but death could cure.

CHAP.

CHAP. III.

From his Converſion to his ſettling at Madely.

1. IT was not long after he had himſelf *taſted the powers of the world to come*, that he was preſt in ſpirit, to exhort others to ſeek after the ſame bleſſing. And he was the more ſtrongly excited to this, by ſeeing the world all around him *lying in wickedneſs*. Being deeply ſenſible of the goodneſs of GOD on the one hand, and the miſery of mankind on the other, he found an earneſt longing

"To pluck poor brands out of the fire,
To ſnatch them from the verge of hell."

This he began to do a conſiderable time before he was admitted into holy orders. And even his firſt labours of love were far from being in vain. For though he was by no means perfect in the *Engliſh* tongue, particularly with regard to the pronunciation of it; yet the earneſtneſs with which he ſpoke (ſeldom to be found in *Engliſh* preachers) and the unſpeakably tender affection to poor, undone ſinners, which breathed in every word and geſture, drew multitudes of people to hear him: and by the bleſſing of GOD, his word made ſo deep an impreſſion on their hearts, that very few went empty away.

2. From this time, till he undertook the direct care of ſouls, he uſed to be in *London*, during the ſitting of the parliament, and the reſt of the year at *Tern-Hall* (as it was then called) inſtructing the young gentlemen. Every Sunday he attended the pariſh church at *Atcham*. But when the ſervice was ended, inſtead of going home in the coach which was always ready, he uſually took a ſolitary walk by the *Severn* ſide, and ſpent ſome time in meditation and prayer. A pious domeſtic of Mr. *Hill*'s, having frequently obſerved him, one Sunday deſired leave to walk with him, which he conſtantly did from that time. The account

account which he (Mr. *Vaughan*, ſtill living in *London*) gives of Mr. *Fletcher*, is as follows. "It was our ordinary cuſtom when the church ſervice was over, to retire into the moſt lonely fields or meadows; where we frequently either kneeled down, or proſtrated ourſelves upon the ground. At thoſe happy ſeaſons I was a witneſs of ſuch pleadings and wreſtlings with GOD, ſuch exerciſes of faith and love, as I have not known in any one ever ſince. The conſolations which we then received from GOD, induced us to appoint two or three nights in a week, when we duly met, after his pupils were aſleep. We met alſo conſtantly on Sunday, between four and five in the morning. Sometimes I ſtepped into his ſtudy on other days. I rarely ſaw any book before him, beſides the *Bible* and the *Chriſtian Pattern*. And he was ſeldom in any other company, unleſs when neceſſary buſineſs required, beſides that of the unworthy writer of this paper.

3. "When he was in the country, he uſed to viſit an officer of exciſe, at *Atcham*, to be inſtructed in ſinging. On my deſiring him to give me ſome account of what he recollected concerning Mr. *Fletcher*, he anſwered thus: "As to that man of GOD, Mr. *Fletcher*, it is but little that I remember of him; it being above nine and twenty years ſince the laſt time I ſaw him. But this I well remember, his converſation with me was always ſweet and ſavoury. He was too wiſe to ſuffer any of his precious moments to be trifled away. When there was company to dine at Mr. *Hill*'s, he frequently retired into the garden, and contentedly dined on a piece of bread, and a few bunches of currants. Indeed, in his whole manner of living, he was a pattern of abſtemiouſneſs. Mean time, how great was his ſweetneſs of temper and heavenly-mindedneſs! I never ſaw it equalled in any one. How often, when I parted with him at *Tern-Hall*, have his eyes and hands been lifted up to heaven, to implore a bleſſing upon me, with fervour and devoutneſs unequalled by any I ever ſaw! I firmly believe he has not left in this land, or perhaps in any other, one luminary like himſelf. I conclude, wiſhing this light may be ſo held up, that many may ſee the

the glory thereof, and be transformed into its likeneſs. May you and I, and all that love the Lord Jeſus Chriſt, be partakers of that holineſs, which was ſo conſpicuous in him!"

4. "Our interviews for ſinging and converſation" (continues Mr. *Vaughan*, who was often preſent on theſe occaſions) "were ſeldom concluded without prayer. In which we were frequently joined by her that is now my wife (then a ſervant in the family:) as likewiſe by a poor widow in the village, who had alſo known the power of GOD unto ſalvation, and who died ſome years ſince, praiſing GOD with her lateſt breath. Theſe were the only perſons in the country, whom he choſe for his familiar friends. But he ſometimes walked over to *Shrewſbury*, to ſee Mrs. *Glynne*, or Mr. *Appleton*: (who likewiſe now reſts from his labours, after having many years adorned the goſpel.) He alſo viſited any of the poor in the neighbourhood, that were upon a ſick-bed. And when no other perſon could be procured, performed even the meaneſt offices for them."

5. It was in the year 1757, that he was ordained both deacon and prieſt. He was ordained at *Whitehall*: and the ſame day, being informed that I had no one to aſſiſt me at *Weſt-ſtreet* chapel, he came away as ſoon as ever the ordination was over, and aſſiſted me in the adminiſtration of the Lord's Supper. He was now doubly diligent in preaching, not only in the chapels at *Weſt-ſtreet* and *Spital-fields*, but wherever the Providence of GOD opened a door to proclaim the everlaſting goſpel. This he frequently did, not only in *Engliſh*, but likewiſe in *French*, his native language: of which he was allowed by all competent judges to be a compleat maſter.

6. "The firſt time," ſays Mr. *Vaughan*, "he preached in the country, was at *Atcham* church, on June 19, 1757. His text was, James iv. 4. (a very bold beginning!) *Ye adulterers and adultereſſes, know ye not, that the friendſhip of this world is enmity againſt GOD?* The congregation ſtood amazed, and gazed upon him, as if he had been a monſter.

monſter. But to *me* he appeared as a meſſenger ſent from heaven."

7. It was not ſoon, that he was invited again to preach in *Atcham* church. But he was invited to preach in ſeveral other churches in the neighbourhood. He was firſt invited to preach at *Wroxeter*, and afterwards, at the abbey church in *Shrewſbury*. But not being yet perfect in the *Engliſh* tongue, he wrote down all the ſermons he preached in churches. But I doubt whether he preached above ſix times in the ſix months while he ſtayed in the country. On my telling him, I wiſhed he had more opportunities of preaching in this unenlightened part of the land, he anſwered, "The will of GOD be done: I am in his hands. And if he does not call me to ſo much public duty, I have the more time for ſtudy, prayer, and praiſe."

8. In the year 1758, there were many *French* priſoners on their parole at *Tunbridge*. Being deſired to preach to them in their own language, he readily complied. Many of them appeared to be deeply affected, and earneſtly requeſted that he would preach to them every Lord's-day. But ſome adviſed them, firſt to preſent a petition to the biſhop of *London* for leave. They did ſo: and (who would believe it?) the good biſhop peremptorily rejected their petition! If I had known this at the time, king *George* ſhould have known it: and I believe he would have given the biſhop little thanks. An odd incident followed. A few months after, the biſhop died of a cancer in his mouth. Perhaps ſome may think, this was a juſt retribution, for ſilencing ſuch a prophet, on ſuch an occaſion! I am not aſhamed to acknowledge, this is my own ſentiment: and I do not think it any breach of charity to ſuppoſe that an action ſo unworthy a chriſtian biſhop, had its puniſhment in this world.

9. When he returned from *London* in the ſame year, he was more frequently invited to preach, in ſeveral of the neighbouring churches. And before his quitting the country, he gave me a few printed papers, entitled, "A Chriſtmas-box for Journeymen and Apprentices." I mention

tion it the rather, becauſe I ſuppoſe, this was the firſt thing which he ever publiſhed.

10. It was in the beginning of June 1759, that he returned the laſt time from *London* to *Tern-Hall*. And being now leſs frequently called to public duty, he enjoyed his beloved retirement, giving himſelf up to ſtudy, meditation, and prayer, and walking cloſely with GOD. Indeed his whole life was now a life of prayer: and ſo intenſely was his mind fixed upon GOD, that I have heard him ſay, "I would not move from my ſeat, without lifting up my heart to GOD." Wherever we met, if we were alone, his firſt ſalute was, "Do I meet you praying?" And if we were talking on any point of divinity, when we were in the depth of our diſcourſe, he would often break off abruptly, and aſk, "Where are our hearts now?" If ever the miſconduct of an abſent perſon was mentioned, his uſual reply was, "Let us pray for him."

11. It was, as I remember, about the cloſe of this ſummer, that he was frequently deſired, ſometimes to aſſiſt, at other times to perform the whole ſervice for, Mr. *Chambers*, then vicar of *Madeley*. On theſe occaſions it was, that he contracted ſuch an affection for the people of *Madeley*, as nothing could hinder from increaſing more and more to the day of his death. While he officiated at *Madeley*, as he ſtill lived at the Hall, ten miles diſtant from it, a groom was ordered to get a horſe ready for him, every Sunday morning. But ſo great was his averſion for giving trouble to any one, that if the groom did not wake at the time, he ſeldom would ſuffer him to be called; but prepared the horſe for himſelf.

12. In the year 1760, the living of *Madeley* fell vacant, and Mr. *Fletcher* was preſented to it, which he accepted in preference to another, that was of double the value. He embraced it as his peculiar charge, the object of his moſt tender affection. And he was now at leiſure to attend it, being fully diſcharged from his former employment. For his pupils were removed to *Cambridge*. The elder of them died about the time of his coming of age. The younger firſt repreſented the town of *Salop* (as

his father had done) and afterwards the county, till he took his ſeat in the houſe of peers, as baron *Berwick*, of *Atcham-Houſe*. This is now the name that is given, to what was formerly called *Tern-Hall*.

CHAP. IV.

From his ſettling at Madeley, to his leaving Trevecka.

1. HE ſettled at *Madeley*, according to his deſire, in the year 1760. And from the beginning, he was a laborious workman in his Lord's vineyard. At his firſt ſettling there, the hearts of ſeveral were unaccountably ſet againſt him: inſomuch that he was conſtrained to warn ſome of theſe, that if they did not repent, GOD would ſpeedily cut them off. And the truth of thoſe predictions was ſhewn over and over, by the ſignal accompliſhment of them. But no oppoſition could hinder him from going on in his Maſter's work, and ſuppreſſing vice in every poſſible manner. Thoſe ſinners, who endeavoured to hide themſelves from him, he purſued to every corner of his pariſh; by all ſorts of means, public and private, early and late, in ſeaſon and out of ſeaſon, intreating and warning them to flee from the wrath to come. Some made it an excuſe, for not attending the church-ſervice on a Sunday morning, that they could not awake early enough to get their families ready. He provided for this alſo. Taking a bell in his hand, he ſet out every Sunday at five in the morning, and went round the moſt diſtant parts of the pariſh, inviting all the inhabitants to the houſe of GOD.

2. Yet notwithſtanding all the pains he took, he ſaw, for ſome time, little fruit of his labour: inſomuch that he was more than once in doubt, whether he had not miſtaken his place: whether GOD had indeed called him, to confine himſelf to one town, or to labour more at large in his vineyard? He was not free from this doubt, when a multitude of people flocked together at a funeral. He ſeldom

let

let theſe awful opportunities ſlip without giving a ſolemn exhortation. At the cloſe of the exhortation which was then given, one man was ſo grievouſly offended, that he could not refrain from breaking out into ſcurrilous, yea, menacing language. But notwithſtanding all his ſtruggling againſt it, the word faſtened upon his heart. At firſt indeed he roared like a lion; but he ſoon wept like a child. Not long after he came to Mr. *Fletcher* in the moſt humble manner, aſking pardon for his outrageous behaviour, and begging an intereſt in his prayers. This was ſuch a refreſhment as he ſtood in need of: and it was but a ſhort time, before this poor broken-hearted ſinner was filled with joy unſpeakable. He then ſpared no pains in exhorting his fellow-ſinners, to flee from the wrath to come.

3. It was not long after, when one Sunday evening, Mr. *Fletcher*, after performing the uſual duty at *Madeley*, was about to ſet out for *Madeley* wood, to preach and catechize as uſual. But juſt then notice was brought (which ſhould have been given before) that a child was to be buried. His waiting till the child was brought, prevented his going to the wood. And herein the providence of GOD appeared. For at this very time, many of the colliers, who neither feared GOD, nor regarded men, were baiting a bull, juſt by the preaching-houſe. And having had plenty of drink, they had all agreed, as ſoon as he came, *to bait the parſon.* Part of them were appointed to pull him off his horſe, and the reſt, to ſet the dogs upon him. One of theſe very men afterwards confeſſed, that he was with them when this agreement was made: and that afterwards, while they were in the moſt horrid manner, curſing and ſwearing at their diſappointment, a large china punch-bowl which held above a gallon, without any apparent cauſe (for it was not touched by any perſon or thing) fell all to ſhivers. This ſo alarmed him, that he forſook all his companions, and determined to ſave his own ſoul.

4. From the beginning he did not confine his labours to his own pariſh. For many years he regularly preached at places eight, ten, or ſixteen miles off: returning the ſame night, though he ſeldom got home before one or two in the

the morning. At a little ſociety which he had gathered about ſix miles from *Madeley*, he preached two or three times a week, beginning at five in the morning. As for viſiting the ſick, this was a work for which he was always ready: if he heard the knocker in the coldeſt winter night, his window was thrown open in a moment. And when he underſtood, either that ſome one was hurt in a pit, or that a neighbour was likely to die; no conſideration was ever had of the darkneſs of the night, or the ſeverity of the weather; but this anſwer was always given, "I will attend you immediately."

5. But in one reſpect Mr. *Fletcher* has frequently been blamed; namely, for deſerting a place where GOD had eminently owned him. I mean *Trevecka* in *Wales*. I believe it is therefore my bounden duty, to clear up the whole affair. And I cannot do this better than by tranſcribing the ſubſtance of an account which I have received from Mr. *Benſon*, in anſwer to my enquiries.

6. "My acquaintance with him," ſays he, "commenced when I was at *Kingswood*, I think in the year 1768. As he now and then made a ſhort excurſion from *Madeley* to *Bath* or *Briſtol*, in one of thoſe excurſions we invited him to give us a ſermon at *Kingswood*. He was peculiarly aſſiſted while he was applying thoſe encouraging words, *Him that cometh unto me, I will in no wiſe caſt out*. The people were exceedingly affected; indeed quite melted down. The tears ſtreamed ſo faſt from the eyes of the poor colliers, that their grizzly, black faces were waſhed by them, and almoſt univerſally ſtreaked with white. And as to himſelf, his zealous ſoul had been carried out ſo far beyond his ſtrength, that when he concluded, he put off a ſhirt which was as wet as if it had been dipped in water. But this was nothing ſtrange: whenever he preached, it was generally the caſe. From this time I conceived a particular eſteem for him, chiefly on account of his piety: and wiſhed much for a greater intimacy with him; a bleſſing which I ſoon after obtained.

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The

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

[*Continued from Vol.* I. *Page* 198.]

TO THE READER.

WE are very ſenſible of the probability of its being remarked, even by many candid and judicious perſons, That an apparent ſameneſs runs through this Journal. The objection, however, may receive in ſome degree a reply, poſſibly it may be removed altogether, by the following conſiderations:

I. *This Journal contains the ſimple exerciſes of the author's mind and life, in the way of a private diary; there having been no intention for many years, of making it public: his charge, as well as labours and travels having become, lately, more extenſive, he looks upon himſelf as more reſponſible than before.*

II. *It was written in much haſte.*

III. *To tranſcribe and dreſs it up with greater elegance, would materially alter its original deſign.*

IV. *A brief hiſtory of Methodiſm in* America, *may be communicated through this medium.*

V. *Thoſe for whom it is chiefly intended, are plain and ſimple people, who will look for nothing elaborate or refined; but for genuine experience and naked truth.*

AFTER having preached in a large upper room, at Mr. *Thompſon*'s in *Amboy*, where many came to hear, and I was favoured with much power in my own ſoul; an innkeeper invited me to his houſe, and was kind enough to deſire that I would call on him when I came again.

Friday 27. I ſet off, on a rough-gaited horſe, for *Burlington;* and after being much ſhaken, breakfaſted at *Spotſwood;* fed my horſe again at *Croſs-wicks*, and then thought to puſh on to *Burlington;* but the roads being bad, and myſelf

myſelf and horſe weary, I lodged with a Quaker, on whom I called to enquire the way. He not only invited me to tarry all night, but alſo treated me with great kindneſs.

The next day I rode to town, very weary; and on the Lord's day preached in the court-houſe, to many hearers.

Monday 30. After riding to *New-mills*, in company with ſome friends, in a waggon, preached in a Baptiſt meeting-houſe, and was kindly received.

Tueſday 31. Finding the people were divided among themſelves, I preached from theſe words, *This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another;* and humbly hope, my labour was not in vain. The ſame night we came to *Burlington*.

April 2. I came to *Philadelphia*, and finding Brother *Boardman* and Brother *Webb* there, was much comforted. Brother *Boardman*'s plan was, that he ſhould go to *Boſton;* Brother *Pilmore* to *Virginia;* Brother *Wright* to *York;* and that I ſhould ſtay three months in *Philadelphia*. With this I was well pleaſed; and earneſtly deſire that my whole ſoul could be more devoted to GOD.

Friday 4. We dined with Mr. *Roberdeau*, who cannot keep negroes, for conſcience ſake: and this was the topic of our converſation.

Saturday 5. This morning my mind was compoſed and ſerene; fixed, I humbly hope, on GOD alone. My deſire is, to be more conſtantly devoted than ever: yea, to walk in holineſs before the Lord.

April 7. In the evening, preached to a very large audience in the church, after preaching in the day, to many poor mortals in the bettering-houſe.

April 8. Set out for *Bohemia*, to find Mr. *Wright* (who had been at his own diſcretion) that he might wait on Mr. *Boardman*, in order to go to *York* for five months. Stopping at Mrs. *Withy*'s in *Cheſter*, to feed myſelf and my horſe, I enquired about preaching in that town, and found this to be the houſe where Mr. *Boardman* and Mr. *Pilmore* put up; and that the people were pleaſed with Methodiſt preaching. After leaving word that I would call to preach there, on my return, ſet off for *Wilmington*, expecting to

meet

meet Mr. *Wright* there; but we accidentally met, juſt as he was turning off to Mr. *Tuſſey*'s, for lodging, about four miles from the town. He ſeemed glad to ſee me, and willing to be ſubject to order.

The next morning, Mr. *Wright* went on his way to *Philadelphia*. Having a deſire to go and ſee and hear how things went, I deſired him to call and preach at *Cheſter*; and proceeded to the houſe of Mr. *Sedham*, a faſt friend of the Methodiſts; and then rode on to *Newcaſtle*, and ſtopt at the houſe of Brother *Furnace*, a tavern-keeper, but a good man. Preached there to a few people, but met with oppoſition, and found the Methodiſts had done no great good. The court-houſe here is ſhut againſt us; but it is open for dances and balls: and Brother *Furnace* has loſt his cuſtom by receiving us. However, we were comforted together.

April 10. Set out for *Bohemia*, where I found that ſome miſchievous oppoſers had thrown the people into confuſion.

I have had ſome ſerious thoughts of going to *Baltimore*; but the diſtance, which is 90 miles, ſeems too much at preſent.

April 11. Found an inattention to ſtudy, an unſettled frame of mind, much inſenſibility of ſoul, and a backwardneſs to prayer. Lord! help me with an active warmth to move; and with a vigorous ſoul to riſe.

Viſited an old man who was ſick, with whom I had ſome converſation, though not much; but came away without prayer; and was juſtly blamed both by my friends and myſelf. I would have prayed with him, but two men came in, whoſe countenances I did not like; and therefore neglected my duty through the fear of man. I have nothing to plead, to palliate my omiſſion. It is true, that to introduce prayer among prayerleſs people, is not an eaſy matter; yet this is no excuſe for me. Lord! forgive both my ſecret and open ſins; my ſins of omiſſion and commiſſion. Help me to have reſpect to all thy commandments; and to be blameleſs before thee in all things.

Lord's

Lord's day 11. Preached to-day at my friend *Herſey's*, as alſo the evening before. The houſe was filled both before and after dinner. The Lord gave me great liberty and power; and I humbly believe, that ſome of the great ones trembled under the word; at leaſt one, who was lord of the manor. Oh, that it may not wear off! I preached from theſe words, *The wicked ſhall be turned into hell, and all the nations that forget GOD.* After deſcribing the wicked, and ſhewing wherein they forget GOD; I attempted to prove the torments to be real and eternal, from the real joys and duration of heaven.

Monday 12. Viſited *E. Thompſon*, and ſaw his father, who is an hundred years old, or more. He had lately loſt his wife, who was younger than he; and in her he loſt his nurſe and earthly comfort. The old man was in great trouble; but had ſome ſenſe of divine things, and joined me in prayer.

Tueſday 13. Was adviſed and invited to preach at *Wilmington*; which I did, though there were but few to hear.

Wedneſday 14. Rode to *Cheſter*, and preached in the court-houſe. The church-miniſter and many Quakers were preſent; but the congregation appeared to be the wildeſt I had ſeen in *America*. I felt much, myſelf; and believe, that many others felt alſo: ſo that I humbly hope the labour was not in vain. In the morning I viſited, and ſpoke with great freedom to, four men who were under ſenſentence of death.

Thurſday 15. I rode, through a heavy rain, to *Philadelphia*, and preached the next morning with ſome freedom.

Tueſday 20. My mind is quiet and ſerene. I am now free from company, which is very pleaſing to me, having found that much company is both diſagreeable and dangerous.

Wedneſday 21. Met the ſociety, and found both life and liberty among the people. This night, Brother *Williams* came in from *Virginia*. He gives a flaming account of the

the work there. Many of the people ſeem to be ripe for the goſpel, and ready to receive us. I humbly hope, before long, about 7 preachers of us will ſpread ſeven or eight hundred miles, and preach in as many places as we are able to attend. Lord! make us humble, watchful, and uſeful to the end of our lives.

April 23. Brother *Williams* ſet off for *New-York*.

April 24. Preached at *Philadelphia* with freedom and power.

April 25. Preached to many people with ſome ſharpneſs. In the evening, I kept the door, met the ſociety, and read Mr. *Weſley*'s epiſtle to them.

Tueſday 28. I intended to go out of town; but could not get a horſe. So ſtayed for Brother *Wright*, and heard that many were offended at my ſhutting them out of ſociety-meeting, as they had been greatly indulged before. But this does not trouble me. While I ſtay, the rules muſt be attended to; and I cannot ſuffer myſelf to be guided by half-hearted Methodiſts. An elderly gentleman told me very gravely, that "the opinion of the people was much changed, within a few days, about Methodiſm: and that the Quakers and other diſſenters had laxed *their* diſcipline; that none but the Roman Catholics kept it up with ſtrictneſs." But theſe things do not move me.

Wedneſday 29. Set out for *Burlington*, where I met with Brother *Webb* and Brother *King*. I found the people there very lively. Two perſons have obtained juſtification under Brother *Webb*; and a certain dr. *T——t*, a man of high life, was touched under Brother *Boardman*'s preaching laſt night. I admire the kindneſs of my friends to ſuch a poor worm as me. Oh! my GOD! remember them! remember me!

Thurſday 30. Humbly hope, the word was bleſt to a large number of people, who attended while I preached at the court-houſe.

Set out for *Philadelphia*; but about a mile from the city, found that the bridge could not be croſſed on horſeback; ſo I left my horſe, and walked to the ferry. Bro-

ther *Wright* took the horſe and went to *Burlington*, on his way to *York*. Was deſired to attend the execution of the priſoners at *Cheſter*. *John King* went with me. We found them penitent; and two of the four obtained peace with GOD, and ſeemed very thankful. I preached, with great freedom, to a great number of people under the gaol wall. The ſheriff was friendly, and very kind. *John King* preached at the gallows to a vaſt multitude; after which I prayed with them. The executioner pretended to tie them all up, but only tied one, and let the reſt fall. One of them was a young man about 15. We ſaw them all afterwards, and exhorted them to be careful. We returned to *Philadelphia* the ſame night, and I gave an exhortation.

Tueſday, May 5. Set out for *Burlington* again, and preached with life to a free and loving people. But how is my ſoul troubled that I am not more holy? O my GOD! my ſoul groans and longs for this.

May 6. My heart was much humbled; but the Lord enabled me to preach with power in my ſoul.

Thurſday 7. Viſited ſome priſoners; one of them, who is to be tried for his life, ſeemed much affected. In the evening, preached with power and life; and feel my heart much united to this people. Next morning, ſet off for *Philadelphia*; got in, time enough for interceſſion; after which, viſited a ſick friend, who reſted her ſoul on GOD; and then preached in the evening.

Sunday 10. Preached in the morning; attended two places of worſhip in the day; preached again at night; and had a comfortable time in meeting the ſociety.

Monday 11. Was much ſtirred up, and found an increaſe of life in viſiting the ſociety; and then preached with comfort and power in the evening.

Tueſday 12. Set off for the *Jerſeys*. My mind enjoys ſweet peace, and the love of GOD. It is my deſire to be entirely devoted to GOD, who opens the hearts of the people to receive me, and my heart to deliver his counſel to them.

[*Continued at Page* 141.]

An Extract of a Letter from Philip Cox, *Elder of the Methodiſt-Epiſcopal Church in* America *(then Preacher) to Biſhop* Coke, *dated*, Suſſex-county, Virginia, July 1787.

Reverend and very dear Sir,

WHERE love is mutual, a correſpondence is deſirable, delightful, and ſometimes profitable. I believe it will contribute to your joy to hear of the beſt of cauſes in *America*. My ſincere prayer is, that GOD may grant you a long and proſperous life, and crown your head with his choiceſt bleſſings both in time and eternity. In this letter I ſhall endeavour to give you the trueſt account I can, of the work of GOD in my circuit, ſince the laſt conference.

About the 20th of May I took my ſtation in *Suſſex*-circuit, *Virginia*; and GOD ſoon gave me to ſee the fruit of my weak endeavours. A few were convinced of ſin, and one or two converted the firſt time I went round my circuit. The ſecond time I heard that twenty ſouls were converted in one day, at *Maybrey*'s chapel, under Brother *Eaſter*'s preaching. A few days after this, I received a letter from Brother *Grigg*, my helper, informing me that eight ſouls were converted to GOD in one of his meetings, a few days before he wrote to me. I found a ſtruggle with my wicked heart, for a moment, before I could conſent to rejoice, becauſe it was not done by my inſtrumentality; but the Lord ſoon delivered me from this temptation. About four days after, I preached at Brother *Hawkins*'s, and the power of GOD came down among the people, and many fell to the floor, and cried aloud to GOD for mercy. The next day I preached at Brother *Perkins*'s; many were then down, and two found the Lord. The next day, at Brother *Smith*'s; near twenty were down on the floor, crying to GOD; and I believe four or five found peace. The next day being the Lord's day, I preached at Brother *Bonner*'s at 10 o'clock; the congregation was large: I believe upwards of fifty were in loud cries for mercy, and ten or twelve found the pearl of great price. Many of the old

profeſſors were ſo wrought on, that they had no uſe of their limbs. Brother *Davis* and his wife were ſo affected, that I was conſtrained this afternoon to go to my appointment in *Peterſburg*, and leave the friends of that place behind: but before the preaching began, Brother *Davis* with the others, came home. Under my laſt prayer, an orphan girl, about twelve years old, cried aloud for mercy. As I was going to meet the claſs, I inſiſted that ſhe ſhould be brought into the claſs-room. Within a quarter of an hour, the power of GOD ſtruck Brother *Davis*'s little daughter (ſhe is about nine years old) and in leſs than half an hour, I believe, GOD ſet her and the orphan (both) at liberty. They praiſed GOD aloud, and we opened the door, and all that would, came in; and in a ſhort time, ten or twelve more were down on the floor, crying for mercy: this alarmed the whole town, and many came to ſee (as they ſaid) what the devil had to pay. Among the reſt, two young ſtorekeepers brought a monkey, and turned it looſe among us.

Tueſday, the 24th of July, I preached at Brother *Gary*'s, and ſome few ſouls, I believe, were converted. Thurſday, I attended *Brunſwick* quarter-meeting at *Maybrey*'s chapel: here was a great work indeed! Brother *O'Kelly* preached, Brother *Dromgoole*, *Brown*, *Eaſter*, and myſelf exhorted: hundreds were in loud cries for mercy. The ſecond day was much greater: it is thought, above a hundred whites found peace with GOD, beſides as many negroes on that day.

Saturday the quarter-meeting for *Suſſex*-circuit began at Brother *Jones*'s chapel; but before the preachers got there, the work broke out; ſo that when we came to the chapel, above ſixty were down on the floor, groaning in loud cries to GOD for mercy. Brother *O'Kelly* tried to preach, but could not be heard for the cries of the diſtreſſed. It is thought our audience conſiſted of no leſs than five thouſand the firſt day; and the ſecond day, of twice that number. We preached to them in the open air, and in the chapel, and in the barn by Brother *Jones*'s houſe, at the ſame time. Such a ſight my eyes never ſaw before, and

never

never read of, either in Mr. *Weſley*'s journals, or any other writings concerning the Lord's pouring out the Spirit, except the account in ſcripture of the day of Pentecoſt. Never, I believe, was the like ſeen ſince the apoſtolic age: hundreds were at once down on the ground in bitter cries to GOD for mercy. Here were many of the firſt quality in the country, wallowing in the duſt with their ſilks and broadcloths, powdered heads, rings, and ruffles, and ſome of them ſo convulſed that they could neither ſpeak nor ſtir: many ſtood by, perſecuting, till the power of the Lord laid hold of them, and then they fell themſelves, and cried as loud as thoſe they juſt before perſecuted. We are not able to give a juſt account how many were converted, and as we had rather be under than over the juſt number, we believe that near two hundred whites and more than half as many blacks, profeſſed to find him of whom Moſes and the prophets did write.

Monday morning, Brother *O'Kelly* and myſelf rode to Brother *Traveſs*'s, hoping to get ſome ſleep, as our four firſt days' meetings held till near midnight, each time: but when we got to bed, we could reſt but little for the cries of the diſtreſſed, ſome in the houſes where we lay, and ſome in the plantations, and in the woods. On Tueſday, Brother *O'Kelly* preached at Brother *Frederic Bonner*'s, and above fifty ſouls profeſſed, that they then entered into the liberty of the children of GOD. Three daughters of one *Jeſſe Lee*, a Baptiſt preacher (uncle to *Jeſſe Lee*, our preacher) were down on the floor, crying to GOD to deliver them. Their brother came in, and got one of the daughters up to carry her out, ſwearing that ſhe ſhould not expoſe herſelf there: but before he got her out of the houſe, the Lord expoſed him, ſtriking him to the floor, and conſtraining him to cry, "Save, or I ſink into hell." He went the next day with us, to preaching, to a place called the College: and this day we ſaw eight perſons delivered from the guilt of ſin. Thurſday, we preached at *Lane*'s chapel: nothing remarkable happened here, only a woman was awakened, who found peace the next day. Friday, at Brother *Thomas Lane*'s:

four

four or five were converted here. The next afternoon, Brother *O'Kelly* and I parted: he went to Brother *Moorings*, in *Surry*-county, and on the Saturday and Sunday preached there, and above ſixty ſouls were converted at thoſe two meetings. Saturday, I expected, having hurt one of my legs, to have reſted; but was ſolicited by Brother *Richard Pond*, to preach a funeral ſermon over the grave of a child about eight days old: I rode there, but a fever fell into my leg, ſo that I could not ſtand; but I ſat down, and enforced an exhortation on thoſe words, *Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.* I had a hundred hearers, fifty of whom were old profeſſors, and out of the other fifty, the Lord ſpoke peace to thirty, before we broke up the meeting. The next day I rode to *Lane*'s chapel, where Brother *O'Kelly* and I were the Thurſday before-mentioned. Now the Lord was here of a truth. Some of the young children born at the funeral yeſterday, and a few in diſtreſs, that did not obtain deliverance then, had got here before me, and kindled ſuch a flame, that I could not be heard in the houſe; ſo I ſat in a chair on a table in the wood, and exhorted from thoſe words, *The Son of man is come to ſeek and to ſave that which is loſt.* Above ſixty ſouls were ſet at liberty this day in this place; bleſſed be GOD!

From this time, whilſt I was going twice round my circuit, I think I did not preach three days following without having ſouls in a ſmaller or greater number converted. The flame is ſtill among us, though not ſo rapid as it was ſix months paſt: yet the members of the ſociety are as much alive as ever; but the power of GOD does not ſtrike the wicked ſo frequently as it did, though, bleſſed be GOD, we have many awakenings, but the convinced do not get delivered ſo ſoon as they did at the beginning of the revival. I believe ſince the conference I have added to the ſociety about ſeven hundred whites, and between three and four hundred blacks. About fourteen hundred (whites and blacks) were converted; but a great many of the poor blacks are not allowed to join us by their lordly maſters. Yet, I bleſs GOD, the new-born we have in ſociety, ſeem

to

to ſtand ſtedfaſt. I think I have not yet loſt above ten or twelve whites, out of all that I have joined.

I underſtand from Brother *Eaſter*, that they have added more in the *Brunſwick*-circuit than we have in *Suſſex*: and this bleſſed flame ſeems to run through *Virginia*, *North* and *South Carolina*, and *Georgia*: and I do not doubt but it will ſpread through the continent.

Indeed I cannot help believing but this glorious work, which the Lord is carrying on in *Virginia*, will ſpread to the utmoſt bounds of the earth; and, I truſt, the happy period will ſoon commence, when all the kingdoms of the earth will become the kingdoms of our Lord, and his Chriſt.

I am, &c.

PHILIP COX.

A LETTER

From Mr. Joſeph Alleine *to his Wife, concerning his Acceptance of* Taunton.

My dear heart,

BY this time I hope thou haſt received mine, touching *Taunton*. I find my heart much inclining that way. I will tell thee the principles upon which I go.

Firſt, I lay this for a foundation, That a man's life conſiſts not in the abundance of the things that he poſſeſſeth. It was accounted a wiſe prayer that *Agur* put up to be fed with food convenient for him. And certain it is, that where men have leaſt of the world, they eſteem it leaſt, and live more by faith in GOD, caſting their care and burden upon him. O the ſweet breathing of *David*'s ſoul! The ſtrong actings of his faith, when his condition was low and mean! How fully did he rely upon GOD. And certainly could we that are unexperienced, but feel the thorns of thoſe cares and troubles, that there are in gathering and keeping much, and the danger when riches increaſe, of ſetting our hearts upon them, we ſhould prize the happineſs

of

of a middle condition. Doubtleſs, godlineſs with contentment is great gain. *Seekeſt thou great things for thyſelf?* (ſaid the prophet to *Baruch*) *ſeek them not.* Certainly a good conſcience is a continual feaſt, and enough for a happy life.

Secondly, I take this for an undoubted truth, that a drachm of grace is better than a talent of wealth; and therefore ſuch a place where we had little to do with the world to take off our thoughts from the things of eternity, and had the advantage of abundance of means, and the daily opportunities of warming our hearts with the bleſſed ſociety of chriſtians, is (if we paſs a true ſpiritual judgment) without compariſon before another place, void of thoſe ſpiritual advantages. Let us think, what though our purſes may thrive better in a place of large maintenance; yet where are our ſouls like to thrive any way anſwerable to what they are in this? We ſhall have but little in the world, but what is this, if it be made up to us, in communion with GOD and his people? If we thrive in faith and love, humility and heavenly-mindedneſs, what matter is it, though we do not raiſe ourſelves in the world? Oh! Who would leave ſo much grace, and ſo much comfort in communion with Chriſt and his ſaints, for the probabilities of living a little more handſomely? It is a ſtrange thing to ſee how chriſtians generally judge. What is it worth a year? Is the maintenance certain? What charges are there like to be? Theſe are the queſtions we commonly aſk firſt, when we ſpeak of ſettling. But alas, though thoſe things are to be conſidered too, yet, what good am I like to do? What good am I like to get? Theſe ſhould be the chief things we ſhould judge by. What if we have but a little in the world? Why then we muſt keep but a ſhort table, and give the meaner entertainment to our friends. O but will not this be abundantly made up, if we have more outward and inward peace? Let others hug themſelves in their corn, and wine, and oil, in their fat livings, and their large tables, if we have more of the light of GOD's countenance, who would change with them?

Thirdly, That the ſureſt way to have any outward mercy, is to be content to want it. When men's deſires are over-

over-eager after the world, they muſt have thus much a year, and a houſe well furniſhed, and wife, and children, thus and thus qualified, GOD doth, uſually, break their wills by denying them, as one would croſs a froward child of his ſtubborn humour: or elſe puts a ſting into them, that a man had been as well without them. The beſt way to get riches, is out of doubt to ſet them loweſt in one's deſires. • *Solomon* found it ſo: he did not aſk riches but wiſdom, but GOD was ſo pleaſed, that he threw in them into the bargain. Nothing ſets GOD's mercies farther off than the want of free ſubmiſſion to want them. Certainly, GOD will never be behind hand with us. Let our care be to build *his* houſe, and let him alone to build *ours*.

Fourthly, That none ever was, or ever ſhall be, a loſer by Jeſus Chriſt. Many have loſt much for him, but never did, never ſhall any loſe by him. Take this for a certainty, whatſoever outward comforts we leave, or outward advantages, that we may glorify him in our ſervices, and enjoy him in all his ordinances more than otherwiſe we could, we ſhall receive an hundred fold in this life. It is a ſad thing to ſee how little Chriſt is truſted; men will truſt him no farther than they can ſee him. Alas, hath he not a thouſand ways, both outward and inward, to make up a little outward advantage to us? Have any ventured themſelves upon him in his way, but he made good every promiſe to them? Let us therefore exerciſe our faith, and ſtay ourſelves on the promiſe, and ſee if ever we are aſhamed of our hope.

Fifthly, That what is wanting in the means, GOD will make up in the bleſſing. This I take for a certain truth, while a man commits himſelf and his affairs to GOD, and is in any way that GOD put him into: and if a man have but a little income, if he have a great bleſſing, that will make it up. Alas, we muſt not account of mercies by the bulk. What if another have a pound to my ounce, if mine be gold for his ſilver, I will never change with him. As it is not bread that keeps men alive, but the word of bleſſing that proceedeth out of the mouth of GOD; ſo it is not the largeneſs of the means, but the bleſſing of the Lord

that maketh rich. Oh! if men did but believe this, they would not graſp ſo much of the world as they do. Well, let others take their courſe, and we will take ours, to wait upon GOD by faith and prayer: let others toil to enlarge their income, we will pray GOD to enlarge our bleſſing, and I doubt not but we ſhall prove the gainers.

Sixthly, That every condition hath its ſnares and troubles, and therefore we may not expect to be without them wherever we be; only that condition is moſt eligible, that hath feweſt and leaſt. I cannot object any thing againſt the propoſal of *Taunton*, but the meanneſs of the maintenance. And let us conſider how inconſiderable this inconvenience is, in compariſon of thoſe we muſt reckon upon meeting with, if God caſt us into another place. Upon theſe conſiderations, I find my heart much inclined to accept of their offer at *Taunton*. I beſeech thee to weigh the matter, and tell me thy thoughts, and which way thy ſpirit inclines, for I have always reſolved the place I ſettled in ſhould be to thy content. I have been ſo large in delivering my judgment, that I muſt thruſt up my affections into a corner. Well, though they have but a corner in my letter, I am ſure they have room enough in my heart: but I muſt conclude; the Lord keep thee, my dear, and cheriſh thee for ever in his boſom. Farewel, mine own ſoul.

I am, as ever, thine own Heart,

JOS. ALLEINE.

OXON, *May* 27, 1659.

AN UNCOMMON MURDER.

A SHIP, named the *Earl of Sandwich*, ſailed from *London* in *Auguſt*, 1765, for *Santa Cruz*; where diſcharging their cargo, they ſailed to *Oratavo* and took in a cargo of wine, a large quantity of Spaniſh dollars, ſome

ſome ingots of gold, ſome jewels and gold-duſt. With this cargo they ſailed for *London*, and had then on board *John Cockeran*, maſter; *Charles Pinchent*, mate; *James Pinchent*, mariner; *Benjamin Galliſpy*, cabin-boy; captain *Glaſs*, his wife and daughter, with a boy belonging to them, were paſſengers; and moreover, *Peter M'Kinlie*, boat-ſwain; *George Gidley*, cook; *Richard St. Quinten*, and *Andrew Zekerman*, mariners.

The four laſt entered into a combination to murder every body on board, and poſſeſs themſelves of the treaſure. Accordingly, on the 30th of *November*, theſe four villains being ſtationed on the night-watch, the maſter coming on the quarter-deck to ſee every thing ſafe, was ſeized by *M'Kinlie*, and by *Gidley* knocked on the head with an iron bar, and thrown overboard. The captain's groans being heard by the two *Pinchents* and captain *Glaſs*, they came upon deck and were immediately attacked; the *Pinchents* were knocked down and thrown overboard, and captain *Glaſs* was killed with his own ſword. The noiſe brought Mrs. *Glaſs* and her child upon deck, when beholding the ſcene, ſhe implored their mercy; but *Zekerman* and *M'Kinlie* toſſed them both into the ſea, as they were locked in each other's arms.

Having thus diſpatched all but the two boys, they altered their courſe, being then in the Engliſh Channel, and ſteered for the coaſt of *Ireland*; and on the 3d of *December* were about ten leagues from *Waterford*. Here they determined to hoiſt out a boat, and loading her with the treaſure, to ſink the ſhip together with the boys. This ſcheme they put into execution; one of the boys ſwam after the boat, came up with her, and laying his hand upon the gunwale, received a blow on the head from one of the ruffians, which obliged him to quit his hold, and he was drowned. Soon after the veſſel, having her ballaſt-port opened, filled with water and overſet, and they ſaw the other boy waſhed overboard.

They now thought themſelves ſecure, as the dead could tell no tales; and none could ſearch the bottom of the ſea for evidence. On landing, they buried the bulk of their wealth

wealth in the ſand, amounting to two hundred and fifty bags of dollars. The remainder with the jewels and ingots of gold, they reſerved for preſent uſe. But their prodigality made them remarkable wherever they went; and the ſhip which they had conſigned to the bottom of the ſea, floated on ſhore near *Waterford*. This occaſioned much ſpeculation, and ſuſpicion pointed at the rogues who were living with great jollity at *Dublin*. Accordingly two gentlemen went from *Roſs* (where the ſhip floated on ſhore) to *Dublin*; told their ſuſpicions to the magiſtrates, and on the 9th of *December*, *Quinten* and *Zekerman* were apprehended; and being examined apart, each of them confeſſed the murders. They confeſſed alſo, that ſince their arrival in *Dublin*, *Gidley* and *M'Kinley* had ſold dollars to a goldſmith to the amount of three hundred pounds. By means of this goldſmith, *M'Kinlie* was apprehended, and intelligence was got that *Gidley* had ſet out in a poſt-chaiſe on his way to *Cork*, in order to take ſhip for *England*. Two perſons were diſpatched, from *Dublin* to *Roſs*, to direct a ſearch to be made for the buried treaſure: and theſe, on their return to *Dublin*, fell in with, and apprehended, *Gidley*. Thus were the workers of theſe atrocious deeds all brought to juſtice, although they had taken every precaution to ſink and deſtroy whatever could diſcloſe their guilt.

Poetry.

Poetry.

On Winter.

Wrote ſome Time in Winter.

THE ſun far ſouthward bends his annual way,
The bleak north-eaſt wind lays the foreſts bare,
The fruit ungather'd quits the naked ſpray,
And dreary winter reigns o'er earth and air.

No mark of vegetable life is ſeen,
No bird to bird repeats his tuneful call;
Save the dark leaves of ſome rude ever-green,
Save the lone red-breaſt on the moſs-grown wall.

Where are the ſprightly ſcenes by ſpring ſupply'd,
The may-flow'r'd hedges ſcenting every breeze;
The white flocks ſcatt'ring o'er the mountain-ſide,
The woodlark warbling on the blooming trees?

Where is gay ſummer's ſportive inſect-train,
That in green fields on painted pinions play'd?
The herd at morn wide-paſturing o'er the plain,
Or throng'd at noon-tide in the willow-ſhade?

Where is brown autumn's evening, mild and ſtill,
What time the ripen'd corn freſh fragrance yields;
What time the village peoples all the hill,
And loud ſhouts echo o'er the harveſt-fields?

To former ſcenes our fancy thus returns,
To former ſcenes, that little pleas'd when here!
Our winter chills us, and our ſummer burns,
Yet we diſlike the changes of the year.

Who

Who dreams of nature free from nature's ſtrife?
Who dreams of conſtant happineſs below?
The hope-fluſh'd ent'rer on the ſtage of life;
The youth to knowledge unchaſtis'd by woe.

For me, long toil'd on many a weary road,
Led by falſe hope in ſearch of many a joy;
I find on earth's bleak clime no bleſt abode,
No place, no ſeaſon, ſacred from annoy.

For me, while winter rages round the plains,
With his dark days, I'll human life compare:
Not thoſe more fraught with clouds and winds and rains,
Than this with pining pain and anxious care.

O whence this wond'rous turn of mind, our fate!
Whate'er the ſeaſon or the place poſſeſt,
We ever murmur at our preſent ſtate;
And yet the thought of parting breaks our reſt.

Why elſe when heard in ev'ning's ſolemn gloom,
Does the ſad knell, that ſounding o'er the plain
Tolls ſome poor lifeleſs body to the tomb,
Thus thrill my breaſt with melancholy pain?

The voice of reaſon echoes in my ear,
Thus thou ere long muſt join thy kindred clay:
No more this breaſt the vital ſpirit ſhare,
No more theſe eye-lids open on the day.

O winter, round me ſpread thy joyleſs reign,
Thy threat'ning ſkies in duſky horrors dreſt;
Of thy dread rage no longer I'll complain,
Nor aſk an EDEN for a tranſient gueſt.

Enough has heav'n indulg'd of joy below,
To tempt our tarriance in this lov'd retreat;
Enough has heav'n ordain'd of uſeful woe,
To make us languiſh for a happier ſeat.

There

There is, who deems all climes, all ſeaſons fair;
There is, who knows no reſtleſs paſſion's ſtrife;
Contentment, ſmiling at each idle care;
Contentment, thankful for the gift of life.

She finds in winter many a ſcene to pleaſe,
The morning landſcape fring'd with froſt-work gay,
The ſun at noon ſeen through the leafleſs trees,
The clear, calm ether at the cloſe of day.

She bids for all, our grateful praiſe ariſe
To him whoſe mandate ſpake the world to form;
Gave ſpring's gay bloom, and ſummer's cheerful ſkies,
And autumn's corn-clad field, and winter's founding ſtorm.

A LETTER TO A CLERGYMAN.

MAY theſe few lines with ardour wing their way,
And all the free, ingenuous friend diſplay,
To a congenial ſoul ſome hints impart,
Caſt off reſerve, and pour forth all my heart.

Go, bid my friend an equal mind prepare,
To meet a fate propitious or ſevere.
If to his view gay, flatt'ring proſpects riſe,
Bid him not truſt to changeful ſummer-ſkies:
And if the world with hideous aſpect frown,
And the fair crop of worldly hope is gone,
Bid him be ſtrong, and all the Chriſtian ſhow;
Nor fly the croſs, but claſp the friendly foe.

Still independent, does my friend diſdain
To bend the knee to Mammon's crowded fane,
To ſtateſmen cringe, and for preferment bow,
With abject meanneſs, infamouſly low?

Sure

Sure he diſdains to live upon their ſmile,
And oil his honeſt tongue with panegyric guile.

Go, aſk what heavenly labours fill his day;
Too wiſe to *dream* his uſeful life away,
Conſcious how faſt time's headlong torrent runs,
Does he improve his few remaining ſuns?
To waiting ſouls proclaim the joyful news,
And all around the precious balm diffuſe:
The joyful news of death and hell ſubdu'd,
And glory purchas'd by a Saviour's blood?
Art thou intent to make poor mortals riſe
From this low ſcene to ſcale the ſtarry ſkies?
Art thou all life, and fill'd with burning zeal,
To ſave the ſinking ſoul from the dire pangs of hell?
To you th' important office is aſſign'd,
To pour inſtruction on the ſightleſs mind;
Let all thy ſtrength, let every nerve be ply'd,
To ſave the ſouls for which the Saviour dy'd.

Let downy doctors, venerably dull,
Their ſleepy flock with ſoothing opiates lull;
On Chriſt-debaſing themes perverſely dwell,
And fear, to "*ears polite*, to mention hell."
To gain the world, let them their heav'n reſign,
And fatten in the court's propitious ſhine;
This be thy one concern, high Heav'n to pleaſe,
Careleſs of man's vain cenſure or his praiſe.*

* The above lines were written to biſhop *Coke* by a miniſter in the weſt of *England*, about fourteen years ago.

THE

THE

Arminian Magazine,

For MARCH 1790.

GOD's LOVE TO MANKIND. *Manifeſted by diſproving his Abſolute Decree for their Damnation.*

[*Continued from page* 56.]

TOUCHING the ſacraments, this is alſo the uſe and end for which they were ordained; as we may ſee, *Luke* vii. 30. *But the phariſees and lawyers rejected the counſel of GOD againſt themſelves, being not baptized of* John. In which words is evidently included, that it was GOD's purpoſe in *John*'s baptiſm to bring them to Chriſt, and in him to heaven. So much alſo is ſaid of his baptiſm, *Mark* i. 4. *John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.* If this were the end of *John*'s, much more was it the end of Chriſt's baptiſm; it being more excellent than *John*'s was, not in ſubſtance, but in the fulneſs of grace adminiſtered by it. *All that have been baptized into Chriſt,* ſaith the apoſtle, *have been baptized into his death,* Rom. vi. 3. *All ye that have been baptized into Chriſt, have put on Chriſt,* Gal. iii. 27. The very phraſes there uſed, ſhew that baptiſm is, in its original intention, an inſtrument of uniting men to Chriſt, and giving them communion with him in the benefits of his death. *Except a man be born of water and of the Spirit,* ſaith our Saviour, *he cannot enter into the kingdom of heaven,* John iii. 3. 5.

I will ſhut up this with *Acts* ii. 38. *Repent and be baptized every one of you, for the remiſſion of ſins;* plainly implying, that therefore is baptiſm ordained to be received, that thoſe who receive it, might have their ſins remitted.

This is alſo GOD's intent in the Lord's ſupper. *This is my body*, ſaith Chriſt, *and this is my blood*, Matt. xxvi. 26. 28. In thoſe words teaching us, that in that ſacrament there is an exhibition of Chriſt and his benefits intended on GOD's part, and received of thoſe by whom no obſtacle is interpoſed; and therefore doth the apoſtle call it in expreſs words, 1 *Cor.* x. 16. *The communion of the body and blood of Chriſt.*

For this end alſo is the patience of GOD exerciſed among men, as we may ſee, *Rom.* ii. 4. *Deſpiſeſt thou the riches of his goodneſs and forbearance, not knowing that the mercy of GOD leadeth thee to repentance? But thou, after thy hardneſs and impenitent heart, heapeſt up wrath to thyſelf.* In theſe words may be noted, 1. GOD's intent in forbearing ſins, which is, *the leading of men to repentance*, and ſo on to ſalvation: for repentance is by him ordained to ſalvation, as a means to the end. 2. The perſons to whom GOD intendeth this good by his forbearance: and they are ſuch as *deſpiſe the riches of his goodneſs*, and have *hard and impenitent hearts.* 3. The event of this their contempt of GOD's patience, and that is, *a treaſuring up of wrath unto themſelves againſt the day of wrath.* Out of all which, laid together, ariſeth thus much; that GOD, by ſparing wicked men, who have impenitent hearts, intendeth their everlaſting good, though they, by the abuſe of his patience, and by their refuſal to repent, treaſure up unto themſelves wrath and miſery everlaſting.

The like to this is delivered in 2 *Pet.* iii. 9. *The Lord is not ſlack, as ſome men count ſlackneſs, but patient towards us;* that is, us men. And why patient towards us? *Becauſe he would have none to periſh.* The end, therefore, of GOD's patience is man's ſalvation and repentance.

In the laſt place, thoſe other gifts of GOD, by which men's underſtandings are enlightened and their ſouls beautified

tified (namely, knowledge, fortitude, liberality, temperance, humility, chaſtity, and ſuch like) are beſtowed upon all that have them, among whom are many that prove reprobates in the end, that by the exerciſe of them, and continuance in them, they might come to eternal life.

That reprobates are adorned with many of theſe graces, appears by ſundry ſcriptures, eſpecially *Heb.* vi. 4, 5, 6. where the apoſtle ſaith, that *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 powers of the world to come, if they ſhall fall away, to renew them again unto repentance.* The graces which the apoſtle here ſpeaketh of, are not ordinary, but ſpecial and excellent graces; illumination, faith, a reliſh of GOD's word, and a taſte of heaven; and the perſons ſpoken of, are apoſtates, ſuch as are under a poſſibility of falling away for ever (for upon a danger not poſſible cannot be built a ſolid exhortation) and conſequently reprobates: and the thing intimated is, that upon apoſtates and reprobates are theſe excellent gifts many times beſtowed. The like ſpeech we have, *Heb.* x. 26. *For if we ſin wilfully after that we have receiv'd the knowledge of the truth, there remaineth no more ſacrifice for ſin.* From whence we may collect, that men who ſin willingly and unpardonably, may have received the knowledge of the truth; yea, and be ſanctified by the blood of the teſtament and by the Spirit of grace, ver. 29.

The unclean ſpirit may go out of a man, Matt. xii. 43. *They may receive the word with joy*, Matt. xiii. 20. And many more excellent graces they may have beſides. Now all theſe virtues and graces are not given them that they might abuſe them, and ſo purchaſe to themſelves the greater damnation; or that they might do good to others with them, but none to themſelves: but rather, that, as by the former gifts of nature, ſo by theſe of grace they may obtain ſalvation. For if GOD aim at this in thoſe gifts that are farther off, much more in theſe, which make thoſe that have them, *not far from the kingdom of heaven.* My

proof

proof for this, I borrow of our divines at the ſynod, who in their ſuffrage have theſe two poſitions:

1. "There are certain internal works preparing a "man for juſtification, which, by the power of the word "and Spirit, are wrought in the hearts of men not yet "juſtified; ſuch as are the knowledge of GOD's will, a "ſenſe of ſin, and fear of puniſhment." This is their firſt.

2. Their ſecond poſition is this: "Thoſe whom GOD "by his word and Spirit affecteth after this manner, thoſe "he truly and ſeriouſly calleth and inviteth to converſion."

Out of theſe two theſes thus much ariſeth, that GOD worketh the knowledge of his will, the ſenſe of ſin, fear of hell, hope of pardon, and conſequently, many other excellent graces, in the hearts of men, that by theſe they may be converted, and ſo eternally ſaved.

We ſee, by theſe things, what end GOD aimeth at in his gifts to men.

But there are ſome ſcriptures that ſeem to ſay the contrary, namely, *Rom.* i. 20. where GOD is ſaid to reveal himſelf to the Gentiles by the creatures, *that they might be without excuſe.* And *Luke* ii. 34. *Simeon* ſaith of Chriſt, that *he is appointed for the falling and riſing again of many in Iſrael.* And 1 *Cor.* i. 23. *We preach Chriſt,* ſaith St. Paul, *to the Jews a ſtumbling-block.* 2 *Cor.* ii. 16. *We are the ſavour of death unto death.* By theſe places it ſeemeth that GOD giveth theſe things to ſome, to make them ſtumble, and that they might be left without excuſe. What ſhall we ſay, therefore, to theſe places?

Of all of them in general I may ſay, that they are to be underſtood of the end, which is many times effected by theſe gifts of GOD, and not of the end which is primarily intended in them; and they ſhew what Chriſt, the word preached, and the gifts of nature and grace, are *occaſionally* to ſome men, through their voluntary rebellion againſt GOD, and not what they are *intentionally* in GOD's firſt thoughts and reſolutions: he intendeth them for their good, though many times they receive them to their hurt. It is with GOD's gifts, and that very often too, as it is ſometimes with

with phyſic: it is given by the phyſician for the patient's good; but many times, through the diſtemper of his body, it doth him hurt. And as it is with the ſun, GOD intendeth by the ſhining of it, the enlightening and cheering of men and other creatures, yet ſome men are hurt by the light of it, others are ſcorched by the heat of it; accidentally, by reaſon of the climates wherein they live, or the ill-affectedneſs of their eyes and bodies: So the bleſſings of GOD, which out of his abundant goodneſs are beſtowed on men for their eternal good, through their ill temper of heart, effect their hurt, partly becauſe of their wickedneſs, and partly becauſe of the juſtice of GOD; who, as he hath an antecedent and gracious will to do men good; ſo he hath a conſequent and judiciary will, of giving up obſtinate men to their own hearts' luſts, and of permitting them to daſh againſt Chriſt, and other means of life, and ſo to fall into endleſs miſery; which made *Proſper* ſay, "They that have deſpi-
"ſed GOD's inviting will, ſhall feel his revenging will."

Now if this be the meaning of theſe ſcriptures, then do they not thwart that which hath been ſaid of GOD's gracious intent of promoting the eternal good of men by his bleſſings beſtowed upon them: for no ſinful event is properly under GOD's decree, but under his preſcience only, or at moſt under a permiſſive decree: and many things happen in the world which are beſide the antecedent and principal purpoſe of GOD; not becauſe there is any want of power in GOD, but becauſe his will is often conditional, and therefore not effected, becauſe the condition is not performed.

But by the opinion of abſolute reprobation, the gifts both of nature and grace have another end: either GOD doth not mean them to thoſe that periſh, although they enjoy them, becauſe they are mingled in the world with the elect, to whom only they are directed; or if he do, he meaneth they ſhall have them, and be lifted up by them above the common rank of men, that their fall may be the greater. And ſo much is ſaid by the chief defenders of it. "GOD
"ſendeth his word to reprobates," ſaith *Calvin*, "that they
"might be made more deaf; he ſetteth up a light before
"them,

" them, to make them the blinder; he giveth them a reme-
" dy, that they might not be healed." And, ſaith *Beza*,
" It ſhould not ſeem abſurd unto us, that GOD ſhould offer
" his grace in the word and ſacraments, not that they might
" be ſaved by it, but that they might be obnoxious to the
" ſorer puniſhment." So *Maccovius*, " Chriſt knocketh at
" the hearts of reprobates, who he knoweth neither can or
" will open unto him; not that he may enter in, but partly
" that he may upbraid them for their impotency, and partly
" that he may increaſe their damnation."

More particularly by this doctrine,

I. Chriſt came not into the world to procure the ſalvation of them that periſh, becauſe they were inevitably ordained to periſh.

II. The word of grace is not ſent to them: or if it be, it is ſent that they might ſlight it or contemn it, and ſo increaſe their damnation by contemning it; which being ſo, theſe inconveniencies will ariſe:

1. That GOD is a *mere deluder* of miſerable men, whom he calleth to ſalvation in the name of his Son by the preaching of the word: for what elſe can he be, that pretendeth their good, whom he fully intendeth to ruin?

2. That miniſters are but falſe witneſſes, becauſe in their miniſtry they offer ſalvation conditionally to many, whoſe damnation is determined abſolutely.

3. The miniſtry of the word cannot leave men without excuſe: for reprobates may have this juſt plea; " Lord, doeſt
" thou puniſh us for not believing in thy Son, when thou
" didſt call us to believe by the preaching of thy word?
" Why? Thou didſt decree to leave us in *Adam*'s ſin; to
" give us neither power to believe, nor a Chriſt to believe
" in. How canſt thou juſtly charge us with ſin, or in-
" creaſe our puniſhment for not believing in him, whom
" thou didſt reſolve, before the world was, that we ſhould
" never believe in?"

III. The ſacraments alſo, by this opinion, ſignify nothing, ſeal nothing, confer nothing to ſuch as are not ſaved;

but

but are mere blanks to them, not through the fault of the men, but by the primary and abſolute will of GOD.

Laſtly, GOD's other gifts which he beſtoweth upon men, of what nature ſoever they be, are, to the moſt that receive them, in GOD's abſolute intention,

1. *Unprofitable*, ſuch as ſhall never do them good in reference to their eternal condition.

2. *Hurtful;* given them not out of love, but extreme hatred; not that they might uſe them well, and be bleſſed in ſo doing, but that they might uſe them ill, and by ill uſing of them procure to themſelves the greater damnation. GOD lifteth them up, as the devil did Chriſt, to the pinnacle of the temple, that ſo they might fall; and loadeth them with knowledge and other goodly endowments, that with the weight of them he might ſink them down to hell.

And ſo, by good conſequence, GOD's choiceſt gifts are intended and uſed as ſnares to entrap men's ſouls. Men that have them, have little cauſe to be thankful for them or to love the giver of them, but to hate him rather; becauſe they are but giftleſs gifts, of the ſame nature with a griping uſurer's bounty, *Jael's* courteſy, *Saul's* marrying of *Michal* to *David*, or a bait for a poor fiſh, which ſhe ſwallowed with a hook to boot.

My fourth general reaſon againſt abſolute reprobation is, it is a hindrance to piety: it is a doctrine that ſerveth greatly to diſcourage holineſs, and encourage profaneneſs. It maketh miniſters, by its natural import, negligent in their preaching, praying, and other ſervices, which are ordained of GOD for the eternal good of his people. It maketh people careleſs in hearing, reading, praying, inſtructing their families, examining their conſciencies, faſting and mourning for their ſins, and all other godly exerciſes. In a word, it cutteth aſunder the very ſinews of religion, and pulleth away the ſtrongeſt inducements to a holy life. Therefore, it is no true and wholeſome doctrine.

That

That it doth ſo, will appear by theſe reaſons that follow.

1. It taketh away hope and fear; hope of attaining any good by godlineſs; fear of ſuſtaining any hurt by wickedneſs: and ſo it taketh away two principal props of religion.

The reaſon may be reſolved into theſe two branches:

1. Hope and fear uphold godlineſs. Were it not for theſe, it would come to ruin: by theſe are men ſtrongly led on to virtue, and with-held from vice. Hope doth ſtir men up to begin, and ſtrengthen them in the doing of any good action begun. By this hope of heaven did our Saviour ſtir up himſelf (as he was man) to *endure the croſs, and deſpiſe the ſhame*, Heb. xii. 2. By this he heartened his diſciples to do and to ſuffer for his ſake, Matt. v. 11, 12, and x. 32. By this have all the godly, in all ages, encouraged themſelves in well-doing, as we may ſee in general, Phil. iii. 20, 21. Col. i. 5. Tit. ii. 12, 13. And in particular, *Abraham* left his country and kindred at GOD's call, *becauſe he looked for a city, whoſe builder and maker was GOD*, Heb. xi. 8, 9, 10. *Moſes* left all *the pleaſures* and treaſures *of Egypt, and endured afflictions with the people of GOD, becauſe he ſaw him that was inviſible, and had reſpect to the recompence of reward*, ver. 25, 26, 27. The martyrs endured racks, gibbets, lions, ſword, fire, with a world of other torments, becauſe *they looked for a better reſurrection*, ver. 35. *Paul* endeavoured *always to keep a clear conſcience*, through the hope which he had of a bleſſed reſurrection, Acts xxiv. 15, 16. All the noble and heroic acts of active and paſſive obedience, have ſprung from the hope of eternal glory. Soldiers, merchants, huſbandmen, all are whetted on by hope, to diligence in their callings, as daily experience ſheweth us. The hope of heaven, therefore, is a great encouragement to piety.

[*Continued to page* 157.]

THE

The following diſcourſe was written by our honoured friend John Weſley, above five and fifty years ago, for the uſe of his pupils at Oxford. It does not indeed ſtrictly come within the letter of our engagements in the preface to the firſt volume of our magazine. But as it has never been publiſhed in America, and but lately in Europe, we will venture on one exception to our general rule.

SERMON XV.

On LUKE xxii. 19.

Do this in remembrance of me.

IT is no wonder that men who have no fear of GOD, ſhould never think of doing this. But it is ſtrange that it ſhould be neglected by any that do fear GOD, and deſire to ſave their ſouls: and yet nothing is more common. One reaſon why many neglect it is, they are ſo much afraid of *eating and drinking unworthily*, that they never think how much greater the danger is, when they do not eat or drink it at all. That I may do what I can to bring theſe well-meaning men to a more juſt way of thinking, I ſhall,

Firſt, ſhew that it is the duty of every chriſtian to receive the Lord's ſupper as often as he can; and ſecondly, anſwer ſome objections.

I. I am to ſhew, that it is the duty of every chriſtian to receive the Lord's ſupper as often as he can.

1. The firſt reaſon why it is the duty of every chriſtian ſo to do, is becauſe it is a plain command of Chriſt. That this is his command, appears from the words of the text, *Do this in remembrance of me*: by which, as the apoſtles were obliged to bleſs, break and give the bread to all that joined with them in thoſe holy things, ſo were all chriſtians obliged to receive thoſe ſigns of Chriſt's body and blood. Here therefore the bread and wine are commanded to be received, in remembrance of his death, to the end of the world.

Obſerve too, that this command was given by our Lord, when he was juſt laying down his life for our ſakes. They are therefore, as it were, his dying words, to all his followers.

2. A ſecond reaſon why every chriſtian ſhould do this, as often as he can, is becauſe the benefits of doing it are ſo great, to all that do it in faith, and in obedience to him: namely, the forgiveneſs of our paſt ſins, the preſent ſtrengthening and refreſhing of our ſouls. In this world we are never free from temptations. Whatever way of life we are in, whatever our condition be, whether we are ſick or well, in trouble or at eaſe, the enemies of our ſouls are watching to lead us into ſin. And too often they prevail over us. Now when we are convinced of having ſinned againſt GOD, what ſurer way have we of procuring pardon from him, than the *ſhewing forth the Lord's death?* and beſeeching him, for the ſake of his Son's ſufferings, to blot out all our ſins?

3. The grace of GOD given herein, confirms to us the pardon of our ſins, by enabling us to leave them. As our bodies are ſtrengthened by bread and wine, ſo are our ſouls by theſe tokens of the body and blood of Chriſt. This is the food of our ſouls: this gives ſtrength to perform our duty, and leads us on to perfection. If therefore we have any regard for the plain command of Chriſt, if we deſire the pardon of our ſins, if we wiſh for ſtrength to believe, to love and obey GOD, then we ſhould neglect no opportunity of receiving the Lord's ſupper. Then we muſt never turn our backs on the feaſt which our Lord has prepared for us. We muſt neglect no occaſion which the good providence of GOD affords us for this purpoſe. This is the true rule; ſo often are we to receive, as GOD gives us opportunity. Whoever therefore does not receive, but goes from the holy table, when all things are prepared, either does not underſtand his duty, or does not care for the dying command of his Saviour, the forgiveneſs of his ſins, the ſtrengthening of his ſoul, and the refreſhing it with the hope of glory.

4. Let

4. Let every one, therefore, who has either any deſire to pleaſe GOD, or any love of his own ſoul, obey GOD, and conſult the good of his own ſoul, by communicating every time he can: like the firſt chriſtians, with whom the chriſtian ſacrifice was a conſtant part of the Lord's-day's ſervice, and for ſeveral centuries they received it almoſt every day: four times a week always. Accordingly thoſe that joined in the prayers of the faithful, never failed to partake of the bleſſed ſacrament. What opinion they had of any who turned his back upon it, we may learn from that ancient canon, "If any believer join in the prayers of the faithful, and go away without receiving the Lord's ſupper, let him be excommunicated, as bringing confuſion into the church of GOD."

5. In order to underſtand the nature of the Lord's ſupper, it would be uſeful carefully to read over thoſe paſſages in the goſpel, and in the firſt epiſtle to the Corinthians, which ſpeak of the inſtitution of it. Hence we learn that the deſign of this ſacrament is the continual remembrance of the death of Chriſt, by eating bread and drinking wine, which are the outward ſigns of the inward grace, the body and blood of Chriſt.

6. It is highly expedient for thoſe who purpoſe to receive this, whenever their time will permit, to prepare themſelves for this ſolemn ordinance, by ſelf-examination and prayer. But this is not abſolutely neceſſary. And when we have not time for it, we ſhould ſee that we have the habitual preparation which is abſolutely neceſſary, and can never be diſpenſed with on any account, or any occaſion whatever. This is, firſt, a full *purpoſe* of heart, to keep all the commands of GOD. And ſecondly, a ſincere *deſire*, to receive all his promiſes.

II. I am, in the ſecond place, to anſwer the common objections againſt conſtantly receiving the Lord's ſupper.

1. I ſay, *conſtantly* receiving. For as to the phraſe of *frequent* communion, it is abſurd to the laſt degree. If it means any thing leſs than conſtant, it means more than can be proved to be the duty of any man. For if we are not obliged to communicate *conſtantly*, by what argument

can

can it be proved, that we are obliged to communicate *frequently?* Yea, more than once a year, or once in ſeven years? or once before we die? Every argument brought for this, either proves that we ought to do it *conſtantly*, or proves nothing at all. Therefore that indeterminate, unmeaning way of ſpeaking, ought to be laid aſide by all men of underſtanding.

2. In order to prove that it is our duty to communicate conſtantly, we may obſerve that the holy communion is to be conſidered either, 1. As a command of GOD, or 2. As a mercy to man.

Firſt, As a command of GOD. GOD, our Mediator and Governor, from whom we have received our life and all things, on whoſe will it depends, whether we ſhall be perfectly happy or perfectly miſerable from this moment to eternity, declares to us, that all who obey his commands, ſhall be eternally happy; all who do not, ſhall be eternally miſerable. Now one of theſe commands is, "*Do this in remembrance of me.*" I aſk then, Why do you not do this, when you can do it if you will? When you have an opportunity before you, why do not you obey the command of GOD?

3. Perhaps you will ſay, "GOD does not command me to do this *as often as I can:*" that is, the words "as often as you can," are not added in this particular place. What then? Are we not to obey every command of GOD, as often as we can? Are not all the promiſes of GOD made to thoſe, and thoſe only, who *give all diligence;* that is, to thoſe, who do all they can, to obey his commandments? Our power is the one rule of our duty. Whatever we can do, that we ought.

4. And this great truth, that we are obliged to keep every command as far as we can, is clearly proved from the abſurdity of the contrary opinion: for were we to allow that we are not obliged to obey every commandment of GOD as often as we can, we have no argument left to prove that any man is bound to obey any command at any time. For inſtance, Should I aſk a man, why he did

did not obey one of the plaineſt commands of GOD? Why, for inſtance, he does not help his parents? He might anſwer, "I will not do it now; but I will at another time." When that time comes, put him in mind of GOD's command again: and he will ſay, "I will obey it ſome time or other." Nor is it poſſible even to prove, that he ought to do it now, unleſs by proving that he ought to do it as often as he can: and therefore he ought to do it now, becauſe he can if he will.

5. Conſider the Lord's ſupper, ſecondly, as a mercy from GOD to man. As GOD, whoſe mercy is over all his works, and particularly over the children of men, knew there was but one way for man to be happy like himſelf, namely, by being like him in holineſs: as he knew we could do nothing toward this of ourſelves, he has given us certain means of obtaining his help. One of theſe is the Lord's ſupper, which of his infinite mercy he hath given for this very end, that through this means we may be aſſiſted to attain thoſe bleſſings which he hath prepared for us; that we may obtain holineſs on earth and everlaſting glory in heaven.

I aſk then, why do you not accept of his mercy as often as ever you can? GOD now offers you his bleſſing: why do you refuſe it? you have now an opportunity of receiving his mercy: why do you not receive it? You are weak: why do not you ſeize upon every opportunity of increaſing your ſtrength? In a word, conſidering this as a mercy, he that does not communicate as often as he can, has little wiſdom.

6. Theſe two conſiderations will yield a full anſwer to all the common objections, which have been made againſt conſtant communion: indeed to all that ever were or can be made. In truth nothing can be objected againſt it, but upon ſuppoſition, that this particular time, either the communion would be no mercy, or I am not commanded to receive it. Nay, ſhould we grant it would be no mercy, that is not enough: for ſtill the other reaſon would hold: whether it does you any good or none, you are to obey the command of GOD.

7. How.

7. However, let us ſee the particular excuſes which men commonly make for not obeying it. The moſt common is, "I am *unworthy;* and *he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* Therefore I dare not communicate, leſt I ſhould eat and drink my own damnation."

The caſe is this. GOD offers you a great mercy, and commands you to accept it. Why do not you accept this mercy, in obedience to his command? You ſay, "I am unworthy to receive it." And what then? You are unworthy to receive any mercy from GOD. But is that a reaſon for refuſing all mercy? GOD offers you a pardon for all your ſins. You are unworthy of it, 'tis ſure, and he knows it: but ſince he is pleaſed to offer it nevertheleſs, will not you accept of it? He offers to deliver your ſoul from death. You are unworthy to live. But will you therefore refuſe life? He offers to endue your ſoul with new ſtrength: becauſe you are unworthy of it, will you deny to take it? What can GOD himſelf do for us farther, if we refuſe his mercy, even becauſe we are unworthy of it?

8. But ſuppoſe this were no mercy to us (to ſuppoſe which is indeed giving GOD the lie; ſaying, That is not good for man, which he purpoſely ordered for his good:) ſtill I aſk, Why do not you obey GOD's command? He ſays, "Do this." Why do you not? You anſwer, "I am unworthy to do it." What! Unworthy to obey GOD? Unworthy to do what GOD bids you do? Unworthy to obey GOD's command? What do you mean by this? That thoſe who are unworthy to obey GOD, ought not to obey him? Who told you ſo? If he were even *an angel from heaven, let him be accurſed.* If you think God himſelf has told you ſo by St. *Paul,* let us hear his words. They are theſe, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.*

Why, this is quite another thing. Here is not a word ſaid of *being unworthy* to eat and drink. Indeed he does ſpeak of eating and drinking *unworthily:* but that is quite a different thing: ſo he has told us himſelf. In this very chapter

chapter we are told, that by eating and drinking unworthily is meant, taking the holy ſacrament in ſuch a rude and diſorderly way, that one was *hungry, and another drunken.* But what is that to *you?* Is there any danger of *your* doing ſo? Of your eating and drinking *thus unworthily?* However unworthy you are to communicate, there is no fear of your communicating thus. Therefore whatever the puniſhment is of doing it thus unworthily, it does not concern *you.* You have no more reaſon from this text to diſobey GOD, than if there was no ſuch text in the bible. If you ſpeak of "eating and drinking unworthily" in the ſenſe St. *Paul* uſes the words, you may as well ſay, "I dare not communicate *for fear the church ſhould fall,* as for fear I ſhould *eat and drink unworthily.*"

9. If then you fear bringing *damnation* on yourſelf by this, you fear where no fear is. Fear it not, for eating and drinking unworthily; for that in St. *Paul*'s ſenſe, ye cannot do. But I will tell you for what you ſhall fear damnation: for not eating and drinking at all: for not obeying your Maker and Redeemer: for diſobeying his plain command: for thus ſetting at nought both his mercy and authority.

10. We ſee then how weak the objection is, "I dare not receive, becauſe I am unworthy." Nor is it any ſtronger, though the reaſon why you think yourſelf unworthy is, that you have lately fallen into ſin. It is true, thoſe "who have done any grievous crime," ought not to receive without repentance. But all that follows from this is, That we ſhould repent before we come; not that we ſhould neglect to come at all.

To ſay, therefore, that "a man may turn his back upon the Lord's table, becauſe he has lately fallen into ſin; that he may impoſe this penance upon himſelf," is talking without any warrant from ſcripture. For where does the bible teach, to atone for breaking one commandment of GOD, by breaking another? What advice is this, "Commit a new act of diſobedience, and GOD will more eaſily forgive the paſt!"

11. Others

11. Others there are, who to excuſe their diſobedience, plead, that they are unworthy in another ſenſe: that they "cannot live up to it; they cannot pretend to lead ſo holy a life, as conſtantly communicating would oblige them to do." Put this into plain words. I aſk, Why do not you accept the mercy which GOD commands you to accept? You anſwer, "Becauſe I cannot live up to the profeſſion I muſt make when I receive it." Then it is plain you ought never to receive it at all. For it is no more lawful to promiſe once what you know you cannot perform, than to promiſe it a thouſand times. You know too, that it is one and the ſame promiſe, whether you make it every year or every day. You promiſe to do juſt as much, whether you promiſe ever ſo often or ever ſo ſeldom.

If therefore you cannot live up to the profeſſion they make, who communicate once a week, neither can you come up to the profeſſion you make, who communicate once a year. But cannot you indeed? Then it had been good for you that you had never been born. For all that you profeſs at the Lord's table, you muſt both profeſs and keep, or you cannot be ſaved. For you engage nothing there but this, That you will diligently keep his commandments. And cannot you keep up to this profeſſion? Then you cannot enter into life.

12. Think then what you ſay, before you ſay, "You cannot live up to what is required of conſtant communicants." This is no more than is required of any communicants, yea, of every one that has a ſoul to be ſaved. So that to ſay, "You cannot live up to this," is neither better nor worſe than renouncing chriſtianity. It is in effect renouncing your baptiſm, wherein you ſolemnly entered into covenant, to keep all his commandments. You now fly from that engagement. You wilfully break one of his commandments, and to excuſe yourſelf ſay, You cannot keep his commandments! then you cannot expect to receive the promiſes, which are made only to thoſe that keep them.

13. What has been ſaid on this pretence againſt conſtant communion, is applicable to thoſe who ſay the ſame thing

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in other words, "We dare not do it, becauſe it requires ſo perfect an obedience afterwards, as we cannot promiſe to perform." Nay, it requires neither more nor leſs perfect obedience, than you engaged in your baptiſm. You then entered into covenant to keep the commandments of GOD, by his help; and you promiſe no more when you communicate.

But obſerve upon the whole, this is not ſo properly an objection againſt conſtantly communicating, as againſt communicating at all. For if we are not to receive the Lord's ſupper till we are worthy of it, it is certain, we ought never to receive it.

14. A ſecond objection which is often made againſt conſtant communion, is the having ſo much buſineſs as will not allow time for ſuch a preparation as is neceſſary thereto. I anſwer, all the preparation that is abſolutely neceſſary, is contained in theſe words, "Repent you truly of your ſins paſt: have faith in Chriſt our Saviour." (And obſerve, that word is not here taken in its higheſt ſenſe!) "Amend your lives, and be in charity with all men: So ſhall ye be meet partakers of theſe holy myſteries." All who are thus prepared, may draw near without fear, and receive the ſacrament to their comfort. Now what buſineſs can hinder you from being thus prepared? From repenting of your paſt ſins? From believing that Chriſt died to ſave ſinners? From amending your lives, and being in charity with all men? No buſineſs can hinder you from this, unleſs it be ſuch as hinders you from being in a ſtate of ſalvation. If you reſolve and deſign to follow Chriſt, you are fit to approach the Lord's table. If you do not deſign this, you are only fit for the table and company of devils.

15. No buſineſs therefore can hinder any man from having that preparation which alone is neceſſary, unleſs it be ſuch as unprepares him for heaven, as puts him out of a ſtate of ſalvation. Indeed every prudent man will, when he has time, examine himſelf before he receives the Lord's ſupper: whether he repents him truly of his former ſins, whether he believes the promiſes of GOD, whether he fully deſigns

to walk in his ways, and be in charity with all men? In this, and in private prayer, he will doubtleſs ſpend all the time he conveniently can. But what is this to *you* who have not time? What excuſe is this, for not obeying GOD? He commands you to come; and prepare yourſelf by prayer, as you have time; if you have not the time you wiſh to have, however come. Make not reverence to GOD's command a pretence for breaking it. Do not rebel againſt him, for fear of offending him. Whatever you do, or leave undone beſides, be ſure to do what GOD bids you do. Examining yourſelf, and uſing extraordinary private prayer before the Lord's ſupper, is good. But behold! *to obey is better than* ſelf-examination, *and to hearken*, than the prayer of an angel.

16. A third objection againſt conſtant communion is, That it abates our reverence for the ſacrament. Suppoſe it did. What then! Will you thence conclude, that you are not to receive it conſtantly? This does not follow. GOD commands you, "Do this." You may do it now, but will not: and to excuſe yourſelf, ſay, "If I do it ſo often, it will abate the reverence with which I do it now." Suppoſe it did: has GOD ever told you; That when the obeying his command abates your reverence to it, then you may diſobey it? If he has, you are guiltleſs; if not, what you ſay is juſt nothing to the purpoſe. The law is clear. Either ſhew that the lawgiver makes this exception, or you are guilty before him.

17. Reverence for the ſacrament may be of two ſorts: either ſuch as is owing purely to the newneſs of the thing, ſuch as men naturally have for any thing they are not uſed to: or ſuch as is owing to our faith, or to the love or fear of GOD. Now the former of theſe is not properly a religious reverence, but purely natural. And this ſort of reverence for the Lord's ſupper, the conſtantly receiving of it muſt leſſen. But it will not leſſen the true religious reverence, but rather confirm and increaſe it.

18. A fourth objection is, "I have communicated conſtantly ſo long, but I have not found the benefit I expected."

This

This has been the caſe with many well-meaning perſons, and therefore deſerves to be particularly conſidered. And conſider this, firſt. Whatever GOD commands us to do, we are to do, becauſe he commands, whether we feel any benefit thereby or no. Now GOD commands, *Do this in remembrance of me.* This therefore we are to do, becauſe he commands: whether we find preſent benefit thereby or not. But undoubtedly we ſhall find benefit ſooner or later, though perhaps inſenſibly. We ſhall be inſenſibly ſtrengthened, made more fit for the ſervice of GOD, and more conſtant in it. At leaſt we are kept from falling back, and preſerved from many ſins and temptations: and ſurely this ſhould be enough to make us receive this food as often as we can; though we do not preſently feel the happy effects of it, as ſome have done, and we ourſelves may, when GOD ſees beſt.

19. It has been ſhewn, firſt, That if we conſider the Lord's ſupper as a command of Chriſt, no man can have a due reſpect for that command, who does not receive it as often as he can: Secondly, That if we conſider the inſtitution of it, as a mercy to ourſelves, no man who does not receive it as often as he can, has any pretence to chriſtian-prudence: Thirdly, That none of the objections uſually made, can be any excuſe for that man, who does not at every opportunity obey this command, and accept this mercy.

20. It has been particularly ſhewn, firſt, that unworthineſs is no excuſe: becauſe though in one ſenſe we are all unworthy, yet none of us need be afraid of being unworthy in St. *Paul*'s ſenſe; of *eating and drinking unworthily:* Secondly, That the not having time enough for preparation, can be no excuſe: ſince the only preparation which is abſolutely neceſſary, is that which no buſineſs can hinder; nor indeed any thing on earth, unleſs ſo far as it hinders our being in a ſtate of ſalvation: Thirdly, That its abating our reverence is no excuſe: ſince he who gave the command, "Do this," no where adds, "unleſs it abates your reverence:" Laſtly, That our not profiting by it is no excuſe,

cuſe, ſince it is our own fault, in neglecting that neceſſary preparation, which is in our own power. If thoſe who have hitherto neglected it on any of theſe pretences, will lay theſe things to heart, they will, by the grace of GOD, come to a better mind, and never more forſake their own mercies.

OXON, Feb. 19, 1732.

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL.

From Auguſt 12th, 1738, to November 1ſt, 1639.

[*Continued from page* 74.]

FINDING the ſame doubts return on *Tueſday*, I conſulted the oracles of GOD again, and found much comfort from thoſe words, *They which be of faith, are bleſſed with faithful* Abraham.

Friday Nov. 3. I preached at St. *Antholin's*. *Sunday*, 5. in the morning at St. *Botolph's Biſhopgate*, in the afternoon at *Iſlington*, and in the evening to ſuch a congregation as I never ſaw before, at St. *Clement's* in the *Strand*. As this was the firſt time of my preaching here, I ſuppoſe it is to be the laſt.

On *Wedneſday* my brother and I went, at their earneſt deſire, to do the laſt good office to the condemned malefactors. It was the moſt glorious inſtance I ever ſaw, of faith triumphing over ſin and death. One obſerving the tears run faſt down the cheeks of one of them in particular, while his eyes were ſteadily fixed upwards, a few moments before he died, aſked, "How do you feel your heart now?" He calmly replied, "I feel a peace, which I could not "have believed to be poſſible. And I know it is the peace "of GOD which paſſeth all underſtanding."

My brother took that occaſion of declaring the goſpel of peace to a large aſſembly of publicans and ſinners. O

Lord

Lord GOD *of my fathers* accept even *me* among them, and *caſt me not out from among thy children!*

In the evening, I proclaimed mercy to my fellow-ſinners at *Baſing-ſhaw* church: and the next morning at St. *Antholin's*. *Friday* 10. I ſet out, and *Saturday* 11. ſpent the evening with a little company at *Oxford*. I was grieved to find *prudence* had made them leave off ſinging pſalms. I fear it will not ſtop here. GOD deliver me and all that ſeek him in ſincerity, from what the world calls *Chriſtian prudence!*

Sunday 12. I preached twice at the *Caſtle*. In the following week, I began more narrowly to inquire what the doctrine of the church of *England* is, concerning the much controverted point of juſtification by faith. And the ſum of what I found in the homilies I extracted and printed for the uſe of others.

Sunday 19. I only preached in the afternoon at the *Caſtle*. On *Monday* night I was greatly troubled in dreams, and about eleven o'clock waked in an unaccountable conſternation, without being able to ſleep again. About that time (as I found in the morning) one who had been deſigned to be my pupil, but was not come into the porter's lodge (where ſeveral perſons were ſitting) with a piſtol in his hand. He preſented this as in ſport, firſt at one, and then at another. He then attempted twice or thrice to ſhoot himſelf, but it would not go off. Upon his laying it down, one took it up and blew out the priming. He was very angry, went and got freſh prime, came in again, ſat down, beat the flint with his key; and about 12, pulling off his hat and wig, ſaid, "He would die like a gentleman," and ſhot himſelf through the head.

Thurſday 23 Returning from preaching at the *Caſtle*, I met once more with my old companion in affliction, *C. D.* who ſtayed with me till *Monday*. His laſt converſation with me, was as follows:

"In this you are better than you was at *Savannah*. You know that you was then quite wrong. But you are not right yet. You know that you was then blind, but you do not ſee now.

"I doubt

"I doubt not but GOD *will* bring you to the right foundation. But I have no hope for you, while you are on your preſent foundation. It is as different from the true, as the right hand from the left. You have all to begin anew.

"I have obſerved all your words and actions, and I ſee you are of the ſame ſpirit ſtill. You have a ſimplicity. But it is a ſimplicity of your own. It is not the ſimplicity of Chriſt. You think you do not truſt in your own works. But you do truſt in your own works. You do not believe in Chriſt.

"You have a preſent freedom from ſin. But it is only a temporary ſuſpenſion of it, not a deliverance from it. And you have a peace. But it is not a true peace. If death were to approach, you would find all your fears return.

"But I am forbid to ſay any more. My heart ſinks in me like a ſtone."

I was troubled. I begged of GOD an anſwer of peace, and opened on thoſe words, *As many as walk according to this rule, peace be on them and mercy and upon the* Iſrael *of* GOD. I was aſking in the evening, that GOD would fulfil all his promiſes in my ſoul, when I opened my teſtament on thoſe words, *My hour is not yet come.*

Sunday Dec. 3. I began reading prayers at *Bocardo* (the city-priſon) which had been long diſcontinued. In the afternoon I received a letter, earneſtly deſiring me, to publiſh my account of *Georgia:* and another as earneſtly diſſuading me from it, "becauſe it would bring much trouble upon me." I conſulted GOD in his word, and received two anſwers; the firſt *Ezek.* xxxiii. 2. 6. The other, *Thou therefore endure hardneſs as a good ſoldier of* Jeſus Chriſt.

Tueſday Dec. 5. I began reading prayers and preaching in *Glouceſter-Green* workhouſe, and on *Thurſday* in that belonging to St. *Thomas*'s pariſh. On both days I preached at the *Caſtle.* At St. *Thomas*'s was a young woman, raving mad, ſcreaming and tormenting herſelf continually. I had a ſtrong deſire to ſpeak to her. The moment I began ſhe was ſtill. The tears ran down her cheeks all the time I was telling

ling her, "Jeſus of *Nazareth* is able and willing to deliver you." O where is faith upon earth? Why are theſe poor wretches left under the open bondage of Satan? Jeſus, Maſter! give thou medicine to heal their ſickneſs: and deliver thoſe who are now alſo vexed with unclean ſpirits!

About this time, being deſirous to know how the work of GOD went on among our brethren at *London*, I wrote to many of them concerning the ſtate of their ſouls. One or two of their anſwers I have ſubjoined.

My Dear Friend, whom I love in the Truth,

I Know *my* Saviour's voice, and my heart burns with love and deſire to follow him in the regeneration. I have no confidence in the fleſh. I loath myſelf and love him only. My dear brother, my ſpirit even at this moment rejoices in GOD my Saviour, and the love which is ſhed abroad in my heart by the Holy Ghoſt deſtroys all ſelf-love, ſo that I could lay down my life for my brethren. I know that my Redeemer liveth, and have confidence towards GOD, that through his blood my ſins are forgiven. He hath begotten me of his own will, and ſaves me from ſin, ſo that it has no dominion over me. His Spirit bears witneſs with my ſpirit, that I am his child by adoption and grace. And this is not for works of righteouſneſs which I have done. For I am his workmanſhip, created in Chriſt Jeſus unto good works: ſo that all boaſting is excluded. It is now about 18 years ſince Jeſus took poſſeſſion of my heart. He then opened my eyes and ſaid unto me, be of good cheer, thy ſins are forgiven thee. My dear friend, bear with my relating, after what manner I was born of GOD. It was an *inſtantaneous* act. My whole heart was filled with a divine power, drawing all the faculties of my ſoul after Chriſt, which continued three or four nights and days. It was as a mighty ruſhing wind, coming into the ſoul, enabling me from that moment to be more than conqueror, over thoſe corruptions which before I was always a ſlave to. Since that time, the whole bent of my will hath been towards him day

and

and night, even in my dreams. I know that I dwell in Chriſt, and Chriſt in me; I am bone of his bone, and fleſh of his fleſh. That you, and all that wait for his appearing, may find the conſolation of *Iſrael*, is the earneſt prayer of

Your affectionate brother in Chriſt,

W. F.

My moſt Dear and Honoured Father in Chriſt.

IN the 20th year of my age, 1737, GOD was pleaſed to open my eyes, and to let me ſee that I did not live as became a child of GOD. I found my ſins were great, (though I was what they call a ſober perſon) and that GOD kept an account of them all. However I thought, if I repented, and led a good life, GOD would accept me. And ſo I went on for about half a year, and had ſometimes great joy. But laſt winter, I began to find, that whatever I did was nothing. My very tears I found were ſin, and the enemy of ſouls laid ſo many things to my charge, that ſometimes I deſpaired of heaven. I continued in great doubts and fears, until *April* 9, when I went out of town. Here for a time I was greatly tranſported, in meditating and ſeeing the glorious works of GOD: but in about three weeks I was violently aſſaulted again. GOD then offered a Saviour to me, but my ſelf-righteouſneſs kept me from laying hold on him.

On *Whitſunday*, I went to receive the bleſſed ſacrament, but with a heart as hard as a ſtone. Heavy laden I was indeed, when GOD was pleaſed to let me ſee a crucified Saviour. I ſaw there was a fountain opened in his ſide for me to waſh in and be clean. But alas! I was afraid to venture, fearing I ſhould be too preſumptuous. And I know, and am ſure, I at that time refuſed the atonement which I might then have had. Yet I received great comfort. But in about nine days time, my joy went out, as a lamp does for want of oil, and I fell into my old ſtate, into a ſtate of damnation. Yet I was not without hope; for ever after that time I could not deſpair of ſalvation: I had ſo clear a ſight of the fountain opened in the ſide of our Lord. But ſtill

when

when I thought of death, or the day of judgment, it was a great terror to me. And yet I was afraid to venture to lay all my ſins upon Chriſt.

This was not all. But whenever I retired to prayer, I had a violent pain in my head. This only ſeized me, when I began to pray earneſtly, or to cry out aloud to Chriſt. But when I cried to him againſt this alſo, he gave me eaſe. Well, I found GOD did love me, and did draw me to Chriſt. I hungered and thirſted after him, and had an earneſt deſire to be clothed with his righteouſneſs. But I was ſtill afraid to go boldly to Chriſt, and to claim him as *my* Saviour.

July 3. My dear ſiſter came down to ſee me. She had received the atonement on St. *Peter*'s day. I told her, I thought Chriſt died for *me*, but as to the aſſurance ſhe mentioned, I could ſay nothing.

July 5. She went. That night I went into the garden, and conſidering what ſhe had told me, I ſaw him by faith, whoſe eyes are as a flame of fire; him who juſtifieth the ungodly. I told him I was ungodly, and it was for *me* that he died. His blood did I plead with great faith, to blot out the hand-writing that was againſt me. I told my Saviour, that he had promiſed to give reſt to all that were heavy laden. This promiſe I claimed, and I ſaw him by faith ſtand condemned before GOD in my ſtead. I ſaw the fountain opened in his ſide. I found, as I hungered, he fed me; as my ſoul thirſted, he gave me out of that fountain to drink. And ſo ſtrong was my faith, that if I had had all the ſins of the whole world laid upon me, I knew and was ſure one drop of his blood was ſufficient to atone for all. Well, I clave unto him, and he did waſh me in his blood. He hath clothed me with his righteouſneſs, and has preſented me to his father and my father, to his GOD and my GOD, a pure, ſpotleſs virgin, as if I had never committed any ſin. It is on Jeſus I ſtand, the Saviour of ſinners. It is he that hath loved *me*, and given himſelf for *me*. I cleave unto him, as my ſurety, and he is bound to pay GOD the debt. While I ſtand on this rock, I am ſure the gates

of hell cannot prevail againſt me. It is by faith that I am juſtified, and have peace with GOD through him. His blood has made reconciliation to GOD for me. It is by faith I have received the atonement. It is by faith that I have the Son of GOD, and the Spirit of Chriſt dwelling in me. And what then ſhall ſeparate me from the love of GOD which is in Chriſt Jeſus my Lord?

You muſt think what a tranſport of joy I was then in, when I that was loſt and undone, dropping into hell, felt a Redeemer come, who is *mighty to ſave, to ſave unto the uttermoſt.* Yet I did not receive the witneſs of the Spirit at that time. But in about half an hour, the devil came with great power to tempt me. However, I minded him not, but went in and lay down pretty much compoſed in my mind. Now St. *Paul* ſays, *After ye believed, ye were ſealed with the Spirit of promiſe.* So it was with me. After I had believed on him that *juſtifieth the ungodly*, I received that ſeal of the Spirit, which is the *earneſt of our inheritance.* But at that time I did not know any thing of this. My ſins were forgiven: but I knew I was not yet born of GOD.

July 6. In the morning, being by myſelf, I found the work of the Spirit was very powerful upon me (although you know GOD does not deal with every ſoul in the ſame way.) As my mother bore me with great pain, ſo did I feel great pain in my ſoul in being born of GOD. Indeed I thought the pains of death were upon me, and that my ſoul was then taking leave of the body. I thought I was going to him whom I ſaw with ſtrong faith ſtanding ready to receive me. In this violent agony I continued about four hours: and then I began to feel the *Spirit of* GOD *bearing witneſs with my ſpirit, that I was born of* GOD. *Becauſe I was* a child of GOD, he *ſent forth the Spirit of his Son into me, crying Abba, Father.* For that is the cry of every new-born ſoul. O mighty, powerful, happy change! I who had nothing but devils ready to drag me to hell, now found I had angels to guard me to my reconciled Father, and my Judge; who juſt before ſtood ready to condemn me, but was now become my righteouſneſs. But I cannot expreſs what GOD hath done

for

for my ſoul. No; this is to be my everlaſting employment, when I have put off this frail, ſinful body, this corrupt, helliſh nature of mine; when I join with that great multitude which no man can number, in ſinging praiſes to the Lamb that loved us, and gave himſelf for us! O how powerful are the workings of the Almighty in a new-born ſoul! The love of GOD was ſhed abroad in my heart, and a flame kindled there, with pains ſo violent, yet ſo very raviſhing, that my body was almoſt torn aſunder. I loved. The Spirit cried ſtrong in my heart. I ſweated. I trembled. I fainted. I ſung. I joined my voice with thoſe that excel in ſtrength. My ſoul was got up into the Holy Mount. I had no thoughts of coming down again into the body, I who not long before had called to the rocks to fall on me, and the mountains to cover me, could now call for nothing elſe but *come, Lord Jeſus, come quickly.* Then I could cry out with great boldneſs, There, O GOD, is my ſurety! There, O death, is thy plague! There, O grave, is thy deſtruction! There, O Serpent, is the ſeed that ſhall for ever bruiſe thy head. O I thought my head was a fountain of water! I was diſſolved in love. *My beloved is mine, and I am his.* He has all charms. He has raviſhed my heart. He is my comforter, my friend, my all. He is now in his garden, feeding among the lilies. *O I am ſick of love!* He is altogether lovely, *the chiefeſt among ten thouſand.* O how Jeſus fills, Jeſus extends, Jeſus overwhelms the ſoul in which he dwells!

[*Continued at page* 176.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 84.]

7. "FOR about this time the Counteſs of *Huntingdon* erected a ſeminary at *Trevecka*, in *Wales*, in order to educate pious young men, of whatever denomination,

tion, for the miniſtry. She propoſed to admit only ſuch as were converted to GOD, and reſolved to dedicate themſelves to his ſervice. They were at liberty to ſtay there three years: during which they were to have their education gratis, with every neceſſary of life, and a ſuit of clothes once a year: afterwards thoſe who deſired it might enter into the miniſtry, either in the eſtabliſhed church of *England*, or among proteſtants of any other denomination. From the high opinion which the Counteſs had of Mr. *Fletcher*'s piety, learning, and abilities for ſuch an office, ſhe invited him to undertake the direction of that ſeminary. Not that he could promiſe to be chiefly reſident there; much leſs conſtantly. His duty to his own flock at *Madeley*, would by no means admit of this. But he was to attend as often as he conveniently could; to give advice with regard to the appointment of maſters, the admiſſion or excluſion of ſtudents; to overſee their ſtudies and conduct: to aſſiſt their piety, and judge of their qualifications for the work of the miniſtry.

8. " As Mr. *Fletcher* greatly approved of the deſign, eſpecially conſidering, firſt, That none were to be admitted but ſuch as feared GOD: and ſecondly, That when they were prepared for it, they might enter into the miniſtry, wherever Providence opened a door: he readily complied with the invitation, and undertook the charge. This he did without fee or reward, from the ſole motive of being uſeful in the moſt important work of training up perſons for the glorious office of preaching the goſpel. And ſome months after, with the ſame view, through his means and in conſequence of your recommendation to her Ladyſhip, I was made head maſter of the ſchool, or as it was commonly called, the college: though I could very ill be ſpared from *Kingswood*, where I had acted in that capacity about four years.

9. " As yet I was greatly wanted at *Kingswood*. I had likewiſe a term to keep at *Oxford:* ſo that I could only pay them a ſhort viſit in January, 1770. But in ſpring I went to reſide there. And for ſome time things went on excellently

excellently well. The young men were ſerious, and made a conſiderable progreſs in learning. And many of them ſeemed to have a talent for preaching. Mr. *Fletcher* viſited them frequently, and was received as an angel of GOD. It is not poſſible for me to deſcribe the veneration in which we all held him. Like *Elijah* in the ſchools of the prophets, he was revered; he was loved; he was almoſt adored: and that not only by every ſtudent, but by every member of the family. And indeed he was worthy. Forgive me, my dear ſir, if you think I exceed. My heart kindles while I write. Here it was that I ſaw, ſhall I ſay, an angel in human fleſh? I ſhould not far exceed the truth if I ſaid ſo. But here I ſaw a deſcendant of fallen *Adam*, ſo fully raiſed above the ruins of the fall, that though by the body he was tied down to earth, yet was his whole *converſation in heaven:* yet was his *life*, from day to day, *hid with Chriſt in GOD.* Prayer, praiſe, love and zeal, all ardent, elevated above what one would think attainable in this ſtate of frailty, were the element in which he himſelf continually lived. And as to others, his one employment was, to call, entreat and urge them, to aſcend with him to the glorious ſource of being and bleſſedneſs. He had leiſure comparatively for nothing elſe. Languages, arts, ſciences, grammar, rhetoric, logic, even divinity itſelf, as it is called, were all laid aſide, when he appeared in the ſchool-room among the ſtudents. His full heart would not ſuffer him to be ſilent. He *muſt* ſpeak, and they were readier to hearken to this ſervant and miniſter of Jeſus Chriſt, than to attend to *Salluſt*, *Virgil*, *Cicero*, or any Latin or Greek hiſtorian, poet or philoſopher they were reading. And they ſeldom hearkened long, before they were all in tears, and every heart catched fire from the flame that burnt in his ſoul.

10. "Theſe ſeaſons generally terminated in this. Being convinced that to be *filled with the Holy Ghoſt* was a better qualification for the miniſtry of the goſpel, than any claſſical learning, (though that too may be uſeful in its place.) After ſpeaking a while in the ſchool-room, he uſed frequently

ly to ſay, "As many of you as are athirſt for this fulneſs of the ſpirit, follow me into my room." On this, many of us have inſtantly followed him, and there continued till noon, wreſtling like *Jacob* for the bleſſing, praying one after another, till we could bear to kneel no longer. This was not done once or twice, but many times. And I have ſometimes ſeen him on theſe occaſions, once in particular, ſo filled with the love of GOD, that he could contain no more, but cried out, "O my GOD, withhold thy hand, or the veſſel will burſt." But he afterwards told me, he was afraid he had grieved the Spirit of GOD: and that he ought rather to have prayed, that the Lord would have enlarged the veſſel, or have ſuffered it to break, that the ſoul might have no farther bar or interruption to its enjoyment of the ſupreme good."

[This is certainly a juſt remark. The proper prayer on ſuch an occaſion would have been,

Give me the enlarg'd deſire,
And open, Lord, my ſoul,
Thy own fulneſs to require,
And comprehend the whole!

Stretch my faith's capacity
Wider, and yet wider ſtill;
Then with all that is in thee
My raviſh'd ſpirit fill!]

11. "Such was the ordinary employment of this man of GOD, while he remained at *Trevecka*. He preached the word of life to the ſtudents and family, and as many of the neighbours as deſired to be preſent. He was *inſtant in ſeaſon, out of ſeaſon*; he *reproved, rebuked, exhorted with all long-ſuffering*. He was always employed, either in diſcovering ſome important truth, or exhorting to ſome neglected duty, or adminiſtring ſome needful comfort, or relating ſome uſeful anecdote, or making ſome profitable remark or obſervation upon any thing that occurred. And his devout ſoul, always burning with love and zeal, led him to intermingle

intermingle prayer with all he ſaid. Meanwhile his manner was ſo ſolemn, and at the ſame time ſo mild and inſinuating, that it was hardly poſſible for any who had the happineſs of being in his company, not to be ſtruck with awe and charmed with love, as if in the preſence of an angel, or departed ſpirit. Indeed I frequently thought, while attending to his heavenly diſcourſe and divine ſpirit, that he was ſo different from, and ſuperior to the generality of mankind, as to look more like *Moſes* or *Elijah*, or ſome prophet or apoſtle come again from the dead, than a mortal man, dwelling in a houſe of clay. It is true, his weak and long-afflicted body proclaimed him to be human. But the graces which ſo eminently filled and adorned his ſoul, manifeſted him to be divine. And long before his happy ſpirit returned to GOD that gave it, that which was human ſeemed in a great meaſure to be *ſwallowed up of life*. O what a loſs did *Trevecka* ſuſtain! what an irreparable loſs, when he left it!

12. "But why then did he leave it? Why did he give up an office, for which he was ſo perfectly well qualified? which he executed ſo entirely to the ſatisfaction of all the parties with whom he was concerned, and in which it had pleaſed GOD to give ſo manifeſt a bleſſing to his labours? Perhaps it would be better, in tenderneſs to ſome perſons, eminent for piety and uſefulneſs, to let that matter remain ſtill under the veil, which forgiving love has caſt over it. But if it be thought that juſtice to his character, and to the cauſe which from that time he ſo warmly eſpouſed and ſo ably defended, requires ſome light to be caſt upon it, it may be the moſt inoffenſive way, to do it in his own words."

[It will be proper to obſerve here, for the better underſtanding of the following letter, that ſome time before Mr. *Fletcher* quitted *Trevecka*, Mr. *Benſon* had been diſcharged from his office there: not for any defect of learning or piety, or any fault found with his behaviour: but wholly and ſolely, becauſe he did not believe the doctrine of abſolute predeſtination.]

13. "The

13. " The following is an exact account of all that is material, in a letter he wrote to me, in conſequence of my diſmiſſion from the office I had been in.

June 7, 1771.

" *Dear Sir*,

" The ſame poſt brought me yours, and two from my lady, and one from Mr. *Williams*, [the new maſter.] Thoſe contained no charges but general ones, which with me go for nothing. If the procedure you mention is fact, and your letter is a fair account of the tranſaction and words relative to your diſcharge, a falſe ſtep has been taken. I write this poſt to her ladyſhip on the affair, with all poſſible plainneſs. If the plan of the college is overthrown, I have nothing more to ſay to it. I will keep to my text, for one: I truſt I ſhall ever be a ſervant of all: the confined tool of any one party, I never was, and never will be. If the blow that ſhould have been ſtruck at *the dead ſpirit*, is ſtruck (contrary to the granted *liberty of ſentiment*) at *dead Arminius*, or *abſent* Mr. *Weſley*—If a maſter is turned away without any fault: it is time for me to ſtand up with firmneſs, or to withdraw."

14. " The following paragraphs are tranſcribed from Mr. *Fletcher*'s letter to my lady.

" Mr. *Benſon* made a very juſt defence when he ſaid, He did hold with me the poſſibility of ſalvation for all men. If this is what you call Mr. *Weſley*'s opinion and Arminianiſm, and if " every Arminian muſt quit the college," I am actually diſcharged. For in my preſent view of things, I muſt hold that ſentiment, if I believe that the bible is true, and that GOD is love.

" For my part, I am no party-man. In the Lord I am your ſervant, and that of your every ſtudent. But I cannot give up the honour of being connected with my old friends, who notwithſtanding their failings, are entitled to my reſpect, gratitude and affection. Mr. *Weſley* ſhall always be welcome to my pulpit, and I ſhall gladly bear my teſtimony, in his as well as Mr. *Whiteſield*'s. If you forbid

bid your ſtudents to preach for the one, and offer them to preach for the other; and if a maſter is diſcarded for believing, that Chriſt died for all: then prejudice reigns; charity is cruelly wounded; and party-ſpirit ſhouts, prevails, triumphs."

15. "Two days after," continues Mr. *Benſon*, "he writes, 'I am determined to ſtand or fall with the liberty of the college. As I entered it a free place, I muſt quit it the moment it is an harbour for party-ſpirit.'

"This he was ſoon conſtrained to do, as appears from the following letter, wrote about two months after.

"*My dear friend*,

"On my arrival at the college, I found all very quiet, I fear through the enemy's keeping his goods in peace. While I preached the next day, I found myſelf as much ſhackled as ever I was in my life. And after private prayer, I concluded I was not in my place. The ſame day I reſigned my office to my lady, and on Wedneſday to the ſtudents and the Lord.

"Mr. *Shirley* has ſent my lady a copy of part of the minutes of the laſt conference, [viz. of the year 1770.] They were called *horrible* and *abominable*. My lady told me, "She muſt *burn* againſt them: and that whoever did not fully diſavow them muſt quit the college." She accordingly ordered the maſter and all the ſtudents to write their ſentiments upon them without reſerve. I did ſo: explained them according to Mr. *Weſley*'s ſentiments; and approved the doctrine, though not cautiouſly worded. I concluded by obſerving, that as after ſuch a ſtep on my part, and ſuch a declaration on my lady's, I could no longer as an honeſt man ſtay in the college, I took my leave of it: wiſhing my lady might find a miniſter to preſide over it leſs inſufficient than

JOHN FLETCHER."

16. "Theſe were his reaſons for reſigning his charge at *Trevecka*. As the *circular letter* now went abroad, under

the name of Mr. *Shirley*, inviting the clergy of all denominations to aſſemble in a body at *Briſtol*, to oppoſe you and the preachers met in conference, and oblige you to revoke the *dreadful hereſies* contained in thoſe minutes: and as Mr. *Fletcher* thought the churches throughout chriſtendom to be verging very faſt toward Antinomianiſm: he thought the propoſitions contained in thoſe minutes ought rather to be confirmed than revoked. And as he was now retired to his pariſh, he had more leiſure for ſuch a work than before. So after much prayer and conſideration, he determined to write in defence of them. In how able a manner he did this, I need not tell any that have read thoſe incomparable writings. I know not how to give the character of them better, than in the words of Dr. *D*------, to whom I ſent Mr. *Fletcher*'s checks, with a recommendatory letter. He anſwered me,

Dear Sir,

When I firſt read yours, I muſt own, I ſuſpected your friendſhip for Mr. *Fletcher* had made you too laviſh in your commendation of his writings: and that when I came to read them, I ſhould find ſome abatements neceſſary to be made. But now I have read them, I am far from thinking you have ſpoken extravagantly; or indeed, that too much can be ſaid in commendation of them. I had not read his firſt letter, before I was ſo charmed with the ſpirit, as well as abilities of the writer, that the guſhing tear could not be hindered from giving full teſtimony of my heart-felt ſatisfaction. Perhaps ſome part of this pleaſure might ariſe from finding my own ſentiments ſo fully embraced by the author. But ſure I am, the greateſt ſhare of it aroſe from finding thoſe benevolent doctrines ſo firmly eſtabliſhed; and that with ſuch judgement, clearneſs, and preciſion, as are ſeldom, very ſeldom to be met with. What crowns the whole is, the amiable and chriſtian temper, which thoſe who will not be convinced, muſt however approve, and wiſh that their own doctrines " may be conſtantly attended with the ſame ſpirit."

17. How

17. How much good has been occaſioned by the publication of that *circular letter!* This was the happy occaſion of Mr. *Fletcher*'s writing thoſe "checks to Antinomianiſm:" in which one knows not which to admire moſt, the *purity* of the language, (ſuch as ſcarce any foreigner wrote before;) the *ſtrength* and *clearneſs* of the argument; or the *mildneſs* and *ſweetneſs* of the ſpirit that breathes throughout the whole. Inſomuch that I nothing wonder at a ſerious clergyman, who being reſolved to live and die in his own opinion, when he was preſſed to read them, replied, "No, I will never read Mr. *Fletcher*'s checks: for if I did, I ſhould be of his mind."

18. A ſhort extract from another of his letters, will ſhew what was his ſtate of mind at this criſis. "How much water, ſays he, may at laſt ruſh out from a little opening? What are our dear L—'s jealouſies come to? Ah poor college! Their conduct, among other reaſons, has ſtirred me up to write in defence of the minutes. Methinks I dream, when I reflect, I have wrote controverſy—the laſt ſubject I thought I ſhould meddle with. I expect to be roughly handled on the account. Lord, prepare me for every thing thou calleſt me to!

J. F."

CHAP. V.

From his leaving Trevecka, to his going to Briſtol.

1. THE frequent journies he took to and from *Trevecka*, while he preſided over the college, in all weathers, and at all ſeaſons of the year, farther impaired the firmneſs of his conſtitution. And in ſome of thoſe journies, he had not only difficulties, but dangers likewiſe to encounter. One day, as he was riding over a wooden bridge, juſt as he got to the middle thereof it broke in. The mare's fore-legs ſunk into the river, but her breaſt and hinder parts were kept up by the bridge. In that poſition ſhe lay, as ſtill as if ſhe had been dead, till he got over her neck, and took off his bags, in which were ſeveral manuſcripts,

ſcripts, the ſpoiling of which would have occaſioned him much trouble. He then endeavoured to raiſe her up; but ſhe would not ſtir, till he went over the other part of the bridge. But no ſooner did he ſet his foot upon the ground, than ſhe began to plunge. Immediately the remaining part of the bridge broke down, and ſunk with her into the river. But preſently ſhe roſe up again, ſwam out, and came to him.

2. About this time, Mr. *Pilmoor* being deſirous to ſee the inſide of a coal-pit, Mr. *Fletcher* went with him to the bottom of a ſloping pit, which was ſuppoſed to be near a mile under the ground. They returned out of it without any inconvenience. But the next day, while ſeveral colliers were there, a damp took fire, which went off with a vaſt exploſion, and killed all the men that were in it.

3. In February 1773, I received from him the following letter;

Reverend and dear Sir,

I hope the Lord, who has ſo wonderfully ſtood by you hitherto, will preſerve you to ſee many of your ſheep, and me among them, enter into reſt. Should Providence call you firſt, I ſhall do my beſt, by the Lord's aſſiſtance, to help your brother to gather the wreck, and keep together thoſe who are not abſolutely bent to throw away the Methodiſt doctrines and diſcipline, as ſoon as he that now letteth is removed out of the way. Every help will then be neceſſary, and I ſhall not be backward to throw in my mite. In the mean time you ſometimes need an aſſiſtant to ſerve tables, and occaſionally to fill up a gap. Providence viſibly appointed *me* to that office, many years ago. And though it no leſs evidently called me hither, yet I have not been without doubt, eſpecially for ſome years paſt, whether it would not be expedient, that I ſhould reſume my office as your deacon; not with any view of preſiding over the Methodiſts after you; but to eaſe you a little in your old age, and to be in the way of recovering, and perhaps of doing more good. I have ſometimes thought, how

ſhameful

ſhameful it was, that no clergyman ſhould join you, to keep in the church the work GOD has enabled you to carry on therein. And as the little eſtate I have in my own country is ſufficient for my maintenance, I have thought I would one day or other, offer you and the Methodiſts my free ſervice. While my love of retirement made me linger, I was providentially led to do ſomething in Lady *Huntingdon*'s plan. But being ſhut out there, it appears to me, I am again called to my firſt work. Nevertheleſs I would not leave this place, without a fuller perſuaſion that the time is *quite* come. Not that GOD uſes me much here, but I have not yet ſufficiently cleared my conſcience from the blood of all men. Meantime I beg the Lord to guide me by his counſel, and to make me willing to go any where, or no where, to be any thing, or nothing.

Help by your prayers, till you can bleſs by word of mouth,

Reverend and dear Sir,

Your willing, though unprofitable ſervant in the goſpel,

Madeley, Feb. 6, 1773. J. F.

[*Continued at Page* 183.]

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

[*Continued from Page* 90.]

WEDNESDAY 13. Preached at 3 o'clock, on, *Behold I ſtand at the door and knock.* Oh! what a time of ſatisfaction and power was this to my own ſoul. Went afterwards to Mr. *Taper*'s, and many friends came at 8 o'clock. I was enabled to preach with life.

Thurſday 14. Went to the new church. Surely the power of GOD is amongſt this people. After preaching with great aſſiſtance, I lodged at *Iſaac Jenkins*'s, and in the morning

morning, he conducted me to *Glouceſter*; and thence we went by water to *Philadelphia*. Here I found a change. Brother *Pilmore* was come; and the houſe was given up; which pleaſed me well, as it was a burden to the people. Brother *Pilmore* went to Mr. *Wallace*'s, and I went to Mr. *Wilmer*'s. On Friday night I was heavily afflicted; and dear ſiſter *Wilmer* took great care of me. The next morning, through the mercy of GOD, I was ſomething better; and preached in the evening.

Lord's day 17. After preaching in the morning, went to ſee *George Hungary*, who was near to eternity. He had peace in his ſoul.—Some ſlight me in this place, on account of my attention to diſcipline; and ſome drop off. But my work is to pleaſe GOD.

Tueſday 19. Went about 16 miles into the country, and preached at 11 o'clock, with energy of ſoul. A Preſbyterian miniſter, who attended my preaching this morning, accompanied me part of the way back. We converſed, by the way, on the evidences of religion, the work of GOD, and ſending out preachers.—This morning I aroſe with more ſpiritual ſtrength, and felt a great deſire to do the will of GOD with all purity of intention, deſire and thought; that in all things GOD may be glorified through Jeſus Chriſt.

Wedneſday 20. Went to *Trentown*, but as the court was ſetting, was obliged to preach in a ſchool-houſe, to but few people; and as there were ſoldiers in the town, I could hardly procure lodging.

Thurſday 21. Preached on the other ſide of the river to a few ſimple people; and in the evening at *Burlington*, where the congregation was alſo ſmall, on account of the fair.

Friday 22. In the morning rode home in great pain; but after dinner went 10 miles down the river.

Sunday 24. We rode down to *Greenwich*, where I preached at 10 o'clock, to near 300 people collected from different parts; we then rode back to friend *Price*'s where we dined; and thence to *Glouceſter*, which made near 15 miles. I preached there at 3 o'clock, to about 200 people, and then went up the river in a boat, to *Philadelphia*, where I preached at 7 o'clock. Monday

Monday 25. Was unwell, but went to *Burlington*, and preached in the evening, though very ſick.

Tueſday 26. Found myſelf very unwell in the morning; but viſited a priſoner under ſentence of death, and ſtrove much to faſten conviction on his heart. Through the mercy of GOD, I hope the poor man was humbled.

Wedneſday 27. Went to *New-mills*, where I preached at 4 o'clock; and again at 10 o'clock the next morning. In our lodgings we had much young company who had but little ſenſe of religion.—Mrs. *Hewlings* went with me in a chair. I had many people, Baptiſts and others, though but little comfort in my own ſoul.

Friday 29. I preached under the gaol wall; and for the benefit of the priſoner, attended him to the place of execution. When he came forth, he roared like a bull in a net. He looked on every ſide, and ſhrieked for help; but all in vain. O how awful! Die he muſt. Doubtleſs, unprepared. I prayed with him and for him. How difficult it is (if I may uſe the term) to drench a hardened ſinner with religion! I ſaw him tied up; and then ſtepping on a waggon, ſpoke a word in ſeaſon, and warned the people to flee from the wrath to come, and improve the day of their gracious viſitation, no more grieving the Spirit of GOD, leſt a day ſhould come, in which they may cry, and GOD may refuſe to hear them. We then rode home to *Philadelphia*, where I exhorted in the evening, and found myſelf much more drawn out than I expected.

Lord's day 31. Preached morning and evening, with ſome life; but find that offences increaſe. However, I cannot help it. My way is, to go ſtraight forward, and aim at what is right.

June 1. Preached this morning at 5 o'clock; and this day wrote to Mr. *Weſley*, and experienced a great degree of purity in my ſoul.

Tueſday 2. Roſe this morning between 4 and 5, and was much quickened in preaching; then went to *Haddonfield*, about noon—Satan had almoſt gained an advantage over me

this

this day: but the Lord helped and delivered me, for his mercy and truth's ſake, and granted me life in my ſoul.

Wedneſday 3. Preaching at 5 at *Manta* creek, was favoured with an opening and great power. After preaching there, about 100 people went to Mr. *Taper*'s, 1 and ½ miles off. And there alſo I preached with life.

Thurſday 5. At *Greenwich*, was weak in body, but had ſome liberty in preaching to about 200 willing people; but at *Glouceſter*, preached to only a few dead ſouls, from this ſtriking paſſage—*The word preached did not profit them, not being mixed with faith in them that heard it.* I muſt obſerve, that in this journey I have been kept in peace and purity, and had more freedom, life and power, than I ever experienced in the city, or perhaps ever ſhall.

Saturday 6. Sailing 4 miles up the river, I came to *Philadelphia* in great comfort.

Lord's day, *June* 7. After preaching in the morning, was at the table with Mr. *Stringer*; and many felt the power of GOD, though I felt but little myſelf. We had a love-feaſt to-day, and many could teſtify that GOD was with us: ſeveral of our *Jerſey*-friends ſpake of the power of GOD, with freedom.

Monday 8. With much diſagreeable company, I ſet off for *Trentown*; where many felt the divine power accompanying the word preached.

Wedneſday 10. After preaching on the other ſide of the river, I returned to Philadelphia, and preached in the evening.

Thurſday 11. Set off in the ſtage for *Briſtol*, and croſſed the water to ſee a man ſuſpected of murder; but found him very ignorant of things relating to his ſoul; I then returned to *Philadelphia* very unwell.

Friday 12. In the morning I was a little better, and roſe to preach at 5 o'clock. The Lord was with me this day at interceſſion.

Saturday 13. Hitherto the Lord hath helped. Praiſed be his dear name!

Lord's

Lord's day, *June* 14. After preaching in the morning with ſome freedom of mind, went to St. *Paul's*, and afterwards ſpent the afternoon in my room; then preached and met the ſociety in the evening; but felt great dryneſs, and was grieved to ſee ſo much conformity to the world, in the article of dreſs, among our people.

Tueſday 16. Set off for *Burlington*; and though weak and infirm, preached at night, with liberty.

Wedneſday 17. I bent my courſe for *New-mills*; but ſtill groan for more life, and want to be more holy.

Thurſday 18. After preaching twice at *New-mills* with great liberty and life, returned to *Burlington*; but was very ill that night; and though quite unwell the next morning, yet proceeded on my way to *Philadelphia*.

Lord's day, *June* 21. Finding myſelf much recovered, I preached with ſome animation.

Monday 22. This day my heart was in deep exerciſe.

Tueſday 23. Walked down to *Glouceſter*-point, and then rode to brother *Chew's*; and though very weak, weary, wet and low, while it rained very hard, I preached with ſome power to many people from theſe words—*As the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater; ſo ſhall my word be that goeth forth out of my mouth; it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſend it.*

Wedneſday 24. At *Greenwich*, met with Mr. *Stringer*, who preached and baptized ſeveral people that ſeemed deeply affected. We then rode together, and had ſome converſation on the inſult which Mr. *Shirly* had given Mr. *Weſley*. As Mr. *Stringer* knew that Mr. *Shirly* had preached for Mr. *Weſley*, and was well acquainted with his doctrine, he was ſurprized at his conduct.—He ſaid Mr. *Weſley* was undoubtedly a good man, and had been uſeful to thouſands.

Thurſday 25. Travelling back towards *Glouceſter*, called at 'Squire *Price's*; and preſented him with a petition for raiſing £150. to diſcharge the debt on our preaching-houſe at

Philadelphia. He promiſed both to give, himſelf, and try others.

Friday 26. Returned to *Philadelphia*, and preached at 8 with ſome power. But ſtill I am not entirely holy in thought, word and deed. Will not the Lord get the victory? He ſurely will, and I ſhall be holy. I find that Satan ſtrives to ſow diſcord among us; and this makes me deſirous to leave the city.

Saturday 27. Felt a great deſire to live more to the glory of GOD; and preached at night with ſome life. Received a letter from Mr. *Pilmore* replete with accounts of his preaching abroad, in the church, to large congregations and the like. My heart is ſtill diſtreſſed for want of more of GOD. I long to be wholly given up to him; to ſeek no favour but what cometh from him alone. I want to breathe after GOD in every breath.

Lord's day 28. This was a day of ſweet reſt to my ſoul; and the Lord gave me power to ſpeak with ſome affection.

Monday 29. Set out for *Trentown* with ſome looſe and trifling company in the ſtage. After preaching in the evening with ſome life and energy; went the next day to preach in the field, and then returned, and preached with freedom to many people in the court-houſe.

July 1ſt. Went over the ferry and preached to many people; among whom were ſome fine ladies who behaved with airs of great indifferency. Returning to *Trentown*, I preached at night, and the next morning at 5, after which ſet off for *Philadelphia* with unprofitable company; among whom I ſat ſtill as a man dumb; and as one in whoſe mouth there was no reproof. They appeared ſo ſtupidly ignorant, ſceptical, deiſtical and atheiſtical, that I thought, if there were *no other* hell, I ſhould ſtrive with all my might to ſhun that. Came home late and weary; but preached with ſome comfort. I have lately been bleſt with much purity of deſire and fervour of ſpirit; but greatly thirſt after living more to GOD.

[*Continued at page* 193.]

LETTERS.

LETTERS, &c.

A ſhort account of the death of Mrs. MOORE, *of Baltimore, in Maryland; by Mr.* George Shadford, *in a letter to a friend.*

LAST night I preached a funeral ſermon on the death of Mrs. *Moore*, who gave up her ſoul into the hands of Chriſt, the Sunday before.

She was awakened about a year ago; and ſoon after juſtified freely through the redemption that is in Jeſus. After that, ſhe was at times exerciſed with many doubts and fears; and had various trials common to the people of GOD. All this while her bodily health was decaying, for ſhe was in a deep conſumption.

About a fortnight before her death, the Lord ſaved her from all doubt and fear, and filled her ſoul with his pure love. From thenceforward ſhe was like a living flame; and ſo filled with GOD, that every word ſhe ſpoke was peculiarly weighty, being ſo clothed with divine power, that ſhe often drew tears from my eyes, and thoſe who were about her.

She often put me in mind of the martyrs, rejoicing, and clapping their hands in the flames; for the GOD of the Hebrews was evidently with her in her fiery trials. What elſe could enable her to triumph over all the decays of nature, and in the agonies of death! How often did I hear her ſay, "I long to be diſſolved and to be with Chriſt!" Her happy ſoul, like a bird in a ſnare, fluttered to be gone!

A little before ſhe expired, ſhe ſaid to her ſiſter, "I am juſt now going! Draw near, and I will tell you what praiſe, what muſic I hear!"—She then ſtopped a little. At laſt ſhe ſaid, "I cannot ſtay! Farewel! Farewel! Farewel!" and inſtantly expired, without either ſigh or groan. May I alſo die the death of the righteous, and may my laſt end be like unto her's! G. S.

Nov. 25, 1774. *Biſhop*

Biſhop HALL's *account of a remarkable* DREAM.

"IN my youth, when I was at *Cambridge*, my brother *Henry* lying with me, early one morning I dreamed that my mother paſſed by with a ſad countenance, and told me, That ſhe would not come to my commencement, (having promiſed at that time to come to *Cambridge.)* When I related this dream to my brother (both of us waking together in a ſweat) he proteſted he had dreamed the very ſame. The next carrier brought us word of our mother's death."

How can this be accounted for on merely rational principles?

LETTER.

[From Mr. J. Downes, to the Rev. J. Weſley.]

London, Aug. 4, 1774.

Rev. Sir,

I TAKE the liberty of laying before you ſome of the reaſonings of my mind, which you ſeem to be the beſt able to anſwer.

Laſt winter the ſweet counſel my wife and I took together, was the means of reviving my poor drooping ſoul. The more life we had, the more was our earneſt deſire that I ſhould again be devoted to GOD in his church.

As your anſwer to our letter encouraged that deſire, I caſt myſelf upon the Lord's aſſiſtance, and preached at the Foundry. GOD in his infinite mercy was pleaſed to own his poor creature, and give ſuch a bleſſing to my own ſoul, and the ſouls of ſeveral others, as I think fully ſhewed he was well pleaſed with the return of his poor prodigal. Being encouraged by this, I preached the week following at *Brentford*, and it ſeems that I am about as much hurt by preaching once, as I ſhould be in walking two or three miles: both the one and the other gives me a ſlow fever, for which I take the wormwood draughts.

Bleſſed

Bleſſed be GOD, I am more and more convinced, it is my duty to make the *moſt* of the ſhort remainder of life. My cry is only, Lord what wouldſt thou have me to do! But where ſhall we draw the line between faith and enthuſiaſm? My wife thinks I ought to give up all, that I may be a preacher; and that as GOD has called me to it, I ought to believe he will give me ſtrength. She thinks GOD has ſo many times ſhewn her in prayer, that this is his will, that ſhe is quite willing to run all riſks; knowing that our heavenly Father is both able and willing to ſupply all our needs: and ſhe ſays, the Lord has ſo often aſſured her that he will in this way take care of her, that I ſhall grieve his Spirit if I do not give up all; and ſhe has an odd, and continued impreſſion that he will make us both uſeful, and deliver us from this preſent, perhaps *penal* uſeleſſneſs. Is this faith or enthuſiaſm? That which inclines me to the former is, that I know how cloſe ſhe walks with GOD; and how many hours in the day ſhe ſpends in private prayer: and that this is always the reſult of her neareſt acceſſes to the throne of grace. That the Lord may bleſs you with the choiceſt of his bleſſings, is, Rev. Sir, the prayer of your unworthy ſon and ſervant in the goſpel of Chriſt,

J. DOWNES.

N. B. A little after this he dropt down dead in the pulpit, juſt when he had concluded his ſermon in Weſt-ſtreet Chapel, London!

Bleſſed is that ſervant, whom his Lord, when he cometh, ſhall find ſo doing—ſhall find doing the will of GOD.

A ſhort account of ANN NICHOLS, *of Wigan, in Lancaſhire.*

[Written by a Friend.]

ANN NICHOLS was a ſpotleſs pattern of Chriſtian perfection. From the time ſhe experienced this bleſſing,

bleſſing, ſhe never loſt a ſenſe of it for a moment. The caſe was the ſame in her juſtification. She walked under a true ſenſe of her acceptance every moment till ſhe was ſanctified. A clearer witneſs of the doctrines taught by the Methodiſts I never knew: the ſame is generally believed by our friends who knew her. Her life was chaſte and ſpotleſs, conſtantly diſplaying the length, and breadth, the depth and height of the love of Jeſus. When ſhe was on her death-bed, ſhe claſped her arms round her nurſe's neck, and ſaid, with all the ſtrength ſhe had, "The work of my ſalvation is finiſhed! I can neither doubt nor fear; for Jeſus is now with me!" She departed this life, Dec. 15, 1786, and in the 31ſt year of her age.

A ſhort account of the death of Mr. Thomas Lee: *in a letter to the Rev. John Weſley: written by Mrs. Lee.*

Rev. Sir,

MY dear huſband's laſt illneſs began with a pain in his foot, which ſoon went up into his leg. When he mentioned it, we thought it was the rheumatiſm, and applied many things to warm it. By theſe means it ſeemingly got better. After ſome time it aſcended into his thigh, and became very exquiſite. On the morning before he died, the violence of the pain abated a little. But in the afternoon it grew worſe again: yet he had no apprehenſion of his death.

The evening before he died, he expreſſed great reſignation to the will of the Lord: though, as he ſaid, the pains drank up his ſpirits. He ſaid, "I am the Lord's; and I feel that I am united to him: and I know I ſhall be with him for ever!"

He preached twice the Sunday before he died; although he went to the preaching-houſe on crutches, and ſat all the time he preached. His firſt text that day was, "All fleſh is as graſs, and the glory thereof is as the flower of the graſs: the

the graſs withereth, the flower thereof fadeth away. But the word of the Lord endureth for ever; and this is the word, which by the goſpel is preached unto you." His laſt text was, "Surely I know that it ſhall be well with them that fear the Lord," &c. In this ſermon, he ſaid, "perhaps this will be my laſt ſermon:" and truly the power of the Lord was ſolemnly felt by moſt preſent. And as if he ſaw his end was near, he gave out a funeral hymn. And when he came to thoſe words,

"By faith we already behold
That lovely *Jeruſalem* here;
Her walls are of jaſper and gold,
As cryſtal her buildings are clear,"

he ſeemed to be quite tranſported at the thought of meeting Jeſus.

The night in which he died, I went to bed as uſual. But before I ſlept, the pain flew up to his heart. On this I aroſe, and called in *George Eſkrick*. We raiſed him up, and put ſomething in his mouth, which came out again. He was ſo ſenſible as to take my handkerchief to wipe it up.

We laid him down again. He ſobbed ſeveral times, looked up once and ſmiled; cloſed his eyes, and gently fell aſleep.

A few months before, he told me he had never ſuch a view of GOD's love towards him, as he had that morning in prayer. The following words were then made a great bleſſing to him: "Fear not, for I have redeemed thee: I have called thee by thy name: thou art mine." From that time, I believe he never had a ſhadow of doubt on his mind, concerning his eternal welfare.

I am, Rev. Sir, yours affectionately,

MARY LEE.

Bolton, Sept. 9, 1786.

A ſhort

A ſhort account of a Yorkſhire man, *who dug a pit for his wife and fell into it himſelf: by* Mr. J. F. *of Leeds.*

Leeds, May 5, 1786.

"A FEW weeks ago, a man in this neighbourhood, who was weary of his wife, after buying a piece of beef, and rubbing it well over with arſenic, ordered her to roaſt it for dinner. While it was roaſting, the woman was taken ſo ill, that though he preſſed her much, ſhe could not eat a morſel of it: and he making ſome excuſe for not eating of it himſelf, it was put by for the next day.

But the next day he brought home ſome fiſh, and ordered his wife to dreſs them for his dinner. This being done, he ſat down and ate heartily. But before he had done, he was taken very ill. On aſking his wife what ſhe had fryed the fiſh with? ſhe ſaid, "with the drippings of the beef I roaſted yeſterday." On hearing this he cried out, "Then I am a dead man!" Then throwing down his knife and fork, he confeſſed what he had done, and died in about two hours!"

(Who that reads this account can help admiring, on the one hand, the providence of GOD, in preſerving the life of this injured woman? and, on the other, his juſtice, in cauſing the very evil to fall on the head of this hard-hearted ſinner, which he ſo cruelly intended ſhould fall on his wife?)

Poetry.

On CHARITY.

FAIREST and foremoſt of the train that wait
On man's moſt dignified and happieſt ſtate,
Whether we name thee Charity or Love,
Chief grace below, and all in all above;

Come

Come, prompt me with benevolent deſires,
Teach me to kindle at thy gentle fires;
And though diſgrac'd and ſlighted, to redeem
A poet's name, by making thee her theme.

GOD working ever on a ſocial plan,
By various ties attaches man to man:
He made at firſt, though free and unconfin'd,
One man the common father of the kind;
That every tribe, though plac'd as he ſees beſt,
Where ſeas or deſarts part them from the reſt,
Diff'ring in language, manners, or in face,
Might feel themſelves allied to all the race.

Again, the band of commerce was deſign'd
T' aſſociate all the branches of mankind;
And if a boundleſs plenty be the robe,
Trade is the golden girdle of the globe:
Wiſe to promote whatever end he means,
GOD opens fruitful nature's various ſcenes:
Each climate needs what other climes produce,
And offers ſomething to the general uſe:
No land but liſtens to the common call,
And in return receives ſupply from all:
This genial intercourſe and mutual aid,
Cheers what were elſe an univerſal ſhade;
Calls nature from her icy-mantled den,
And ſoftens human rock-work into men.

Ingenious art with her expreſſive face
Steps forth to faſhion and refine the race;
Not only fills neceſſity's demands,
But overcharges her capacious hands:
Capricious taſte itſelf can crave no more,
Than ſhe ſupplies from her abounding ſtore:
She ſtrikes out all that luxury can aſk,
And gains new vigour at her endleſs taſk.

Here is the ſpacious arch, the ſhapely ſpire,
The painter's pencil, and the poet's lyre:
From her the canvas borrows light and ſhade,
And verſe more laſting, hues that never fade.
She guides the finger o'er the dancing keys,
Gives difficulty all the grace of eaſe,
And pours a torrent of ſweet notes around,
Faſt as the thirſting ear can drink the ſound.

Theſe are the gifts of art, and art thrives moſt
Where commerce has enrich'd the buſy coaſt:
He catches all improvements in his flight,
Spreads foreign wonders in his country's ſight;
Imports what others have invented well,
And ſtirs his own to match them, or excel.
'Tis thus reciprocating each with each,
Alternately the nations learn and teach;
While Providence enjoins to every ſoul
An union with the vaſt terraqueous whole.

But ah! what wiſh can proſper, or what prayer,
For merchants rich in cargoes of deſpair,
Who drive a loathſome traffic, gage and ſpan,
And buy the muſcles and the bones of man?
The tender ties of father, huſband, friend,
All bonds of nature in that moment end,
And each endures, while yet he draws his breath,
A ſtroke as fatal as the ſcythe of death.
The ſable warrior, frantic with regret
Of her he loves, and never can forget,
Loſes in tears the far-receding ſhore;
But not the thought that they muſt meet no more:
Depriv'd of her and freedom at a blow,
What has he left that he can yet forego?
Yes, to deep ſadneſs ſullenly reſign'd,
He feels his body's bondage in his mind,
Puts off his generous feelings, and to ſuit
His manners to his fate, puts on the brute.

Some

Some men make gain a fountain, whence proceeds
A ſtream of lib'ral and heroic deeds:
The ſwell of pity, not to be confin'd
Within the ſcanty limits of the mind,
Diſdains the bank, and throws the golden ſands,
A rich depoſit, on the bordering lands.
Theſe have an ear for *his* paternal call,
Who makes ſome rich for the ſupply of all,
GOD's gift with pleaſure in his praiſe employ,
And *Thornton* is familiar with the joy.

O could I worſhip aught beneath the ſkies,
That earth hath ſeen, or fancy can deviſe,
Thine altar, ſacred liberty, ſhould ſtand,
Built by no mercenary, vulgar hand;
With fragrant turf, and flowers as wild and fair
As ever dreſt a bank, or ſcented ſummer-air.
Daily, as ever on the mountain's height
The deep of morning ſhed a dawning light;
Again, when evening in her ſober veſt
Drew the gray curtain of the fading weſt;
My ſoul ſhould yield thee willing thanks and praiſe
For the chief bleſſings of my faireſt days.
But that were ſacrilege—praiſe is not thine,
But his who gave thee, and preſerves thee mine:
Elſe I would ſay (and as I ſpeak, bid fly
A captive bird into the boundleſs ſky)
Th' UNITED STATES adore thee—thou art come
From Sparta hither, and art here at home.
We feel thy force ſtill active, at this hour
Enjoy immunity from prieſtly power;
While conſcience, happier than in ancient years,
Owns no ſuperior but the GOD ſhe fears.

True charity, a plant divinely nurs'd,
Fed by the love from which it roſe at firſt,
Thrives againſt hope, and in the rudeſt ſcene;
Storms but enliven its unfading green.

Exub'rant

Exub'rant is the ſhadow it ſupplies,
Its fruit on earth, its growth above the ſkies.
To look at him who form'd us, and redeem'd,
So glorious now, though once ſo diſeſteem'd;
To ſee a GOD ſtretch forth a human hand
T' uphold the boundleſs ſcenes of his command;
To recollect that in a form like our's,
He bruis'd beneath his feet th' infernal powers,
Captivity led captive roſe to claim
The wreath he won ſo dearly, in our name;
That thron'd above all height, he condeſcends
To call the few that truſt in him his friends;
That in the heaven of heavens, that ſpace he deems
Too ſcanty for th' exertion of his beams,
And ſhines as if impatient to beſtow
Life and a kingdom upon worms below:—
That ſight imparts a never-dying flame,
Though feeble in degree, in kind the ſame.
Like him, the ſoul thus kindl'd from above,
Spreads wide her arms of univerſal love,
And ſtill enlarg'd as ſhe receives the grace,
Includes creation in her cloſe embrace.
Behold a Chriſtian—and without the fires
The founder of that name alone inſpires,
Though all accompliſhments, all knowledge meet,
To make the ſhining prodigy complete,
Whoever boaſts that name, behold a cheat.

Thus have I ſought to grace a ſerious lay
With many a wild indeed, but flowery ſpray;
In hopes to gain what elſe I muſt have loſt,
Th' attention pleaſure has ſo much engroſs'd.
But if unhappily deceiv'd I dream,
And prove too weak for ſo divine a theme,
Let Charity forgive me a miſtake,
That zeal, not vanity, has chanc'd to make,
And ſpare the poet for the ſubject's ſake.

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Arminian Magazine,

For APRIL 1790.

GOD's LOVE TO MANKIND. *Manifeſted by diſproving his Abſolute Decree for their Damnation.*

[*Concluded from Page* 112.]

THE fear of hell alſo is a ſtrong curb to hold men in from impiety; "and therefore," ſaith one, "GOD "hath planted in men a fear of vengeance, that by it, as "the ſhip by the rudder, the ſoul may be preſently turned "aſide from any rocks, gulphs, or quickſands of ſin, when "it is near them; and may ſteer its courſe another way." For this cauſe, the fear of GOD, and abſtaining from evil, are often joined together in ſcripture, Job. i. 1. Exod. i. 17. And the want of this fear is made the root of all licentiouſneſs in ſinning, Gen. xx. 11.

The ſecond branch of this reaſon is, that by the abſolute decree, hope and fear are taken away. For hope is properly exerciſed about ſome good thing, which may be obtained; not which muſt be obtained of neceſſity: and the object of fear, is an evil that may be eſcaped. For fear is a fleeing from evil; and, therefore, ſuppoſeth the evil to be avoidable: for no man will flee from an evil that cannot be prevented, but will yield up himſelf to it, as *Cæſar* did his body to the murderers in the ſenate-houſe. Now, by this decree, heaven and hell are not objects poſſible, but neceſſary. Heaven ſhall unavoidably be obtained by thoſe that

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are elected, and hell muſt as certainly be endured by thoſe that are reprobated. For men have no power to alter their eternal eſtates: all men by this decree are preciſely determined to one ſtate, to neceſſary ſalvation or neceſſary damnation, without any power or liberty to chooſe whether.

And from hence this concluſion is clear, that the abſolute decree taketh away the chiefeſt inducements to holineſs, and determents from wickedneſs; and conſequently hindereth a godly life exceedingly.

The injurioufneſs of this doctrine to a godly life may further appear by theſe conſiderations that follow, one depending upon another.

1. Abſolute and peremptory decrees are inevitable, whatever the things be, about which they are exerciſed: and men's everlaſting ſtates, if they be abſolutely determined, are altogether undeclinable. The law of deſtiny is undeclinable. And the reaſon is, becauſe it hath an inevitable cauſe, the adamantine decrees of Almighty GOD, which are undeclinable two ways.

1. *Irreverſible*, liable to no repeal (as the ſtatutes are, which are made in our parliments) but far more unalterable than the laws of the *Medes* and *Perſians*. *As I have ſpoken, ſo will I bring it to paſs: I have purpoſed and I will do it*, *Iſaiah* xlvi. 11. Men many times recall their words, becauſe they utter things raſhly; and repeal their ſtatutes and ordinances, becauſe they ſee ſome inconvenience in them, which they could not foreſee: but GOD never calleth in his decrees, becauſe they are all made in infinite wiſdom.

2. *Irreſiſtible*. It lies not in the power of any creature to diſannul them. *Who hath reſiſted his will? Rom.* ix. 19. *Our GOD is in heaven, he doth whatſoever he will*, *Pſ.* cxv. 3. Whatſoever is once concluded by his abſolute will, is no ways alterable by the will of man. It is as poſſible for a man to hinder the riſing of the ſun, or to ſtay his courſe in the heavens; to ſtop the revolutions of the year, and overturn the whole courſe of nature, as to make the leaſt change in any of GOD's abſolute decrees.

II. Men's

II. Men's actions about ends and things, determined by an absolute decree, are vain and fruitless; because they cannot make them otherwise than they are determined to be. It is absolutely decreed, the devils shall be damned: were it not a fruitless thing in them by prayers, tears, and endeavours, to seek to alter it? It is also simply decreed, that the soul of man shall be immortal: is it not a labour in vain, for any man to use means that his soul may be annihilated? It is ordained, that the sun shall rule the day, and the moon the night; that the one shall finish his proper course in a year, the other in a month: would not a man's endeavour to make an alteration in these things, be unprofitable and ridiculous? Without doubt it would: so likewise, in vain do men labour to obtain everlasting life, and avoid eternal death, if there be no power and liberty in their hands to chuse life or death, but they must of necessity take that which is assigned them, be it life or death. For by their labour they effect just nothing: if they be absolutely appointed to destruction; their hearing, reading, praying, and mourning for their sins, cannot possibly procure their salvation; damned they must be. And if they are absolutely ordained to salvation; their neglect of holy duties, their ignorance, their love of pleasures, and continuance in a course of ungodliness, cannot bring them to damnation; they must be saved. If so many souls in a congregation be in this manner decreed to heaven or hell; the minister preacheth in vain, and the people hear in vain: for there cannot one soul be saved by all his or their pains, which is ordained to hell; nor one soul be cast away by his or their negligence, which is appointed to heaven.

III. Men are not willing to be employed in fruitless actions, if they know it.

I so run, saith St. Paul, 1 Cor. ix. 26, 27. *not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.* The meaning is, I endeavour to keep GOD's commandments; I fight with the temptations of the devil, the

the allurements of the world, and mine own corruptions; I keep my body low by watchings and faſtings, and other exerciſes of holy diſcipline. But, do I all this at random? uncertain whether I ſhall obtain any good, or prevent any miſchief hereby? No; but I do this, as one that is ſure that by ſo doing I ſhall attain everlaſting life; and without ſo doing, I cannot avoid eternal death: intimating in theſe words the common diſpoſition of men, which is to labour, where ſome proportionable good is to be gotten, or evil prevented; otherwiſe to ſpare their heads and hands too.

To be employed in fruitleſs affairs, is both a folly and a miſery.

1. A *folly*: for *no man uſeth deliberation about things neceſſary*, ſaith the philoſopher. And our Saviour, ſpeaking of things above our power, ſaith to his diſciples, Matt. vi. 27. Luke xii. 26. *Why take ye thought* about ſuch things? which is as much as if he had ſaid, it is an argument of folly in you to trouble yourſelves about ſuch things as lie not in your power.

2. It is a *miſery* in the opinions of all men, as the fable of *Siſyphus* implieth, who (as the poets feign) is puniſhed in hell with the rolling of a great ſtone to the top of a ſteep hill, where it cannot reſt, but preſently tumbles down again.

The moral of that fable is, that it is a torment, and a torment fit for hell, for a man to be ſet about any work that is fruitleſs and in vain. Men will rather be exerciſed in high and hard employments that produce proportionable ends, than pick ſtraws, play with feathers, or, with *Domitian*, ſpend their time in killing flies, or do any other eaſy work, which endeth in nothing but air and emptineſs. And, therefore, when *Balaam* once *ſaw that the Lord had fully determined to bleſs Iſrael*, he gave over, and ſet no more enchantments. And reaſon teacheth every man to do the like. If any man were fully poſſeſſed with a perſuaſion, that his temporal eſtate was determined in heaven, and that he ſhould be worth juſt ſo much, neither more nor leſs; he would conclude, that his care and pains could nothing profit him, nor his idleneſs impoveriſh him, and ſo would quickly be perſuaded

ſuaded to take his eaſe. And were it evident, that every common-wealth had a condition appointed for it which could not be altered, and a fatal period which could not be avoided; then would the ſtate make no laws and ordinances for the preventing of its ruin, or the procuring of its proſperity or continuance.

There are three things which are uſually anſwered.

Firſt, That many of them who believe this doctrine, are holy and good men. I confeſs it: but it is no thanks to their opinion that they are ſo (the true and natural *genius* of which is to beget ſloth, and to countenance men in carnal liberty:) but either to GOD's providence (who will not ſuffer this doctrine for his own glory's ſake and the good of men, to have any great ſtroke in their lives;) or to men's incogitancy, who think not of reducing it to practice, and drawing concluſions out of it, but reſt in the naked ſpeculation of it, as they do of many others: or laſtly, to ſome good practical concluſions which they meet with in the word of GOD, ſuch as, *Be ye holy, as I am holy—Without holineſs no man ſhall ſee GOD—If ye conſent and obey, ye ſhall eat the good things of the land—Godlineſs hath the promiſes of this life, and of the life to come.* And hence we may learn to meaſure this opinion, not by the lives of ſome few of the men that hold it, but by the natural conſequences of it. No man that hath thoroughly ſucked it in, and underſtandeth the force of it, but will either quite relinquiſh it, or live according to the natural appointment of it, that is, licentiouſly.

Secondly, it is ſaid, that albeit this doctrine teach, That men are abſolutely elected, or abſolutely reprobated: yet

1. It tells no man who in particular is elected, who rejected.

2. It teacheth that men muſt get the knowledge of their election by good works, and ſo doth rather encourage, than ſtifle, honeſt endeavours.

For anſwer to the firſt of theſe: The ignorance of a man's particular ſtate doth not alter the cauſe a jot: for he that believeth in general, that many, and they the greateſt company without compariſon, are inevitably ordained to deſtruc-

on, and a few to ſalvation, is able out of theſe two general propoſitions, to make theſe particular concluſions; either I am abſolutely choſen to grace and glory, or abſolutely caſt off from both. If I be choſen, I muſt of neceſſity believe, and be ſaved; if I be caſt off, I muſt as neceſſarily not believe, and be damned.

What need I, therefore, take thought either way about means or end? My end is fixed in heaven, and the means too; my final perſeverance in faith, and my ſalvation; or my continuance in unbelief, and my damnation. If I lie under this neceſſity of believing and being ſaved, or of dying in unbelief and being damned: in vain do I trouble myſelf about means or end; I may take mine eaſe, and ſo I will: it is enough for me to ſit down, and wait what GOD will do unto me. "Thus *Tiberius*," ſays *Suetonius*, "was the "more negligent in religion, becauſe he was fully per-"ſuaded, that all things came to paſs by deſtiny." And in this manner (it is to be feared) do too many reaſon in their hearts, and on this very ground (though they will not perhaps acknowledge it) encourage themſelves in profaneneſs.

To the ſecond, I anſwer, that men ordinarily will not think the getting the knowledge of their election (if that be all) worth all thoſe painful duties of religion that are to be performed, and all thoſe ſweet and pleaſing ſins which are to be relinquiſhed; they will reſt contented without it for a while, rather than pay ſo dearly for it: and the rather, becauſe

1. When they have gotten it, it is in moſt but a weak and conjectural knowledge, obſcured with many clouds and uncertainties.

2. It muſt be maintained with a great deal of pains and care, or elſe it will be loſt again. To the retaining of it, is required a continual endeavour to keep a clear conſcience, which is irkſome and tedious. Men, therefore, had need of a ſtronger motive to obedience than this is, or elſe they will do nothing.

Thirdly,

Thirdly, they that defend and teach abſolute reprobation, ſay they, do earneſtly exhort men to good works, and deny that any can be ſaved except they live honeſtly.

So much was alſo ſaid in the behalf of *Epicurus*, viz. "That he denied that any man that lived not honeſtly, could "live pleaſantly." But *Tully* anſwered roundly: "As if I "cared what he affirmeth or denieth: this I aſk, what is *meet* "for him to ſay, who placeth happineſs in pleaſure?" And ſo it mattereth not what theſe men teach, but what they ſhould teach, if they will ſpeak conſiſtently with their own concluſions.

I come now to my laſt reaſon againſt abſolute reprobation, drawn from the *uncomfortableneſs* of it. It is a doctrine full of deſperation: and, therefore, can be no doctrine of GOD's word: for that is good news to men, a ſtorehouſe of ſweet conſolations for us in our beſt and worſt conditions. *Theſe things were written*, ſaith the apoſtle, *That by patience and comfort of the ſcriptures, we might have hope*, Rom. xv. 4. implying, that therefore was the Word written, and left to the church, that by the comforts compriſed in it, thoſe poor ſouls that look towards heaven, might never want, in any changes of this mortal life, a ſweet gale of hope to refreſh them, and to carry on their ſhip towards the haven.

This doctrine leadeth many into temptation, and into ſuch an one, as is as ſharp and dangerous as any the tempter hath. The devil can eaſily perſuade a man that maketh abſolute reprobation a part of his creed, that he is one of thoſe abſolute reprobates; becauſe there are far more abſolute reprobates, even a hundred for one, than abſolute choſen ones: and a man hath a great deal more reaſon to think, that he is one of the moſt, than one of the feweſt; one of the huge multitude of inevitable caſt-a-ways, than one of that little flock for whom GOD hath preciſely prepared a kingdom. Such a man is not only capable of, but framed and faſhioned by his opinion for this ſuggeſtion; which is a very ſore one, if we may believe *Calvin*, *Bucer*, and *Zanchius*.

Calvin

Calvin telleth us, that "the devil cannot aſſault a believer "with a temptation more dangerous." And a little after he ſaith, that "it is ſo much the deadlier, by how much com- "moner it is than any other. So ordinary is this temptation, "that he who is at all times free from it, is a rare man;" [we are to conceive, that he ſpeaketh of thoſe who hold abſolute reprobation] "and ſo dangerous it is, that if it get "ſtrength, he who is under it, is either miſerably torment- "ed, or mightily aſtoniſhed." And a little after he ſaith again: "He that will not wreck his ſoul, muſt avoid this "rock."

Bucer alſo ſaith, "This doubt, whether we be predeſtinate "or no, muſt be repelled, as the head of every pernicious "temptation: for he that doubteth of this, cannot believe "that he is called or juſtified, that is, he cannot be a chriſti- "an. Every man, therefore, muſt preſume upon it, as a "principle of his faith, that he is elected." And this very ſpeech of *Bucer*'s, *Zanchius* maketh uſe of to the ſame purpoſe.

We ſee, then, by theſe teſtimonies, that this temptation is very dangerous and ordinary too, to ſuch as think there are abſolute reprobates.

This truth will further appear by the example of *Petrus Iloſuanus*, a ſchool-maſter in *Hungary*, who going to hang himſelf, ſignified in a writing, which he left in his ſtudy, the true cauſe of that his unnatural act. In that writing he delivered theſe three things:

1. That he was of *Calvin*'s and St. *Auſtin*'s opinion, that men are not dealt with *according to their works*, good or evil; but there are more hidden cauſes of men's eternal conditions.

2. That he was one of that woful company of abſolute reprobates, *a veſſel prepared to diſhonour*; and that, therefore, though his life had been none of the worſt, he could not poſſibly be ſaved.

3. That being unable to bear thoſe dreadful apprehenſions of wrath, he hanged himſelf. Theſe are ſome of his laſt words

words there recorded: "I go to thoſe infernal lakes, an eter-
"nal reproach to my country. I commend you to GOD,
"whoſe mercy is denied to me."

End of the Abſolute Decree of Damnation diſproved.

SERMON XVI.

On 1 CORINTHIANS xii. 31.

Covet earneſtly the beſt gifts; and yet I ſhew unto you a more excellent way.

1. IN the preceding verſes St. *Paul* has been ſpeaking of the extraordinary gifts of the Holy Ghoſt: ſuch as healing the ſick, propheſying in the proper ſenſe of the word, that is, foretelling things to come, ſpeaking with ſtrange tongues, ſuch as the ſpeaker had never learned, and the miraculous interpretation of tongues. And theſe gifts the apoſtle allows to be deſirable: yea, he exhorts the Corinthians, at leaſt the teachers among them (to whom chiefly, if not ſolely, they were wont to be given in the firſt ages of the church) to *covet* them *earneſtly*, that thereby they might be qualified to be more uſeful either to chriſtians or heathens. *And yet*, ſays he, *I ſhew unto you a more excellent way*, far more deſirable than all theſe put together: inaſmuch as it will infallibly lead you to happineſs, both in this world and in the world to come: whereas you might have all thoſe gifts, yea, in the higheſt degree, and yet be miſerable both in time and eternity.

2. It does not appear, that theſe extraordinary gifts of the Holy Ghoſt were common in the church for more than two or three centuries. We ſeldom hear of them after that fatal period, when the emperor *Conſtantine* called himſelf a chriſtian; and from a vain imagination of promoting the chriſtian

chriſtian cauſe thereby, heaped riches, and power, and honour, upon chriſtians in general; but in particular, upon the chriſtian clergy. From this time they almoſt totally ceaſed: very few inſtances of the kind were found. The cauſe of this was not (as has been vulgarly ſuppoſed) "becauſe there was no more occaſion for them;" becauſe all the world was become chriſtians. This is a miſerable miſtake: not a twentieth part of it was then even nominally chriſtians. The real cauſe was, *the love of many*, almoſt of all chriſtians, ſo called, was *waxed cold*. The chriſtians had no more of the Spirit of Chriſt than the other heathens. The Son of man, when he came to examine his church, could hardly *find faith upon earth*. This was the real cauſe, why the extraordinary gifts of the Holy Ghoſt were no longer to be found in the chriſtian church; becauſe the chriſtians were turned heathens again, and had only a dead form left.

3. However I would not at preſent ſpeak of theſe, of the extraordinary gifts of the Holy Ghoſt, but of the ordinary: and theſe likewiſe we may *covet earneſtly*, in order to be more uſeful in our generation. With this view we may covet "the gift of *convincing* ſpeech," in order to "found the unbelieving heart:" and the gift of *perſuaſion* to move the affections, as well as enlighten the underſtanding. We may covet *knowledge*, both of the word and of the works of GOD, whether of providence or grace. We may deſire a meaſure of that faith, which on particular occaſions, wherein the glory of GOD, or the happineſs of men is nearly concerned, goes far beyond the power of natural cauſes. We may deſire an eaſy elocution, a pleaſing addreſs, with reſignation to the will of our Lord; yea, whatever would enable us, as we have opportunity, to be uſeful wherever we are. Theſe gifts we may innocently deſire: but there is a more excellent way.

4. The way of love, of loving all men for GOD's ſake, of humble, gentle, patient love, is that which the apoſtle ſo admirably deſcribes in the enſuing chapter. And without this, he aſſures us, all eloquence, all knowledge, all faith, all works, and all ſufferings, are of no more value in the

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ſight of GOD, than ſounding braſs or a rumbling ſymbal: and are not of the leaſt avail, toward our eternal ſalvation. Without this, all we know, all we believe, all we do, all we ſuffer, will profit us nothing in the great day of account.

5. But at preſent I would take a different view of the text, and point out a more excellent way in another ſenſe. It is the obſervation of an ancient writer, that there have been from the beginning two orders of chriſtians. The one lived an innocent life, conforming in all things not ſinful, to the cuſtoms and faſhions of the world, doing many good works, abſtaining from groſs evils, and attending the ordinances of GOD. They endeavoured in general to have a conſcience void of offence in their outward behaviour, but did not aim at any particular ſtrictneſs, being in moſt things like their neighbours. The other ſort of chriſtians not only abſtained from all appearance of evil, were zealous of good works in every kind, and attended all the ordinances of GOD; but likewiſe uſed all diligence to attain the whole mind that was in Chriſt, and laboured to walk in every point, as their beloved Maſter. In order to this, they walked in a conſtant courſe of univerſal ſelf-denial, trampling on every pleaſure which they were not divinely conſcious prepared them for taking pleaſure in GOD. They took up their croſs daily. They ſtrove, they agonized without intermiſſion, to enter in at the ſtrait gate. This one thing they did; they ſpared no pains to arrive at the ſummit of chriſtian holineſs: *leaving the firſt principles of the doctrine of Chriſt, to go on to perfection: to know all that love of GOD which paſſeth knowledge, and to be filled with all the fulneſs of GOD.*

6. From long experience and obſervation I am inclined to think, that whoever finds redemption in the blood of Jeſus, whoever is juſtified, has then the choice of walking in the higher or the lower path. I believe, the Holy Spirit at that time ſets before him the more excellent way, and incites him to walk therein, to chuſe the narroweſt path in the narrow way, to aſpire after the heights and depths of holineſs, after the entire image of GOD. But if he does not accept this offer, he inſenſibly declines into

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the lower order of chriſtians. He ſtill goes on in what may be called a good way, ſerving GOD in his degree, and finds mercy in the cloſe of life, through the blood of the covenant.

7. I would be far from quenching the ſmoaking flax, from diſcouraging thoſe that ſerve GOD in a low degree. But I would not wiſh them to ſtop here: I would encourage them to come up higher: without thundering hell and damnation in their ears, without condemning the way wherein they were, telling them it is the way that leads to deſtruction. I will endeavour to point out to them, what is in every reſpect a more excellent way.

8. Let it be well remembered, I do not affirm, that all who do not walk in this way, are in the high road to hell. But thus much I muſt affirm, they will not have ſo high a place in heaven, as they would have had, if they had choſen the better part: and will this be a ſmall loſs? The having ſo many fewer ſtars in your crown of glory! Will it be a little thing to have a lower place than you might have had in the kingdom of your Father? Certainly there will be no ſorrow in heaven: there all tears will be wiped from our eyes. But if it were poſſible grief could enter there, we ſhould grieve at that irreparable loſs! Irreparable then, but not now! Now by the grace of GOD, we may chuſe the *more excellent way*. Let us now compare this in a few particulars, with the way wherein moſt chriſtians walk.

I. To begin at the beginning of the day. It is the manner of the generality of chriſtians, if they are not obliged to work for their living, *to riſe*, particularly in winter, at eight or nine in the morning, after having lain in bed eight or nine, if not more hours. I do not ſay now (as I ſhould have been very apt to do fifty years ago) that all who indulge themſelves in this manner, are in the way to hell. But neither can I ſay, they are in the way to heaven, denying themſelves, and taking up their croſs daily. Sure I am, there is a more excellent way, to promote health both of body and mind. From an obſervation of more than ſixty years, I have learnt, that men in health require at

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an average, from ſix to ſeven hours' ſleep; and healthy women a little more, from ſeven to eight, in four and twenty hours. I know this quantity of ſleep to be moſt advantageous to the body as well as the ſoul. It is preferable to any medicine which I have known, both for preventing and removing nervous diſorders. It is therefore undoubtedly the moſt excellent way, in defiance of faſhion and cuſtom, to take juſt ſo much ſleep, as experience proves our nature to require: ſeeing this is indiſputably moſt conducive both to bodily and ſpiritual health. And why ſhould not you walk in this way? Becauſe it is difficult? Nay, with men it is impoſſible. But all things are poſſible with GOD; and by his grace, all things will be poſſible to *you*. Only continue inſtant in prayer, and you will find this, not only poſſible, but eaſy: yea, and it will be far eaſier, to riſe early conſtantly, than to do it ſometimes. But then you muſt begin at the right end, if you will riſe early, you muſt ſleep early. Impoſe it upon yourſelf, unleſs when ſomething extraordinary occurs, to go to bed at a fixed hour. Then, the difficulty of it will be ſoon over; but the advantage of it will remain for ever.

II. The generality of chriſtians as ſoon as they riſe, are accuſtomed to uſe ſome kind of *prayer:* and probably to uſe the ſame form ſtill, which they learned when they were eight or ten years old. Now I do not condemn thoſe who proceed thus, (though many do,) as mocking GOD; though they have uſed the ſame form without any variation, for twenty or thirty years together. But ſurely there is a more excellent way of ordering our private devotions. What if you were to follow the advice given by that great and good man, Mr. *Law*, on this ſubject? Conſider both your outward and inward ſtate, and vary your prayers accordingly. For inſtance: ſuppoſe your outward ſtate is proſperous: ſuppoſe you are in a ſtate of health, eaſe and plenty, having your lot caſt among kind relations, good neighbours, and agreeable friends, that love you, and you them: then your outward ſtate manifeſtly calls for praiſe and thankſgiving to GOD. On the other hand, if you are in a ſtate of adver-

ſity; if GOD has laid trouble upon your loins; if you are in poverty, in want, in outward diſtreſs; if you are in any imminent danger; if you are in pain and ſickneſs: then you are clearly called to pour out your ſoul before GOD, in ſuch prayer as is ſuited to your circumſtances. In like manner you may ſuit your devotions to your inward ſtate, the preſent ſtate of your mind. Is your ſoul in heavineſs, either from a ſenſe of ſin, or through manifold temptations? then let your prayer conſiſt of ſuch confeſſions, petitions, and ſupplications, as are agreeable to your diſtreſſed ſituation of mind. On the contrary, is your ſoul in peace? Are you rejoicing in GOD? are his conſolations not ſmall with you? Then ſay with the pſalmiſt, *Thou art my GOD, and I will thank thee: thou art my GOD, and I will praiſe thee.* You may likewiſe when you have time, add to your other devotions, a little reading and meditation: and perhaps a pſalm of praiſe, the natural effuſion of a thankful heart. You muſt certainly ſee, that this is a more excellent way than the poor, dry form which you uſed before.

III. 1. The generality of chriſtians, after uſing ſome prayer, uſually apply themſelves to the *buſineſs* of their calling. Every man that has any pretence to be a chriſtian, will not fail to do this: ſeeing it is impoſſible that an idle man can be a good man: ſloth being inconſiſtent with religion. But with what view? For what end do you undertake and follow your worldly buſineſs? "To provide things neceſſary for myſelf and my family." It is a good anſwer, as far as it goes; but it does not go far enough. For a *Turk* or a heathen goes ſo far; does his work for the very ſame ends. But a chriſtian may go abundantly farther; his end in all his labour is, to pleaſe GOD; to do, not his own will, but the will of him that ſent him into the world, for this very purpoſe, to do the will of GOD on earth, as angels do in heaven. He works for eternity. He *labours, not for the meat that periſheth:* this is the ſmalleſt part of his motive; *but for that which endureth to everlaſting life.* And is not this *a more excellent way?*

2. Again.

2. Again. In what *manner* do you tranſact your worldly buſineſs? I truſt, with *diligence;* whatever your hand findeth to do, doing it with your might: in juſtice, rendering to all their due, in every circumſtance of life: yea, and in mercy, doing unto every man, what you would, he ſhould do unto you. This is well: but a chriſtian is called to go ſtill farther; to add piety to juſtice; to intermix prayer, eſpecially the prayer of the heart, with all the labour of his hands. Without this, all his diligence and juſtice only ſhew him to be an honeſt heathen; and many there are who profeſs the chriſtian religion, that go no farther than honeſt heatheniſm.

3. Yet again. In what *ſpirit* do you go through your buſineſs? In the ſpirit of the world, or the Spirit of Chriſt? I am afraid thouſands of thoſe who are called good chriſtians, do not underſtand the queſtion. If you act in the Spirit of Chriſt, you carry the end you at firſt propoſed, through all your work from firſt to laſt. You do every thing in the ſpirit of ſacrifice, giving up your will to the will of GOD, and continually aiming, not at eaſe, pleaſure, or riches, not at any thing this ſhort-enduring world can give; but merely at the glory of GOD. Now can any one deny, that this is the moſt excellent way of purſuing worldly buſineſs?

IV. 1. But theſe tenements of clay which we bear about us, require conſtant reparation, or they will ſink into the earth from which they were taken, even ſooner than nature requires. Daily food is neceſſary to prevent this, to repair the conſtant decays of nature. It was common in the heathen world, when they were about to uſe this, to take meat or even drink, *libare pateram Jovi*, to pour out a little to the honour of their god: although the gods of the heathens were but devils, as the apoſtle juſtly obſerves. "It ſeems," ſays a late writer, "there was once ſome ſuch cuſtom as this in our own country. For we ſtill frequently ſee a gentleman before he ſits down to dinner in his own houſe, holding his hat before his face, and perhaps ſeeming to ſay ſomething: though he generally does it in ſuch a manner, that no one can tell what he ſays." Now what if

inſtead

inſtead of this, every head of a family, before he ſat down to eat and drink, either morning noon, or night, (for the reaſon of the thing is the ſame at every hour of the day) was ſeriouſly to aſk a bleſſing from GOD, on what he was about to take: Yea, and afterward, ſeriouſly to return thanks to the Giver of all his bleſſings. Would not this be a more excellent way, than to uſe that dull farce, which is worſe than nothing, being in reality no other than a mockery both of GOD and man?

2. As to the *quantity* of their food, good ſort of men do not uſually eat to exceſs; at leaſt not ſo far as to make themſelves ſick with meat, or to intoxicate themſelves with drink. And as to the manner of taking it, it is uſually innocent, mixt with a little mirth, which is ſaid to help digeſtion. So far, ſo good. And provided they take only that meaſure of plain, cheap, wholeſome food, which moſt promotes health of body and mind, there will be no cauſe of blame. Neither can I require you to take that advice of Mr. *Herbert*, though he was a good man:

> "Take thy meat: think it duſt: then eat a bit,
> And ſay with all, earth to earth I commit."

This is too melancholy: it does not ſuit with that cheerfulneſs, which is highly proper at a chriſtian meal. Permit me to illuſtrate this ſubject with a little ſtory. The king of *France* one day purſuing the chace, outrode all his company, who after ſeeking him ſome time, found him ſitting in a cottage eating bread and cheeſe. Seeing them, he cried out, Where have I lived all my time? I never before taſted ſo good food in my life! "Sire," ſaid one of them, "you never had ſo *good ſauce* before; for you were never hungry." Now it is true, Hunger is a good ſauce: but there is one that is better ſtill; that is, Thankfulneſs. Sure that is the moſt agreeable food, which is ſeaſoned with this. And why ſhould not yours at every meal? You need not then fix your eye on death; but receive every morſel as a pledge of life eternal. The Author of your being gives you in this food, not only a reprieve from death, but an earneſt

earneſt, that in a little time *death* ſhall *be ſwallowed up in victory.*

V. The time of taking our food is uſually a time of *converſation* alſo: as it is natural, to refreſh our minds while we refreſh our bodies. Let us conſider a little, in what manner the generality of chriſtians uſually converſe together. What are the ordinary ſubjects of their converſation? If it is harmleſs (as one would hope it is) if there be nothing in it profane, nothing immodeſt, nothing untrue, or unkind: if there be no tale-bearing, backbiting or evil-ſpeaking, they have reaſon to praiſe GOD for his reſtraining grace. But there is more than this implied, in *ordering* our *converſation aright.* In order to this it is needful, firſt, That *your communication*, that is, diſcourſe or converſation, *be good*, that it be materially good, on good ſubjects; not fluttering about any thing that occurs. For what have you to do with courts and kings? It is not your buſineſs to

" Fight o'er their wars, reform the ſtate,"

unleſs when ſome remarkable event calls for the acknowledgment of his juſtice or mercy. You *muſt* indeed ſometimes talk of worldly things; otherwiſe we may as well go out of the world. But it ſhould only be ſo far as is needful: then we ſhould return to a better ſubject. Secondly, let your converſation be *to the uſe of edifying;* calculated to edify either the ſpeaker, or the hearers, or both; to build them up, as each has particular need, either in faith, or love, or holineſs: Thirdly, ſee that it not only gives entertainment, but in one kind or another, *miniſters grace to the hearers.* Now is not this a more excellent way of *converſing*, than the harmleſs way above-mentioned?

VI. One point only remains to be conſidered; that is the uſe of money. What is the way wherein the generality of chriſtians employ this? and is there not a more excellent way?

1. The generality of chriſtians uſually ſet apart ſomething yearly, perhaps a tenth or even one-eighth part of their income, whether it ariſe from yearly revenue, or from trade,

for

for charitable uſes. A few I have known, who ſaid like *Zaccheus*, "Lord, the half of my goods I give to the poor." O that it would pleaſe GOD to multiply thoſe friends of mankind, thoſe general benefactors! But,

2. Beſides thoſe who have a ſtated rule, there are thouſands who give large ſums to the poor: eſpecially when any ſtriking inſtance of diſtreſs is repreſented to them in lively colours.

3. I praiſe GOD for all of you who act in this manner. May you never be weary of well-doing! May GOD reſtore what you give ſeven-fold into your own boſom! But yet I ſhew unto you a more excellent way.

4. You may conſider yourſelf as one in whoſe hands the Proprietor of heaven and earth and all things therein, has lodged a part of his goods, to be diſpoſed of according to his direction. And his direction is, that you ſhould look upon yourſelf as one of a certain number of indigent perſons, who are to be provided for out of that portion of his goods, wherewith you are entruſted. You have two advantages over the reſt: the one, that *it is more bleſſed to give than to receive*; the other, that you are to ſerve yourſelf, firſt: and others afterwards. This is the light wherein you are to ſee yourſelf and them. But to be more particular, firſt, if you have no family, after you have provided for yourſelf, give away all that remains: ſo that

> "Each Chriſtmas your accounts may clear,
> And wind your bottom round the year."

This was the practice of all the young men at *Oxford*, who were called *Methodiſts*. For example. One of them had thirty pounds a year. He lived on twenty-eight, and gave away forty ſhillings. The next year receiving ſixty pounds, he ſtill lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away ſixty-two. The fourth year he received an hundred and twenty pounds. Still he lived as before on twenty-eight; and gave to the poor ninety-two. Was not this a more excellent way? Secondly, if you have a family, ſeriouſly conſider

ſider before GOD, how much each member of it wants, in order to have what is needful for life and godlineſs. And in general, do not allow them leſs, nor much more than you allow yourſelf. Thirdly, this being done, fix your purpoſe, to "gain no more." I charge you in the name of GOD, do not increaſe your ſubſtance! as it comes daily or yearly, ſo let it go: otherwiſe you *lay up treaſures upon earth.* And this our Lord as flatly forbids, as murder and adultery. By doing it, therefore, you would *treaſure up to yourſelves wrath againſt the day of wrath, and revelation of the righteous judgment of GOD.*

5. But ſuppoſe it were not forbidden, how can you, on principles of reaſon, ſpend your money in a way, which GOD may *poſſibly forgive*, inſtead of ſpending it in a manner which he will *certainly reward?* You will have no reward in heaven, for what you *lay up:* you will, for what you *lay out:* every pound you put into the earthly bank, is ſunk: it brings no intereſt above. But every pound you give to the poor, is put into the bank of heaven. And it will bring glorious intereſt: yea, and ſuch as will be accumulating to all eternity.

6. Who then is a wiſe man, and endued with knowledge among you! Let him reſolve this day, this hour, this moment, the Lord aſſiſting him, to chuſe in all the preceding particulars the *more excellent way:* and let him ſteadily keep it, both with regard to ſleep, prayer, work, food, and converſation: and particularly, with regard to the employment of that important *talent, money.* Let *your* heart anſwer to the call of GOD, "From this moment, GOD being my helper, I will lay up no more treaſure upon earth: this one thing I will do, I will lay up treaſure in heaven: I will render unto GOD the things that are GOD's: I will give him all my goods and all my heart."

An EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 131.]

SUNDAY, *July* 10. I adminiſtered the Lord's ſupper at the *Caſtle*. At one I expounded at Mr. *Fox*'s, as uſual. The great power of GOD was with us, and one who had been in deſpair ſeveral years, received a witneſs that ſhe was a child of GOD.

Monday 11. Hearing Mr. *Whitefield* was arrived from *Georgia*, I haſtened to *London;* and on Tueſday 12, GOD gave us once more to take ſweet counſel together.

Friday 15. I preached at St. *Antholine*'s.

Saturday 16. One who had examined himſelf by the reflections wrote *Oct.* 14, made the following obſervations on the ſtate of his own ſoul.

1. I *judge* thus of myſelf. But I feel it not. Therefore there is in me ſtill, the old heart of ſtone.

2. I judge thus of happineſs. But I ſtill hanker after creature-happineſs. My ſoul is almoſt continually running out after one creature or another, and *imagining* How happy ſhould I be in ſuch or ſuch a condition. I have more pleaſure in eating and drinking, and in the company of thoſe I love, than I have in GOD. I have a reliſh for earthly happineſs. I have not a reliſh for heavenly. *I ſavour* (φρονῶ) *the things of men, not the things of* GOD. Therefore there is in me ſtill the carnal heart, the φρόνημα σαρκός.

3. I *judge* thus of holineſs. But I know it not. I know not (by experience) what the life of GOD means. Indeed I ſee neither myſelf, nor happineſs nor holineſs, but by a natural light, acquired in a natural way, by converſing, reading and meditation. I have not ſpiritual light. I have not the ſupernatural light. I am not taught of GOD.

I ſpecu-

I ſpeculatively know, what light is; and I ſee the light of faith, juſt as that man ſees the light of the ſun, on whoſe cloſed eyes the ſun ſhines. But I want the Holy Ghoſt to open my eyes, that I may ſee all things clearly.

Therefore the eyes of my underſtanding are not yet opened, but the old veil is ſtill upon my heart.

II. "This is the deſign of *my* life." But a thouſand little deſigns are daily ſtealing into my ſoul. This is my *ultimate* deſign: but *intermediate* deſigns are continually creeping in upon me; deſigns (though often diſguis'd) of pleaſing myſelf, of doing my own will; deſigns wherein, I do not eye GOD, at leaſt, not him ſingly.

Therefore, my eye is not yet ſingle; but I am ſtill of a double heart.

III. Are my deſires new? Not all. Some are new, ſome old. Not any properly; but partly new and partly old. My deſires are like my deſigns. My *great* deſire is, To have *Chriſt formed in my heart by faith.* But little deſires are daily ſtealing into my ſoul. And ſo my great hopes and fears have reſpect to GOD. But a thouſand little ones creep in between them.

Again; my deſires, paſſions and inclinations in general are mixt; having ſomething of Chriſt, and ſomething of earth. I love you, for inſtance. But my love is only partly ſpiritual, and partly natural. Something of *my own* cleaves to that which is of GOD. Nor can I divide the earthly part from the heavenly.

Therefore I am not pure in heart. But herein manifeſtly appears, that I am not a new creature.

Sunday 17. I preached in the afternoon at *Iſlington:* In the evening at St. *Swithin*'s, for the laſt time. *Sunday* 24. I preached at *Great St. Bartholomew*'s in the morning, and at *Iſlington* in the afternoon; where we had the bleſſed ſacrament every day this week, and were comforted on every ſide.

Wedneſday 27. I preached at *Baſhing-ſhaw* church: *Sunday* 31. to many thouſands, in St. *George*'s, *Spittle-Fields.* And to a yet more crouded congregation at *Whitechapel,*

in the afternoon, I declared thoſe glad tidings (O that they would know the things which make for their peace!) *I will heal their backſliding: I will love them freely.*

Monday, January 1, 1739. Mr. *Hall, Kinchin, Ingham, Whitefield, Hutchins*, and my brother *Charles*, were preſent at our love-feaſt in *Fetter-Lane*, with about ſixty of our brethren. About three in the morning, as we were continuing inſtant in prayer, the power of GOD came mightily upon us, inſomuch that many cried out for exceeding joy, and many fell to the ground. As ſoon as we were recovered a little from that awe and amazement at the preſence of his majeſty, we broke out with one voice, *We praiſe thee O* GOD; *we acknowledge thee to be the Lord.*

Thurſday 4. One who had had the form of godlineſs many years, wrote the following reflections:

"My friends affirm *I am mad*, becauſe I ſaid *I was not a chriſtian a year ago.* I affirm, I am not a chriſtian now. Indeed what I might have been I know not, had I been faithful to the grace then given, when expecting nothing leſs, I received ſuch a ſenſe of the forgiveneſs of my ſins, as till then I never knew. But that I am not a chriſtian at this day, I as aſſuredly know, as that Jeſus is the Chriſt.

"For a chriſtian is one who has the fruits of the Spirit of Chriſt, which (to mention no more) are love, peace, joy. But theſe I have not. I have not any love of GOD. I do not love either the Father or the Son. Do you aſk, how do I know, whether I love GOD? I anſwer by another queſtion, How do you know, whether you love me? Why, as you know, whether you are hot or cold. You feel this moment, that you do or do not love me. And I *feel* this moment, I do not love GOD; which therefore, I *know*, becauſe I *feel* it. There is no word more proper, more clear, or more ſtrong.

"And I know it alſo by St. *John*'s plain rule, *If any man love the world, the love of the Father is not in him.* For I love the world. I deſire the things of the world, ſome or other of them, and have done all my life. I have always placed ſome part of my happineſs in ſome or other of the things

things that are ſeen. Particularly in meat and drink, and in the company of thoſe I loved. My deſire, if not in a groſs and luſtful, yet in a more ſubtle and refined manner, has been almoſt continually running out towards this or that perſon. For many years I have been, yea and ſtill am, hankering after a happineſs, in loving, and being loved by one or another. And in theſe I have from time to time taken more pleaſure than in GOD. Nay I do ſo at this day. I often aſk my heart, when I am in company with one that I love, "do I take more delight in you or in GOD?" And cannot but anſwer, *in you.* For in truth, I do not delight in GOD at all. Therefore I am ſo far from loving GOD with all my heart, that whatever I love at all, I love more than GOD. So that all the love I have, is flat idolatry.

"Again; joy in the Holy Ghoſt I have not. I have now and then ſome ſtarts of joy in GOD: but it is not that *joy.* For it is not abiding. Neither is it greater than I have had on ſome worldly occaſions. So that I can in no wiſe be ſaid to *rejoice evermore;* much leſs to *rejoice with joy unſpeakable and full of glory.*

"Yet again; I have not *the peace of* GOD; *that* peace, peculiarly ſo called. The peace I have may be eaſily accounted for on natural principles. I have health, ſtrength, friends, a competent fortune, and a compoſed cheerful temper. Who would not have a ſort of peace in ſuch circumſtances? but I have none which can with any truth or propriety be called, a peace which paſſeth all underſtanding.

From hence I conclude (and let all the *ſaints of the world* hear, that wherein ſoever they boaſt, they may be found even as I) though I have given, and do give all my goods to feed the poor, I am not a chriſtian. Though I have endured hardſhip, though I have in all things denied myſelf and taken up my croſs, I am not a chriſtian. My works are nothing, my ſufferings are nothing; I have not the fruits of the Spirit of Chriſt. Though I have conſtantly uſed all the means of grace, for twenty years, I am not a chriſtian. Yea though I have all (other) faith; ſince I have not *that faith* which *purifieth the heart.* Verily, verily I ſay unto you,

you, I *muſt be born again.* For except I and you be born again, we *cannot ſee the kingdom of* GOD."

Wedneſday 10. I preached at *Baſing-ſhaw* church. *Sat.* 13. I expounded to a large company at *Beach-lane.* *Sund.* 14. After preaching at *Iſlington,* I expounded twice at Mr. *Sims*'s, in the *Minories.*

Wedneſday 17. I was with two perſons, who I doubt are properly *enthuſiaſts.* For, firſt, they think to attain the end without the means, which is *enthuſiaſm,* properly ſo called. Again, they think themſelves inſpired by GOD, and are not. But falſe, imaginary inſpiration is *enthuſiaſm.* That theirs is only imaginary inſpiration appears hence, it contradicts the law and the teſtimony.

Sunday 21. We were greatly ſuprized in the evening, while I was expounding in the *Minories.* A well-dreſt, middle-aged woman, ſuddenly cried out, as in the agonies of death. She continued ſo to do for ſome time, with all the ſigns of the ſharpeſt anguiſh of ſpirit. When ſhe was a little recovered, I deſired her to call upon me the next day. She then told me, that about three years before, ſhe was under ſtrong convictions of ſin, and in ſuch a terror of mind, that ſhe had no comfort in any thing, nor any reſt, day or night: that ſhe ſent for the miniſter of her pariſh, and told him the diſtreſs ſhe was in: upon which he told her huſband ſhe was ſtark mad, and adviſed him to ſend for a phyſician immediately. A phyſician was ſent for accordingly, who ordered her to be blooded, bliſtered, and ſo on. But this did not heal her wounded ſpirit. So that ſhe continued much as ſhe was before; till the laſt night, he whoſe words ſhe at firſt found, to be *ſharper than any two-edged ſword,* gave her a faint hope, that he would undertake her cauſe, and heal the ſoul which had ſinned againſt Him.

Thurſday 25. I baptized *John Smith,* (late an Anabaptiſt) and four other adults at *Iſlington.* Of the adults I have known baptized lately, one only was at that time born again, in the higher ſenſe of the word, that is, found a thorough, inward change, by the love of GOD ſhed abroad in her heart. Moſt of them were only born again in a lower ſenſe,

ſenſe, *i. e.* received the remiſſion of their ſins. And ſome (as it has ſince too plainly appeared) neither in one ſenſe nor the other.

Sunday 28. I went (having been long importuned thereto) about five in the evening, with four or five of my friends to a houſe where was one of thoſe commonly called *French prophets.* After a time, ſhe came in. She ſeemed about four or five and twenty, of an agreeable ſpeech and behaviour. She aſked, why we came? I ſaid, "to try the ſpirits, whether they be of GOD." Preſently after ſhe leaned back in her chair, and ſeemed to have ſtrong workings in her breaſt, with deep ſighings intermixt. Her head, and hands, and, by turns, every part of her body ſeemed alſo to be in a kind of convulſive motion. This continued about ten minutes, till (at ſix) ſhe began to ſpeak (though the workings, ſighings and contortions of her body, were ſo intermixt with her words, that ſhe ſeldom ſpoke half a ſentence together) with a clear, ſtrong voice, "Father, thy "will, thy will be done. Thus ſaith the Lord, if of any of "you that is a father, his child aſk bread, will he give him "a ſtone? If he aſk a fiſh, will he give him a ſcorpion? "Aſk bread of me, my children, and I will give you bread. "I will not, will not give you a ſcorpion. By this judge "of what ye ſhall now hear."

She ſpoke much (all as in the perſon of GOD, and moſtly in ſcripture words (of the fulfilling of the propheſies, the coming of Chriſt now at hand, and the ſpreading of the goſpel over all the earth. Then ſhe exhorted us not to be in haſte, in judging her ſpirit, to be or not to be of GOD; but to wait upon GOD, and he would teach us, if we conferred not with fleſh and blood. She added, with many enforcements, that we muſt watch and pray, and take up our croſs, and *be ſtill before* GOD."

Two or three of our company were much affected, and believed ſhe ſpoke by the Spirit of GOD. But this was in no wiſe clear to me. The motion might be either hyſterical or artificial. And the ſame words any perſon of a good underſtanding and well verſed in the ſcriptures might have

ſpoken.

ſpoken. But I let the matter alone: knowing this, that *if it be not of* GOD, *it will come to nought.*

Sunday, Feb. 4. I preached at St. *Giles*'s, on *Whoſoever believeth on me, out of his belly ſhall flow rivers of living water.* How was the power of GOD preſent with us! I am content to preach here no more.

Friday 9. A note was given me at *Wapping* in (nearly) theſe words:

SIR,

YOUR *prayers are deſired for a child that is lunatick and ſore vexed day and night, that our Lord would be pleaſed to heal him, as he did thoſe in the days of his fleſh, and that he would give his parents faith and patience till his time is come.*

Tueſday 13. I received the following note.

SIR,

I *Return you hearty thanks for your prayers on* Friday *for my tortured Son. He grows worſe and worſe. I hope the nearer deliverance. I beg your prayers ſtill to our Redeemer, who will cure him, or give us patience to bear the rod, hoping it is dipped in the blood of the Lamb.*

Sir, *He is taken with grievous weeping, his heart beating as if it would beat through his ribs. He ſwells ready to burſt, ſweats great drops, runs about beating and tearing himſelf. He bites and pinches me, ſo that I carry his marks always on me. He lays his hands on the fire, and ſticks pins in his fleſh. Thus he has been theſe five years. He is in his* 11*th year, a wonder of affliction: I hope, of mercy alſo, and that I ſhall yet praiſe him, who is my Redeemer and my* GOD.

Saturday 17. A few of us prayed with him; and from that time (as his parents ſince informed us) he had more reſt (although not a full deliverance) than he had had for two years before.

Sunday 18. I was deſired to preach at Sir *George Wheeler*'s chapel, in *Spittle-Fields*, morning and afternoon. I did ſo in the morning, but was not ſuffered to conclude my ſubject (as I had deſigned) in the afternoon: a good remembrance,

brance, that I ſhould, if poſſible, declare at *every* time, the *whole* counſel of GOD.

Sunday 25. I preached in the morning to a numerous congregation, at St. *Katherine*'s, near the tower: at *Iſlington* in the afternoon. Many here were (as uſual) deeply offended. But the counſel of the Lord it ſhall ſtand.

Friday, March 2. It was the advice of all our brethren, that I ſhould ſpend a few days at *Oxford;* whither I accordingly went on *Saturday* 3. A few names I found here alſo, who had not denied the faith, neither been aſhamed of their Lord, even in the midſt of a perverſe generation. And every day we were together, we had convincing proof, ſuch as it had not before entered into our hearts to conceive, that *he is able to ſave unto the uttermoſt all that come unto* GOD *through him.*

[*Continued at page* 225.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 141.]

4. "PROVIDENCE," ſays he, "viſibly appointed me to that office, many years ago." Is it any wonder then, that he ſhould now be *in doubt*, whether he did right in confining himſelf to one ſpot? The more I reflect upon it, the more I am convinced, he had great reaſon to doubt of this. I can never believe it was the will of GOD, that ſuch a burning and ſhining light ſhould be *hid under a buſhel.* No: inſtead of being confined to a country village, it ought to have ſhone in every corner of our land. He was full as much called to ſound an alarm through all the nation as Mr. *Whitefield* himſelf. Nay, abundantly more ſo: ſeeing he was far better qualified for that important work. He had a more ſtriking perſon, equal good-breeding

ing, an equally winning addreſs: together with a richer flow of fancy, a ſtronger underſtanding: a far greater treaſure of learning, both in languages, philoſophy, philology, and divinity: and above all, (which I can ſpeak with fuller aſſurance, becauſe I had a thorough knowledge both of one and the other) a more deep and conſtant communion with the Father, and with his Son, Jeſus Chriſt.

5. And yet let not any one imagine, that I depreciate Mr. *Whitefield*, or undervalue the grace of GOD, and the extraordinary gifts, which his great maſter vouchſafed unto him. I believe he was highly favoured of GOD: yea, that he was one of the moſt eminent miniſters, that has appeared in *England*, or perhaps in the world, during the preſent century. Yet I muſt own, I have known many fully equal to Mr. *Whitefield*, both in holy tempers and holineſs of converſation: but one equal herein to Mr. *Fletcher*, I have not known, no not in a life of fourſcore years.

6. However having choſen, at leaſt for the preſent, this narrow field of action, he was more and more abundant in his miniſterial labours, both in public and private; not contenting himſelf with preaching, but viſiting his flock in every corner of his pariſh. And this work he attended to, early and late, whether the weather was fair or foul; regarding neither heat nor cold, rain nor ſnow, whether he was on horſeback or on foot. But this farther weakened his conſtitution; which was ſtill more effectually done, by his intenſe and uninterrupted ſtudies: in which he frequently continued without ſcarce any intermiſſion, fourteen, fifteen, or ſixteeen hours a day. But ſtill he did not allow himſelf ſuch food, as was neceſſary to ſuſtain nature. He ſeldom took any regular meals, except he had company: otherwiſe twice or thrice in four and twenty hours, he ate ſome bread and cheeſe, or fruit. Inſtead of this, he ſometimes took a draught of milk, and then wrote on again. When one reproved him, for not affording himſelf a ſufficiency of neceſſary food, he replied, "not allow myſelf food! why our food ſeldom coſts my houſekeeper and me together leſs than two ſhillings a week."

7. "On

7. "On the tenth of May, 1774, (ſays Mr. *Vaughan*, to whom we are indebted for ſeveral of the preceding anecdotes) he wrote to me thus. "My brother has ſent me the rent of a little place I have abroad, eighty pounds, which I was to receive from Mr. *Chauvet* and company, in *London*. But inſtead of ſending the draught for the money, I have ſent it back to *Switzerland*, with orders to diſtribute it among the poor. As money is rather higher there than here, that mite will go farther abroad than it would in my pariſh."

8. "In 1776," (proceeds Mr. *Vaughan*) "he depoſited with me a bill of one hundred and five pounds, being (as I underſtood) the yearly produce of his eſtate in *Switzerland*. This was his fund for charitable uſes: but it laſted only a few months, before he drew upon me for the balance, which was twenty-four pounds, to complete the preaching-houſe in *Madeley*-wood."

9. In the ſame year, his health being more than ever impaired by a violent cough, accompanied with ſpitting of blood (of which I had had large experience myſelf.) Having frequently ſeen the ſurpriſing effects of conſtant exerciſe, together with change of air: I told him, nothing was ſo likely to reſtore his health as a long journey. I therefore propoſed his taking a journey of ſome months with me, through various parts of *England* and *Scotland*: telling him, "When you are tired, or like it beſt, you may come into my carriage: but remember, that riding on horſeback, is the beſt of all exerciſes for *you*, ſo far as your ſtrength will permit." He looked upon this as a call from Providence, and very willingly accepted of the propoſal. We ſet out (as I am accuſtomed to do) early in the ſpring, and travelled by moderate journies, ſuited to his ſtrength, which gradually increaſed, eleven or twelve hundred miles. When we returned to *London*, in the latter end of the year, he was conſiderably better. And I verily believe, if he had travelled with me, partly in the chaiſe, and partly on horſeback, only a few months longer, he would have quite recovered his health. But this thoſe about him would not permit: ſo be-

ing detained in *London*, by his kind; but injudicious friends, while I purſued my journies, his ſpitting of blood with all the other ſymptoms returned, and rapidly increaſed, till the phyſicians pronounced him to be far advanced in a true pulmonary conſumption.

10. It being judged quite improper for him to remain in *London*,—on Dec. 16, 1776, he retired to the houſe of a friend, Mr. *Charles Greenwood* (now with GOD) in *Stoke-Newington*. Here he had the advice of the moſt eminent phyſicians that *London* could afford. He was alſo in a good air, and had every convenience and every help which art could beſtow. One of the family, of whom I inquired concerning this part of his life, gave me the following information.

11. "Agreeably to your deſire, I endeavour to recollect ſome particulars of Mr. *Fletcher*, during his abode at *Newington*.

"When he firſt came, he was, by Dr. *Fothergill*'s advice, under the ſtricteſt obſervance of two things, reſt and ſilence. Theſe, together with a milk diet, were ſuppoſed to be the only probable means of his recovery. In conſequence of theſe directions he ſpoke exceeding little. If ever he ſpoke more than uſual, it did not fail to increaſe his ſpitting of blood: of which indeed he was ſeldom quite clear, although it was not violent. Therefore a great part of his time was ſpent in being read to. But it was not poſſible to reſtrain him altogether from ſpeaking. The fire which continually burned in his heart, many waters could not quench. It often burſt out unawares. And then how did we wonder (like thoſe who formerly heard his Lord) *at the gracious words which proceeded out of his mouth!* He could not have ſuſtained life, without ſometimes giving vent to his heart. No penance could have appeared ſo ſevere a croſs to him, as to be debarred from ſpeaking of, or to GOD. His natural vivacity, with his intenſe love of Jeſus, continually impelled him to ſpeak. But on being reminded of his rule, with a cheerful ſmile, he was all ſubmiſſion; conſenting by ſigns only, to ſtir up thoſe about him to pray and praiſe!

12. "Who-

12. " Whoever has read Mr. *Fletcher*'s laſt check to Antinomianiſm, and has had the privilege of obſerving his ſpirit and conduct, will not ſcruple to ſay, that he was a living comment on his own account of chriſtian perfection. It is an alarming word which our Lord ſpeaks *to the angel of the church of Sardis, I have not found thy works perfect before GOD.* But as far as man is able to judge, from the whole tenor of his behaviour, he did poſſeſs perfect humility, perfect reſignation, and perfect love. Suitable to this was the teſtimony concerning him, which was given in Lady *Huntingdon*'s chapel at *Briſtol*, even by Mr. *V.* a gentleman ſtrongly attached to thoſe opinions, which Mr. *Fletcher* thought it his duty to oppoſe. " I have enjoyed the privilege of being ſeveral weeks under the ſame roof with dear Mr. *Fletcher*. And during that time I have been greatly edified by his perfect reſignation to the will of GOD, and by being a witneſs to his exemplary conduct and uncommon grace."

13. " When he was able to converſe, his favourite ſubject was, *The promiſe of the Father, the gift of the Holy Ghoſt*, including that rich, peculiar bleſſing, of union with the Father and the Son, mentioned in that prayer of our Lord, which is recorded in the ſeventeenth chapter of St. *John*. Many were the ſparks of living fire, which occaſionally darted forth on this beloved theme. " We muſt not be content," ſaid he, " to be only cleanſed from ſin : we muſt be filled with the Spirit." One aſking him, what was to be experienced, in the full accompliſhment of the promiſe? " O," ſaid he, " what ſhall I ſay ? All the ſweetneſs of the drawings of the Father ; all the love of the Son ; all the rich effuſions of peace and joy in the Holy Ghoſt, more than ever can be expreſſed, are comprehended here ! To attain it, the Spirit maketh interceſſion in the ſoul, like a GOD wreſtling with a GOD !"

14. " It was in theſe favoured moments of converſe, that we found in a particular manner, the reward which is annexed to the *receiving a prophet in the name of a prophet*. And in ſome of theſe he occaſionally mentioned ſeveral circumſtances,

ſtances, which (as none knew them but himſelf) would otherwiſe have been buried in everlaſting oblivion.

" One of thoſe remarkable paſſages was, " In the beginning," ſaid he, " of my ſpiritual courſe, I heard the voice of GOD in an articulate, but inexpreſſibly awful ſound, go through my ſoul in thoſe words, *If any man will be my diſciple, let him deny himſelf.*" He mentioned another pecular manifeſtation of a later date, " in which," ſaid he, " I was favoured like *Moſes*, with a ſupernatural diſcovery of the glory of GOD, in an ineffable converſe with him, face to face, ſo that whether I was then in the body, or out of the body, I cannot tell."

15. " At another time he ſaid, " about the time of my entering into the miniſtry, I one evening wandered into a wood, muſing on the importance of the office I was going to undertake. I then began to pour out my ſoul in prayer: when ſuch a feeling ſenſe of the juſtice of GOD fell upon me, and ſuch a ſenſe of his diſpleaſure at ſin, as abſorbed all my powers, and filled my ſoul with the agony of prayer, for poor, loſt ſinners. I continued therein till the dawn of day; and I conſidered this as deſigned of GOD, to impreſs upon me more deeply the meaning of thoſe ſolemn words, *Therefore knowing the terrors of the Lord, we perſuade men.*"

16. " The bleſſed ſtate of his ſoul continually manifeſted itſelf, by its overflowing good-will to all that came in his way. And yet his ſpirit was ſo deeply impreſſed with thoſe words, *Not as though I had already attained*, that the vehemence of his deſire for a fuller manifeſtation of GOD, ſeemed ſometimes to border upon unhappineſs. But his ardent ſoul only felt the full impreſſion of thoſe words of the apoſtle, *Forgetting the things that are behind, and reaching forth unto thoſe that are before; I preſs toward the mark, for the prize of the high calling of GOD in Chriſt Jeſus.*

17. " One end of his retiring to *Newington* was, that he might hide himſelf from company. But this deſign was in no wiſe anſwered; for company came from every ſide. He was continually viſited by high and low, and by perſons

ſons of various denominations: one of whom being aſked, when he went away, what he thought of Mr. *Fletcher*, ſaid, "I went to ſee a man that had one foot in the grave; but I found a man that had one foot in heaven." Among them that now viſited him, were ſeveral of his beloved and honoured opponents: to whom he confirmed his love (however roughly they had treated him) by the moſt reſpectful and affectionate behaviour. But he did not give up any part of the truth, for which he had publicly contended: although ſome (from whom one would have expected better things) did not ſcruple to affirm the contrary. Thoſe of his particular friends who viſited him here, will not eaſily forget how he exhauſted his whole ſoul, in effuſions of thankfulneſs; Mrs. *Cartwright* and *Cavendiſh* in particular, with his faithful and affectionate friend Mr. *Ireland*, will remember their interviews with him. And thoſe of the family were almoſt oppreſſed by the outpourings of his love and gratitude, whenever they ſhewed their love and care in the moſt inconſiderable inſtance. Yea, ſo thankful, in proportion would he be, to even the meaneſt ſervant.

18. "It was not without ſome difficulty, that Mr. *Ireland* at length prevailed upon him to ſit for his picture. While the limner was drawing the outlines of it, he was exhorting both him and all that were in the room, not only to get the outlines drawn, but the colourings alſo of the image of Jeſus on their hearts. He had a very remarkable facility, in making alluſions of this kind; in raiſing ſpiritual obſervations from every accidental circumſtance; in turning men's employments, pleaſures and pains into means of edification; this he did, in order to engage the attention of the thoughtleſs, the more deeply to fix the attention of the thoughtful; and to prevent the trifling away of time in unprofitable converſation. And ſuch little incidents as uſed to paſs away unnoticed by almoſt any other perſon, acquired from Mr. *Fletcher*'s fine imagination a kind of grace and dignity. To give an inſtance. Being ordered to let blood, while his blood was running into the cup, he took occaſion to expatiate on the precious blood-

blood-ſhedding of the Lamb of GOD. And even when he did not ſpeak at all, the ſeraphic ſpirit which beamed from his languid face, during thoſe months of pain and weakneſs, was

" A lecture ſilent, yet of ſovereign uſe."

19. [But it is neceſſary to be obſerved, that this facility of raiſing uſeful obſervations from the moſt trifling incidents was one of thoſe peculiarities in him, which cannot be propoſed to our imitation. In him it partly reſulted from nature, and was partly a ſupernatural gift. But what was becoming and graceful in Mr. *Fletcher*, would be diſguſtful almoſt in any other.]

20. " One of thoſe who viſited him at *Newington*, was Mr. *William Perronet;* a pious, ſenſible and amiable young man, who was ſnatched hence in the bloom of youth. He often ſaid, the firſt ſight of Mr. *Fletcher* fixt an impreſſion upon his mind, which never wore off, till it iſſued in a real converſion to GOD, ever accompanied with a moſt affectionate regard for the inſtrument of that happy change."

Soon after he left *Newington*, he wrote the following letter.

May 28, 1777.

To My dear friends and benefactors, *Charles* and *Mary Greenwood.*

My prayer ſhall always be, that the merciful may find mercy, and that the great kindneſs I have found under your quiet roof, may be ſhewed you every where under the canopy of heaven. I think with grateful joy on the days of calm retreat I have been bleſt with at *Newington*, and lament my not having improved better the precious opportunity, of ſitting, *Mary* like, at the feet of my great phyſician. May he requite your kind care of a dying worm, by abundantly caring for you and yours, and making all your bed in your ſickneſs! May you enjoy full health! May you hunger and thirſt after righteouſneſs, and be abundantly filled therewith! May you ſweetly reſt in Chriſt! May his protection be as a wall of fire, round about you and yours! May his rod and ſtaff comfort you, under all the

the troubles of life, the decays of the body, the aſſaults of the enemy, and the pangs of death! May you ſtand in the clefts of the Rock of Ages, and be ſafely ſheltered there, when all the ſtorms of juſtice blow around! And may you always have ſuch ſpiritual and temporal helps, friends and comforts, as I have found in your pleaſing retreat. You have received a poor *Lazarus*, (though his ſores were not viſible:) you have had compaſſion, like the good Samaritan: you have admitted me to the enjoyment of your beſt things! And now what can I ſay? What but thanks be to GOD for his unſpeakable gift: and thanks to my dear friends for all their favours. They will, I truſt, be found faithfully recorded in my breaſt, when the great Rewarder of them that diligently ſeek him, will render to every man according to his works. And a raiſed *Lazarus* ſhall then appear in the gate, to teſtify of the love of *Charles* and *Mary Greenwood*, and their godly ſiſter!

I *was* a little better: but I now ſpit blood, more than I have done for weeks paſt. Glory be to GOD for every providence! His will be done in me, by health or ſickneſs, life or death. All from him is, and I truſt, will be welcome to

Your obliged penſioner,

JOHN FLETCHER.

CHAP. VI.

From his leaving Newington, till his return from Switzerland to Madeley.

1. HE continued with Mr. *Greenwood* at *Newington*, upwards of fifteen months. The phyſicians then adviſed him to make a trial of the *Hot-well* water, near *Briſtol*. "I was deſired by Mr. and Mrs. *Ireland*, (who took him down in April 1777) ſays Miſs *Thornton*, to bear them company thither, which I willingly did. Indeed I looked upon it as a call from GOD: nor could I deſire a greater honour, than

than to ſhare in the employment of angels, in miniſtering to a diſtinguiſhed heir of ſalvation. At *Briſlington*, near *Briſtol*, he continued in the ſame holy, earneſt courſe as at *Newington*. Every day he drank the *Hot-well* water, and it agreed with him well. So that he appeared to gather a little ſtrength: though not ſo ſwiftly as was expected. And all the ſtrength which he received, he laid out in labours of love: for the benefit of all thoſe, rich or poor, whom Providence caſt in his way.

2. "Whenever he was in company, it was his general method, ſo far as his ſtrength would admit, to pray particularly for every perſon preſent. And from his habitual prayer, reſulted that life and energy in his words, which every one that was bleſt with his ſociety felt more or leſs. Now and then likewiſe he adventured to pray in the family. But he was not wary enough in this. He more than once ſo much exerted himſelf, that he was brought very low. As ſoon as he was well enough to write, he was intent upon finiſhing wo treatiſes for the preſs. The plan of *reconciliation*, in particular, lay very near his heart. He longed to conclude it before he died, which he wiſhed to do, breathing peace to *Jeruſalem*, and pointing out to the children of GOD, the moſt probable means of effecting it—of uniting together in the bonds of peace and love, all the true miniſters and followers of Jeſus."

3. From *Briſtol* he wrote to a friend thus: "I thank GOD, I am not afraid of any evil tidings: my heart ſtandeth faſt, believing in the Lord; and deſiring him to do with me juſt what pleaſes him. With reſpect to my body, my phyſician hopes I ſhall do well. And ſo I hope and believe too. For health or ſickneſs, life or death, is beſt when the Lord ſends it.

(Continued at page 235.)

THE

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

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SATURDAY, *July* 4. Went to *Burlington* in order to attend the execution of one *Smart*, a murderer; and declared to a great number of people under the goal-wall—*He healeth the broken in heart.* The poor criminal appeared penitent, behaved with great ſolidity and expreſſed a deſire to leave the world.

Then returned to *Philadelphia*, gave an exhortation that night, and found the Lord's day a day of ſweet peace.

Monday 6. Set out for *Burlington* again, and ſpent three days labouring among them. Many ſeemed much ſtirred up to ſeek the kingdom of GOD.

Thurſday 9. Returned, and found ſome inward liberty in *Philadelphia.*

Saturday 11. Was a day of peace and love to my ſoul.

Lord's day 12. Went through the uſual exerciſes of the day, and enjoyed ſome peace of mind. Our congregations here are ſmall. They cannot bear the diſcipline and doctrine: but this does not move me.

Monday morning I preached with life, and long to be entirely pure. I humbly hope to ſee the time when GOD will enable me to live without inward ſin—without evil deſire.

Tueſday 14. Went to the *Jerſeys*, and preached at friend *Turner*'s to near 100 people, though in the time of harveſt; and while preaching from theſe words, *Ye were ſometimes darkneſs, but now are ye light in the Lord;* many felt the power of truth, when the darkneſs and its properties were explained. After deſcribing true religon to about 100 ſouls, at *Jeſſe Chew*'s, went on Wedneſday to *Greenwich*, and felt much ſhut up while preaching to about the ſame number, on *Fear not little flock, &c.* I then proceeded to *Glouceſter*, which is one of the dulleſt places I have ſeen

in this country. The ſame night proceeded to *Haddonfield;* and the next day preached at *Joſeph Thorn*'s, to a few attentive hearers, who ſeemed ſomewhat affected by the truths of GOD; eſpecially one S—K—who was greatly concerned on account of his paſt life; as he had been much devoted to company and liquor. I felt afraid that his concern would not be permanent. However, he accompanied me to the ferry.

Friday 17. Returned to *Philadelphia* time enough for interceſſion, and found it a good time, both then, and at the evening-preaching.

Lord's day 19. After preaching in the morning, ſet off in the afternoon for *Trentown*, came thither on Monday by dinner time, and found life in preaching at night.

Monday, *July* 20. Met with brother *Sauſe*, from *New-York*, who informed me that I was to go to *York;* which was what I did not expect; but feel myſelf quite eaſy, not being fixed in any place. He gave me an account of Mr. W—'s good behaviour; though I fear after all, he will ſettle at *Bohemia.*

Wedneſday, *July* 22. In meeting the ſmall ſociety, about 19 perſons, I gave them tickets, and found it a comfortable time. They are a ſerious people; and there is ſome proſpect of much good being done in this place. After preaching on Tueſday morning over the ferry, and in the evening at *Trentown*, I took leave of them on Wedneſday morning and ſet off for *Philadelphia.* Left *Philadelphia* on the Lord's day evening after preaching on theſe words, *If I come again, I will not ſpare;* and on Monday met with brother *Boardman.* Went thence to *New-mills*, where I preached on Tueſday night, and Wedneſday morning, and found the people there very affectionate; then returned to *Burlington* and found many friends from *Philadelphia.* We had power among us at night, and the next morning at 3, I ſet off for *Amboy*, and on the way had ſome converſation with one of *Jacob Behmen*'s diſciples. We came to the ſtage-houſe through much rain and bad roads, about 7 o'clock; thence we went to *Amboy* and took lodging at a tavern. Have been

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kept in peace through this journey, felt great courage in the work of GOD, and go towards *York* in faith—The congregation at *Amboy* was ſmall, and they appeared to be ſuch as cared but little for the goſpel; ſo that my hope of that place is but ſlender. On Saturday evening, I preached with ſome power, to a large congregation of rich and poor, from theſe words, *Even from the days of your fathers, ye have gone away from mine ordinances, and have not kept them: return unto me and I will return unto you.* After preaching with great liberty on the Lord's day, to many people at *P. Vanpelt's* and juſtice *Wright's*, on *Staten-Iſland;* I ſet off on Monday in a boat for *New-York:* and arriving about 5 o'clock, found Mr. *Wright*, who, that night, preached his farewell ſermon; and told the people that he did not expect to ſee them any more. I have always dealt honeſtly with him, but he has been ſpoiled by gifts. He has been pretty ſtrict in the ſociety, but ended all with a general love-feaſt; which I think is undoing all he has done. However, none of theſe things move me. My mind is calm, and my ſoul under a comfortable ſenſe of GOD; and am determined, by his grace, to keep on in the way of my duty, if it ſhould be my lot to ſtand alone.

Auguſt 4. Felt life, and power, and renewed courage. Diſcovering the unfaithfulneſs of ſome who firſt ſpoil a man and then condemn him, I intend to keep ſuch at a proper diſtance. In the love-feaſt this evening, I found that the living could not bear the dead. Mr. *Wright* roſe up and ſpake as well as he could, againſt ſpeaking with ſevere reflections on his brother. But all this does not move me. I know the man and his converſation.

Auguſt 6. Felt ſatisfaction and life in meeting the ſociety laſt night; and ſpent this day in retirement.

Thurſday 7. Preached in *York* from Phil. i. 24, 25. *To abide in the fleſh is more needful for you. And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith.* Found liberty in my mind while addreſſing the people, and am determined

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ed, in the ſtrength of the Lord, to aim at promoting his glory; and ſeek nothing but him.

Friday 8. After preaching in the morning, found the Lord near, and had great peace at interceſſion. It pleaſes me much to ſee the people diligent in attending the word: and find myſelf favoured with liberty and the power of GOD in my labours among them; and humbly hope, that GOD will make known his power among this people, and drive Satan from them; and that we ſhall ſee good days in this place.

Saturday 9. Found a degree of life in my ſoul; and on the Lord's day had power, and light, and life, and love in ſpeaking from thoſe words, *Ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light.* The congregations are ſteady, and we look for the power of GOD both in our own ſouls and among the people. O my GOD, make bare thine arm! After preaching on the evening of the Lord's day, with ſome opening of heart, and to a full houſe, I met the ſociety; and then ſet out on Monday morning, for *New Rochelle*, and preached the ſame night at friend *Devoe*'s, about 30 miles from *York*.

Tueſday 12. My ſoul does not forget GOD; but my deſire is ſtill towards him, and the remembrance of his name. On Wedneſday, found my mind ſomewhat engaged; but on Thurſday, had ſome fears of coming ſhort of eternal life. A cloud reſted on my mind, which was occaſioned by talking and jeſting; I alſo feel at times tempted to impatience and pride of heart; but the Lord graciouſly bleſt me with life and power in preaching at night; and I afterwards found my mind fixed on GOD, and an earneſt longing to be always holy in heart and life. After preaching on Friday at *New Rochelle*, from theſe words, *We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip*, ſet out for York on a bad horſe, and met with indifferent fare on the road; but reached York on Saturday, and there received a letter from my father and friend Mr. Mather, who informed me of the preachers' returning to England. Preached alſo this even-

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ing with ſome ſatisfaction, but found broken claſſes, and a diſordered ſociety, ſo that my heart is ſunk within me; but it is ſtill my deſire to commit myſelf to GOD.

Monday 17. Preached in the morning, and then went to preach at *New-Town*, about 12 miles diſtant, in the evening. Friend *Sauſe* was in company with me, and we were obliged to lodge at a tavern; but we were more ſerious than uſual, and ſpent our time in uſeful converſation. As it rained, we had but few people at preaching in the morning; we then returned to *York* about 10 o'clock. In this journey I have found my ſoul comfortable and alive to GOD, a ſacred nearneſs to GOD, and power to withſtand temptations; though in the afternoon of the next day, had cauſe to blame myſelf for trifling converſation at noon.

Lord's-day, *Auguſt* 17. This has been a day of diſtreſs to my ſoul. I was oppoſed for meeting the ſociety, becauſe one or two claſſes meet at that time; which ſeemed to me a very weak objection, inſomuch as thoſe claſſes might meet at another time.

Auguſt 21. Preached this morning with great life in my ſoul, and feel a ſtrong deſire to be devoted to GOD, and more and more engaged to promote his glory both in heart and life. O that my ſoul could be more intimately and ſweetly united to the Lord! In the evening preached with power; but have found my ſoul troubled within me on account of a party ſpirit which ſeems to prevail too much in this place. But they muſt anſwer for their own conduct. My buſineſs is, through the grace of GOD, to go ſtraight forward, acting with honeſty, prudence and caution, and than leave the event to him.

Lord's-day, *Auguſt* 24. Preached morning and evening, and had peace in my own ſoul. In the evening, met the ſociety and read Mr. Weſley's letter.

Monday 25. Early in the morning we croſſed the North-river, in order to go to *Staten Iſland*. Many people attended the word; but I know not what to make of them, for though they ſeem fond of hearing, yet they do not appear to be much affected. On Tueſday went to *Amboy*, and dined with

with a mixed company of Aſſembly-men, Church-men, Quakers, &c. many of them came to hear me in ſport, but went away very ſtill. On my return, preached at Mr. W——'s to many people; ſome of whom ſeemed to know but little of any thing good. On Thurſday returned to *York*, and preached in the evening to many people, with ſome life. Friday my ſoul was kept in peace and love; and while preaching at night, both myſelf and others felt the power of GOD in our ſouls.

Saturday 30. Preached with liberty, and can rejoice in GOD my ſalvation, finding an increaſing deſire to live to him alone. Lord's-day 31. Found peace and life both morning and evening, and had many people: went alſo to church, and heard Dr. *Oglevie* preach on the divinity of Chriſt.

Tueſday, *September* 2. My heart was fixed to ſeek the Lord; and found ſome nearneſs to him, and life in my ſoul: preached alſo in the evening with ſome comfort.

Wedneſday 3. Preached at 5, and found my ſoul this day fixed to do the will of GOD.

Thurſday 4. Preached in the morning, and found this a bleſſed day. My ſoul was lively, and my heart was filled with holy thoughts of GOD, and felt a ſtrong and pure deſire to pray, and mourn, and long for GOD. In the evening preached from theſe words: *Whoſoever ſhall confeſs me before men, him will I confeſs before my Father who is in heaven.*

Friday 5. Found my ſoul grieved at the diſcovery of ſuch parties among the people. Who can find a faithful man?

Saturday, *Sept.* 6. Found peace in my ſoul, and held a meeting for the better ordering of the ſpiritual and temporal affairs of the ſociety. In this meeting I propounded the following queries.

I. How often ſhall there be public preaching? Agreed, that it ſhould be on Tueſday, Thurſday and Friday nights, beſides the Lord's day; and exhortation on Saturday night.

II. Shall we have morning preaching? This was agreed to.

III. Shall we have the Society-meetings private? This was doubted by ſome; but I inſiſted on it, from our rules and Mr. *Weſley*'s laſt letter.

IV. Shall we make a weekly, and quarterly collection? Agreed.

V. Can any other means be deviſed to leſſen the debt? The debt was £ 1100; but no other means could be found to relieve it.

VI. Ought we not to be more ſtrict with diſorderly perſons? Very little was ſaid in anſwer to this.

VII. Shall we have three ſtewards for the ſatisfaction of the ſociety? The majority voted againſt it.

VIII. Are we as frugal as we can be? It was thought we were.

IX. Will the ſtewards meet me once a week? Agreed.

X. Do we endeavour to avoid all partiality in the things of GOD?

XI. Can we come at the balance of our accounts now, or ſoon? It was thought we could.

XII. Who will ſtand at the door? Not determined.

XIII. Shall we meet the ſociety on *Sunday* nights? This was oppoſed by ſome. But I inſiſted upon it's being the beſt time; and at laſt it was agreed to for a ſeaſon.

XIV. Who ſhall be the collectors? This was not determined, though debated.

XV. Can the preacher meet the children? Agreed.

XVI. Can we ſpread the books? There was but little ſaid on this head, and it was left undetermined.

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LETTERS, &c.

An account of the death of Mr. HADDEN, *Inn-keeper in Bath: in a letter to the Rev. J. Weſley, by Miſs* M. B.

WITH joy I embrace the earlieſt opportunity of letting you know, that our dear brother *Hadden* is at laſt gone to paradiſe. For

For ſome time before his death, he was endued with an uncommon degree of deadneſs to the world, freedom from anxiety, reſpecting his family, and reſignation under continual pain and weakneſs.

In his long illneſs, he ſought Jeſus in good earneſt, and deeply mourned his want of a clear ſenſe of pardon. At laſt, the Lord gave it him ſome time before his death. He then ſaid, "I firmly believe Jeſus died for *me*: I could not ſay this a little while ago; but it now ſeems that I have faith enough, to go up into the clouds to meet my Saviour."

The next day, on his ſaying, "I have been in violent pain," I aſked, how did you find your ſoul then? He anſwered, "All love! all glory." On my aſking him, have you *now* any doubt concerning the forgiveneſs of your ſins? he ſaid, "No: none at all." On Saturday the third inſtant, he told the nurſe that the angels would come for him at night, and ſo it proved.

After lying very ſtill about an hour and a half, and, to all appearance, was juſt expiring, he raiſed himſelf up in his bed, and cried out, "My bleſſed Lord! Oh! bleſſed Jeſus! There he is! there are the angels! cannot you ſee them? there is another come! Hallelujah! hallelujah! Oh what happineſs is this! I have been upon *Mount Sion!* What a mercy is it, that I have my ſenſes ſo perfect; that I may not ſay any thing to offend GOD! for nothing unholy can enter heaven. Hallelujah! Sing! ſing! hallelujah! Oh! how happy am I! What! a publican! a publican happy! a publican going to heaven! it ought, it ought to be put in the newſpaper! Poor Mr. *Brookman*, (another inn-keeper of his acquaintance) what will he do when he comes to die? Tell him, tell him, bring it round to him ſome way or other; Lord Jeſus! open his eyes before it is too late!" Then looking round on us, he ſaid, "GOD bleſs you all! keep cloſe to GOD and his people." To me he ſaid, "I ſee the devil up againſt the cieling." On my ſaying, he has no power over *you*; he anſwered, with an air of triumphant diſdain' "Power! no! fly ſatan, get thee hence! Hallelujah! hallelujah!" Thus he continued till he fell into a doze.

a doze. After lying ſome time, he clapped his hands together, looked up with a ſmiling countenance, and fell aſleep in Jeſus!

M. B.

Bath, April 13, 1773.

An account of MRS. VAUGHAN: *written by her Son.*

MY dear mother was firſt awakened by hearing the General Baptiſts, and was a member of Mr. *Brittain*'s congregation for many years. She then walked in all the ordinances blameleſs, and was a great pattern of keeping the ſabbath-day holy, and of family-prayer. In the laſt of theſe I ſhall never forget her ſtrong cries and tears for her four children, with which ſhe was left a widow.

I have often heard her ſay, "There is a way better than this I am now in, though I know it not. Lord, ſhew me the right way, and lead me in it!" At this time ſhe had no thoughts of being a Methodiſt.

When I was convinced of ſin, and had received a ſenſe of pardon, ſhe ſaid, "This is the right way," and never reſted till the Lord ſpoke peace and ſalvation to her ſoul.

As ſhe ſat at work one day, ſhe was taken ill of a violent fever. In the beginning of her illneſs, ſhe was in an extraordinary manner filled with joy in the Holy Ghoſt. Thoſe who came to ſee her (being many) ſaw with wonder the mighty power of GOD. She clapped her hands, and ſaid, "I know that my Redeemer liveth! and though after my ſkin, worms deſtroy this body, yet with theſe eyes I ſhall ſee GOD! Glory! glory! I once was as vile as *Mary Magdalen*, *Manaſſah*, yea, the very devil himſelf! though I did not live in any outward ſin. But now I am made white in the blood of the Lamb! I ſhall praiſe him on *Mount Sion*, with all the redeemed for ever and ever! for ever and ever! Yes, my anchor is caſt! caſt on a rock, where I ſhall ever reſt. Oh, when will *Gideon*'s pitcher

break! and let the lamp appear!" This ſhe often repeated; and to the laſt, never expreſt the leaſt doubt or fear.

Two days before ſhe died, ſhe exhorted me to cleave to GOD: and told me, I ſhould drink of the cup of affliction in this world; but added,

"Our ſouls are in his mighty hand,
And he will keep them ſtill;
And you and I ſhall ſurely ſtand,
With Chriſt on *Sion*'s hill."

From this time, ſhe had not a ſhadow of a doubt. Nor do I remember ſhe once complained, although her affliction was very great!

The night before ſhe died, ſhe ſang,

"Come let us join our cheerful ſongs,
With angels round the throne."

When ſhe was ſpeechleſs, ſhe ſeveral times endeavoured to ſing. Though ſhe had experienced deep convictions, and great temptations, when ſhe was firſt awakened, ſhe was now very compoſed, and free from all uneaſineſs. Satan ſeemed to have no power over her. She was indeed loſt and ſwallowed up in GOD, her all in all!

About ſeven o'clock on Friday morning, ſhe cried out, "My Lord, and my GOD!" and gave up her ſpirit into the arms of Jeſus, on October 1, 1772, and in the fifty-fifth year of her age.

E. VAUGHAN.

North-Green, Jan. 12, 1787.

An extract of a letter from JAMES HAW, *elder of the Methodiſt Epiſcopal church in* America, *to Biſhop* Aſbury: *written from* Cumberland *near* Kentucke, *about the beginning of the year* 1789.

Honoured Sir,

GOOD news from *Zion*—The work of GOD is going on rapidly in the new Weſtern world. A glorious victory

victory the Son of GOD has gained; and he is ſtill going on conquering and to conquer. Shout, ye angels! Hell trembles, and heaven rejoices daily over ſinners that repent. At a quarter-meeting, held in *Burben* county, *Kentucke*, *July* 19, 20, 1788, the Lord poured out his ſpirit in a wonderful manner, firſt on the Chriſtians, and ſanctified ſeveral of them very powerfully and gloriouſly, and as I charitably hope, wholly. The ſeekers alſo felt the power and preſence of GOD, and cried for mercy as at the point of death. We prayed with, and for them, till we had reaſon to believe that the Lord converted 17 or 18 precious ſouls. Hallelujah, praiſe ye the Lord.

As I went from that part, through the circuit, to another quarter-meeting, the Lord converted two or three more. The *Sat.* and *Sun.* following, the Lord poured out his ſpirit again; the work of ſanctification amongſt the believers broke out at the Lord's table; and the ſpirit of the Lord went through the aſſembly like a mighty ruſhing wind: ſome fell, many cried for mercy; ſighs and groans proceeded from their hearts; tears of ſorrow for ſin ran ſtreaming down their eyes; their prayers reached to heaven, and the ſpirit of the Lord entered into them, and filled 14 or 15 with peace and joy in believing. Salvation! O the joyful ſound, how the echo flies! A few days after, brother *Poythreſs* came, and went with me to another quarter-meeting: we had another gracious ſeaſon round the Lord's table, but no remarkable ſtir till after preaching: but under ſeveral exhortations ſome burſted out into tears, others trembled, and ſome fell. I ſprang in among the people, and the Lord converted one more very powerfully, who praiſed the Lord with ſuch acclamation of joy as, I truſt, will never be forgotten. The *Sunday* following I preached my farewell-ſermon, and met the claſs, and the Lord converted three more, glory be to his holy name for ever.

The firſt round I went in *Cumberland*, the Lord converted ſix precious ſouls, and I joined three gracious Baptiſts to our church: and every round, I have reaſon to believe, ſome ſinners are awakened, ſome ſeekers joined to ſociety, and

and ſome penitents converted to GOD. At our *Cumberland* quarter-meeting, the Lord converted ſix ſouls the firſt day, and one the next: glory, honour, praiſe, and power, be unto our GOD for ever. The work ſtill goes on. I have joined two more ſerious Baptiſts, ſince the quarter-meeting, and the Lord has converted ſeveral more precious ſouls in various parts of the circuit, and ſome more have joined the ſociety, ſo that we have 112 diſciples now in *Cumberland*, 47 of whom (I truſt) have received the gift of the Holy Ghoſt ſince they believed: and I hope theſe are but the firſt fruits of an univerſal harveſt, which GOD will give us in this country. Brother *Maſſie* is with me, going on weeping over ſinners, and the Lord bleſſes his labours. A letter from brother *Williamſon*, dated *Nov.* 10, 1788, informs me that the work is ſtill going on rapidly in *Kentucke;* that at two quarter-meetings ſince I came away, the Lord poured out his ſpirit and converted 10 penitents, and ſanctified five believers at the firſt, and 20 more were converted at the ſecond. Indeed the wilderneſs and ſolitary places are glad, and the deſart rejoices, and bloſſoms as the roſe, and I truſt will ſoon become beautiful as *Tirza*, and comely as *Jeruſalem*. What ſhall I more ſay? Time would fail to tell you all the Lord's doings amongſt us; it is marvellous in our eyes. To him be glory, honour, praiſe, power, might, majeſty and dominion, both now and for ever, amen and amen.

P. S. Some of our reſponſible members of *Cumberland* have formerly lived at a place called the *Natchez*, on the *Miſſiſſippi*, then under the Britiſh, now under the government of *Spain*. There are (they ſay) 6 or 700 American families there, who have no proteſtant miniſter of any kind, and I fear, are periſhing for want of the bread of life. I expect to know by the ſpring, if there be free and full toleration for the proteſtant religion there, and if there be, to make the report to the conference.

POETRY.

Poetry.

On the Shortneſs of HUMAN LIFE.

LIKE as a damaſk roſe you ſee,
Or like the bloſſoms on a tree,
Or like the frag'rant flowers in May,
Or like the morning to the day,
Or like the ſun, or like the ſhade,
Or like the gourd which *Jonah* had:
E'en ſuch is man, whoſe thread is ſpun,
Drawn out, and cut, and ſo it's done;
Withers the roſe, the bloſſom blaſts,
The flower fades, the morning haſtes,
The ſun doth ſet, the ſhadows fly,
The gourd conſumes, and mortals die!

Like to the graſs that's newly ſprung,
Or like the tale that's juſt begun,
Or like a bird that's here to-day,
Or like the pearled dew of May,
Or like an hour, or like a ſpan,
Or like the ſinging of a ſwan:
E'en ſuch is man, who lives by breath;
Is here; is there; in life; in death!
The graſs decays, the tale doth end,
The bird is flown, the dews aſcend,
The hour is ſhort, the ſpan not long,
The ſwan's near death! man's life is done!

Like to a bubble on a brook,
Or (in a mirror) like a look,
Or like a ſhuttle in the hand,
Or like a writing on the ſand,

Or

Or like a thought, or like a dream,
Or like the gliding of a ſtream:
E'en ſuch is man, whoſe life by breath;
Is here; is there; in life, in death!
The bubble's burſt; the look's forgot;
The ſhuttle's flung; the writing blot;
The thought is paſt; the dream is gone;
The water glides—man's life is done!

The BENEFIT *of* AFFLICTION, *Job* v. 6, 7, 8.

WHEN huge afflictions preſs me down,
And ſorrows make my nature groan,
Where ſhall I find relief?
I'll bow myſelf before my GOD,
And humbly kiſs the ſacred rod,
Till he aſſwage my grief.

My num'rous ſins will I confeſs,
And own in every ſore diſtreſs
The Lord is good and juſt:
For by experience I have found
Afflictions ſpring not from the ground,
Nor troubles from the duſt.

So ſure as ſparks from burning fire,
By native force will ſtill aſpire,
And upward wing their way;
So ſurely man is born to pain;
Our common lot is to complain,
While here on earth we ſtay.

Nor is the cauſe ſo hard to tell,
Since from the Lord we baſely fell,
And left the ſource of bliſs:
How can we hope for joys ſerene,
While ſin, the monſter, lurks within,
That parent of diſtreſs?

To

To Jeſus then I make my moan:—
O, plead my cauſe before the throne!
Thou haſt the Father's ear:
Since thou for me didſt undertake,
My ſuit is gain'd—thy blood did make
Atonement at his bar.

A LAWYER's PRAYER.

ORDAIN'D to tread the thorny ground
Where few, I fear, are faithful found,
Mine be the conſcience void of blame,
The upright heart, the ſpotleſs name,
The tribute of the widow's prayer,
The righted orphan's grateful tear:
To virtue and her friends a friend,
Still may my voice the weak defend.
Ne'er may my proſtituted tongue
Protect th' oppreſſor in his wrong,
Nor wreſt the ſpirit of the laws,
To ſanctify the villain's cauſe.
Let others with unſparing hand
Scatter their poiſon through the land;
Inflame diſſention, kindle ſtrife,
And ſtrew with ills the path of life.
On ſuch her gifts let fortune ſhower,
Add wealth to wealth, and power to power:
On me may fav'ring heaven beſtow
That peace which good men only know;
The joy of joys, by few poſſeſs'd,
Th' eternal ſun-ſhine of the breaſt.
All earthly good I here reſign,
The praiſe of honeſty be mine;
That friends may weep, the worthy ſigh,
And poor men bleſs me when I die.

A prayer

A prayer for one grievouſly tempted.

JESUS, the promiſe made by thee
We plead, and touching this agree,
To aſk it for our friend;
The help thou only canſt beſtow,
Deliverance from her cruel foe,
A ſwift deliverance ſend.

The virtue of thy ſaving name,
To-day, as yeſterday the ſame,
In her relief exert;
The fiend who dares thy temple ſeize,
No longer ſuffer him t' oppreſs,
But bid him now depart.

Thou canſt with equal eaſe make whole
The body and the ſin-ſick ſoul,
Phyſician of mankind:
Thy patient, Lord, at once reſtore,
Fill'd with the ſpirit of love and power,
And of a healthful mind.

Cloth'd with humility and grace,
Thy ſav'd, thy happy handmaid place
Attentive at thy feet;
And never may ſhe thence remove,
Till ſpotleſs in thy ſight above
She finds her joy complete.

THE

THE

Arminian Magazine,

For MAY 1790.

PREDESTINATION CALMLY CONSIDERED.

[By JOHN WESLEY, M. A.]

That to the height of this great argument
I may aſſert eternal Providence,
And juſtify the ways of God with man. MILTON.

I. I AM inclined to believe, that many of thoſe who enjoy the faith which worketh by love, may remember ſome time when the power of the Higheſt wrought upon them in an eminent manner; when the voice of the Lord laid the mountains low, brake all the rocks in pieces, and mightily ſhed abroad his love in their hearts, by the Holy Ghoſt given unto them. And at that time, it is certain they had no power to *reſiſt* the grace of GOD. They were then no more able to ſtop the courſe of that torrent which carried all before it, than to ſtem the waves of the ſea with their hand, or to ſtay the ſun in the midſt of heaven.

II. And the children of GOD may continually obſerve, how his love leads them on from faith to faith; with what tenderneſs he watches over their ſouls; with what care he brings them back if they go aſtray, and then upholds their going in his path, that their footſteps may not ſlide. They

cannot but obſerve, how unwilling he is, to let them go from ſerving him: and how, notwithſtanding the ſtubbornneſs of their wills, and the wildneſs of their paſſions, he goes on in his work, conquering and to conquer, till he put all his enemies under his feet.

III. The further this work is carried on in their hearts, the more earneſtly do they cry out, *Not unto us, O Lord, but unto thy name give the praiſe, for thy mercy and for thy truth's ſake.* The more deeply are they convinced, that *by grace we are ſaved; not of works, leſt any man ſhould boaſt:* that we are not pardoned and accepted with GOD, for the ſake of any thing we have done, but wholly and ſolely for the ſake of Chriſt, of what he hath done and ſuffered for us. The more aſſuredly likewiſe do they know that the condition of this acceptance is faith alone: before which gift of GOD no good work can be done, none which hath not in it the nature of ſin.

IV. How *eaſily* then may a believer infer, from what he hath experienced in his own ſoul, that the true grace of GOD *always* works *irreſiſtibly* in every believer: that GOD will finiſh wherever he has begun this work, ſo that it is *impoſſible* for any believer to *fall from grace:* and laſtly, that the reaſon why GOD gives this to ſome only, and not to others, is becauſe of his own will: without any previous regard either to their faith or works, he hath *abſolutely, unconditionally predeſtinated* them to life, before the foundation of the world.

V. Agreeable hereto, in the Proteſtant confeſſion of faith, drawn up at *Paris*, in the year 1559, we have theſe words: Article 12.

"We believe, that out of the general corruption and condemnation in which all men are plunged, GOD draws thoſe whom in his eternal and unalterable counſel he has elected by his goodneſs and mercy, through our Lord Jeſus Chriſt, without conſidering their works, leaving the others in the ſame corruption and condemnation."

VI. To

VI. To the ſame effect ſpeak the Dutch divines, aſſembled at *Dort*, in the year 1618. Their words are: Article 6. *et ſeq.*

" Whereas, in proceſs of time, GOD beſtowed faith on ſome, and not on others, this proceeds from his eternal decrees.—According to which he ſoftens the hearts of the elect, and leaveth them that are not elect in their wickedneſs and hardneſs.

" And herein is diſcovered the difference put between men equally loſt, that is to ſay, the decree of Election and Reprobation.

" Election is, the unchangeable decree of GOD, by which, before the foundation of the world, he hath choſen in Chriſt unto ſalvation a ſet number of men. This Election is one and the ſame of all who are to be ſaved.

" Not all men are elected, but ſome are not elected; whom GOD in his unchangeable good-pleaſure hath decreed to leave in the common miſery, and not to beſtow ſaving faith upon them; but leaving them in their own ways, at laſt to condemn and puniſh them everlaſtingly for their unbelief, and alſo for their other ſins. And this is the decree of Reprobation."

VII. Likewiſe, in the confeſſion of faith ſet forth by the aſſembly of Engliſh and Scotch divines, in the year 1646, are theſe words, chap. iii.

" GOD from all eternity did unchangeably ordain whatſoever comes to paſs.

" By the decree of GOD, for the manifeſtation of his glory, ſome men and angels are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death.

" Theſe angels and men, thus predeſtinated and fore-ordained, are particularly and unchangeably deſigned, and their number ſo certain and definite, that it cannot be either increaſed or diminiſhed.

" Thoſe of mankind that are predeſtinated unto life, GOD, before the foundation of the world — hath choſen in Chriſt unto everlaſting glory — without any foreſight of faith or good works.

" The

"The reſt of mankind, GOD was pleaſed — for the glory of his ſovereign power over his creatures, to paſs by, and to ordain them to diſhonour and wrath."

No leſs expreſs are Mr. *Calvin*'s words, in his *Chriſtian Inſtitutions*, chap. xxi. ſect. 1.

"All men are not created for the ſame end; but ſome are fore-ordained to eternal life, others to eternal damnation. So according as every man was created for the one end or the other, we ſay, he was *elected*, i. e. predeſtinated to life, or *reprobated*, i. e. predeſtinated to damnation."

VIII. Indeed there are ſome who aſſert the decree of Election, and not the decree of Reprobation. They aſſert, that GOD hath by a poſitive, unconditional decree, choſen ſome to life and ſalvation: but not that he hath by any ſuch decree, devoted the reſt of mankind to deſtruction. Theſe are they to whom I would addreſs myſelf firſt: and let me beſeech you, brethren, by the mercies of GOD, to lift up your hearts to him, and to beg of him to free you from all prepoſſeſſion, from the prejudices even of your tender years, and from whatſoever might hinder the light of GOD from ſhining in upon your ſouls: let us calmly and fairly weigh theſe things, in the balance of the ſanctuary; and let all be done in love and meekneſs of wiſdom, as becomes thoſe who are fighting under one Captain, and who humbly hope they are joint-heirs through him of the glory which ſhall be revealed.

I am verily perſuaded, that in the uprightneſs of your heart, you defend the decree of unconditional Election: even in the ſame uprightneſs wherein you reject and abhor that of unconditional Reprobation. But conſider, I entreat you, whether you are conſiſtent with yourſelves: conſider, whether this Election can be ſeparate from Reprobation; whether one of them does not imply the other, ſo that in holding one, you muſt hold both.

IX. That this was the judgment of thoſe who had the moſt deeply conſidered the nature of theſe decrees, of the aſſembly

aſſembly of Engliſh and Scotch divines, of the reformed churches both in *France* and the *Low-Countries*, and of Mr. *Calvin* himſelf, appears from their own words, beyond all poſſibility of contradiction. " Out of the general corrup-
" tion" (ſaith the French church) " he draws thoſe whom
" he hath elected; leaving the others in the ſame corrup-
" tion, according to his immoveable decree." " By the
" decree of GOD" (ſays the aſſembly of Engliſh and Scotch divines) " ſome are predeſtinated unto everlaſting
" life, others, fore-ordained to everlaſting death." " GOD
" hath once for all" (ſaith Mr. *Calvin*) " appointed, by
" an eternal and unchangeable decree, to whom he would
" give ſalvation, and whom he would devote to deſtruc-
" tion." *Inſt.* cap. iii. ſect. 7. Nay, it is obſervable, Mr. *Calvin* ſpeaks with utter contempt and diſdain of all, who endeavour to ſeparate the one from the other, who aſſert Election without Reprobation. " Many" (ſays he) " as
" it were to excuſe GOD, own Election, and deny Re-
" probation. But this is quite ſilly and childiſh. For
" Election cannot ſtand without Reprobation. Whom
" GOD paſſes by, thoſe he reprobates. It is one and the
" ſame thing." *Inſt.* l. 3. c. 23. ſect. 1.

X. Perhaps, upon deeper conſideration, you will find yourſelves of the ſame judgment. It may be, you alſo hold Reprobation, though you know it not. Do not you believe, that GOD who made *one veſſel unto honour*, hath made *another unto* eternal *diſhonour?* Do not you believe, that the men who *turn the grace of our GOD into laſciviouſneſs, were before ordained of GOD unto this condemnation?* Do not you think, that *for this ſame purpoſe, GOD raiſed* Pharaoh *up*, that he might ſhew his ſovereign power in his deſtruction? And that *Jacob have I loved, but Eſau have I hated*, refers to their eternal ſtate? Why then you hold abſolute Reprobation; and you think *Eſau* and *Pharaoh* were inſtances of it: as well as all thoſe *veſſels made unto diſhonour*, thoſe men *before ordained unto condemnation.*

XI. To

XI. To ſet this matter in a ſtill clearer light, you need only anſwer one queſtion. Is any man ſaved, who is not elected? Is it poſſible, that any not elected, ſhould be ſaved? If you ſay, No, you put an end to the doubt. You eſpouſe Election and Reprobation together. You confirm Mr. *Calvin*'s words, that "without Reprobation, "Election itſelf cannot ſtand." You allow, though you were not ſenſible of it before, that "whom GOD elects "not, them he reprobates."

Try whether it be poſſible, in any particular caſe, to ſeparate Election from Reprobation. Take one of thoſe who are ſuppoſed not to be elected; one whom GOD hath not choſen unto life and ſalvation. Can this man be ſaved from ſin and hell? You anſwer, "No."—Why not? "Be- "cauſe he is not elected. Becauſe GOD hath unchange- "ably decreed, to ſave ſo many ſouls and no more; and "he is not of that number. Him GOD hath decreed to "paſs by; to leave him to everlaſting deſtruction: in con- "ſequence of which irreſiſtible decree, the man periſhes "everlaſtingly." O, my brethren, how ſmall is the difference between this and a broad, bare-faced reprobation.

XII. Let me entreat you to make this caſe your own. In the midſt of life you are in death; your ſoul is dead while you live, if you live in ſin, if you do not live to GOD. And who can deliver you from the body of this death? Only the grace of GOD in Jeſus Chriſt our Lord. But GOD hath decreed to give this grace to others only, and not to you: to leave *you* in unbelief and ſpiritual death, and for that unbelief to puniſh you with death everlaſting. Well then mayeſt thou cry, even till thy throat is dry, "O wretched man that I am!" For an unchangeable, irreſiſtible decree ſtandeth between thee and the very poſſibility of ſalvation. Go now, and find out how to ſplit the hair, between thy being reprobated, and not-elected: how to ſeparate Reprobation, in its moſt effectual ſenſe, from unconditional Election.

XIII. Acknow-

XII. Acknowledge then, that you hold Reprobation. Avow it in the face of the ſun. To be conſiſtent with yourſelf you muſt openly aſſert, that "without Reproba-"tion *this* Election cannot ſtand." You know it cannot. You know if GOD hath fixed a decree, that *theſe men only* ſhall be ſaved, in ſuch a decree it is manifeſtly implied, that *all other men* ſhall be damned. If GOD hath decreed, that *this* part of mankind, and no more, ſhall live eternally, you cannot but ſee, it is therein decreed, "that *the other part* ſhall never ſee life." O, let us deal ingenuouſly with each other! What we really hold, let us openly profeſs. And if Reprobation be the truth, it will bear the light; for *the word of our GOD ſhall ſtand for ever.*

XIV. Now then, without any extenuation on the one hand, or exaggeration on the other, let us look upon this doctrine (call it what you pleaſe) naked, and in its native colour. Before the foundations of the world were laid, GOD of his own mere will and pleaſure, fixed a decree concerning all the children of men who ſhould be born unto the end of the world. This decree was unchangeable with regard to GOD, and irreſiſtible with regard to man. And herein it was ordained, that one part of mankind ſhould be ſaved from ſin and hell, and all the reſt left to periſh for ever and ever, without help, without hope. That none of theſe ſhould have that grace, which alone could prevent their dwelling with everlaſting burnings, GOD decreed for this cauſe alone, "becauſe it was his "good pleaſure:" and for this end, "to ſhew forth his "glorious power, and his ſovereignty over all the "earth."

XV. Now can you, upon reflection, believe this? Perhaps you will ſay. "I do not think about it." That will never do. You not only think about it (though it may be, confuſedly) but ſpeak about it too, whenever you ſpeak of unconditional Election. You do not think about it! What do you mean? Do you never think about *Eſau* or *Pharaoh?* Or in general, about a *certain number* of ſouls, whom *alone* GOD

GOD hath decreed to ſave? Why in that very thought Reprobation lurks: it entered your heart the very moment *that* entered: it ſtays as long as that ſtays: and you cannot ſpeak that thought without ſpeaking of Reprobation. True, it is covered with fig-leaves, ſo that a heedleſs eye may not obſerve it to be there. But if you narrowly obſerve, unconditional Election cannot appear, without the cloven foot of Reprobation.

XVI. But do not the ſcriptures ſpeak of *Election?* They ſay, St. *Paul* was "an *elected* or choſen veſſel:" Nay, and ſpeak of great numbers of men, as "*elect*, according "to the fore-knowledge of GOD." "You cannot there-"fore deny, there is ſuch a thing as *Election*. And if "there be, what do you mean by it?"

I will tell you, in all plainneſs and ſimplicity. I believe it commonly means one of theſe two things; firſt, a divine appointment of ſome particular men, to do ſome particular work in the world. And this Election I believe to be not only perſonal, but abſolute and unconditional. Thus *Cyrus* was *elected* to rebuild the temple, and St. *Paul*, with the twelve, to preach the goſpel. But I do not find this to have any neceſſary connection with eternal happineſs. Nay, it is plain, it has not: for one who is *elected* in this ſenſe, may yet be loſt eternally. *Have I not choſen* (elected) *you twelve?* ſaith our Lord: *yet one of you hath a devil. Judas*, you ſee, was *elected* as well as the reſt: yet is his lot with the devil and his angels.

[*Continued at page* 261.]

SERMON XVII.

On ROMANS XV. 2.

Let every one of us pleaſe his neighbour for his good to edification.

1. UNDOUBTEDLY the duty here preſcribed is incumbent on all mankind: at leaſt on every one of

of thoſe, to whom are intruſted the oracles of GOD. For it is here enjoined to every one without exception, that names the name of Chriſt. And the perſon whom every one is commanded to pleaſe is *his neighbour*, that is, every child of man. Only we are to remember here, what the ſame apoſtle ſpeaks upon a ſimilar occaſion. *If it be poſſible, as much as lieth in you, live peaceably with all men.* In like manner we are to pleaſe all men, if it be poſſible, as much as lieth in us: but ſtrictly ſpeaking, it is not poſſible: it is what no man ever did, nor ever will perform. But ſuppoſe we uſe our utmoſt diligence, be the event as it may, we fulfil our duty.

2. We may farther obſerve, in how admirable a manner the apoſtle limits this direction: otherwiſe, were it purſued without any limitation, it might produce the moſt miſchievous conſequences. We are directed to pleaſe them *for their good:* not barely for the ſake of pleaſing them, or pleaſing ourſelves: much leſs of pleaſing them to their hurt, which is ſo frequently done: indeed continually done, by thoſe who do not love their neighbour as themſelves. Nor is it only their temporal good, which we are to aim at in pleaſing our neighbour; but what is of infinitely greater conſequence, we are to do it *for their edification:* in ſuch a manner as may conduce to their ſpiritual and eternal good. We are ſo to pleaſe them, that the pleaſure may not periſh in the uſing, but may redound to their laſting advantage: may make them wiſer and better, holier and happier, both in time and in eternity.

3. Many are the treatiſes and diſcourſes which have been publiſhed on this important ſubject. But all of them that I have either ſeen or heard, were miſerably defective. Hardly one of them propoſed the right end: one and all had ſome lower deſign in pleaſing men, than to ſave their ſouls, to build them up in love and holineſs. Of conſequence, they were not likely to propoſe the right means, for the attainment of that end. One celebrated tract of this kind, entitled *The Courtier*, was publiſhed in *Spain*, about two hundred years ago, and tranſlated into various languages. But it has nothing to do with edification, and

is therefore quite wide of the mark. Another treatiſe, entitled *The Compleat Courtier*, was publiſhed in our country, in the reign of king *Charles* the Second, and (as it ſeems) by a retainer to his court: in this there are ſeveral very ſenſible advices, concerning our outward behaviour: and many little improprieties in word or action are obſerved, whereby men diſpleaſe others without intending it: but this author likewiſe has no view at all to the ſpiritual or eternal good of his neighbour. Seventy or eighty years ago another book was printed in *London*, entitled *The Art of Pleaſing*. But as it was wrote in a languid manner, and contained only common, trite obſervations, it was not likely to be of uſe to men of underſtanding, and ſtill leſs to men of piety.

4. But it may be aſked, Has not the ſubject been ſince treated of by a writer of a very different character? Is it not exhauſted, by one who was himſelf a conſummate maſter of the art of pleaſing? And who writing to one he tenderly loved, to a favourite ſon, gives him all the advices which his great underſtanding, improved by various learning, and the experience of many years, and much converſe with all ſorts of men, could ſuggeſt? I mean the late lord *Cheſterfield*, the general darling of all the *Iriſh*, as well as the *Engliſh* nation.

5. The means of pleaſing which this wiſe and indulgent parent continually and earneſtly recommends to his darling child, and on which he doubtleſs formed both his tempers and outward conduct,

"Till death untimely ſtopp'd his tuneful tongue,"

were, firſt, *Making love* (in the groſſeſt ſenſe) to all the married women, whom he conveniently could. (Single women he adviſes him to refrain from, for fear of diſagreeable conſequences.) Secondly, Conſtant and careful *diſſimulation*, always wearing a maſk: truſting no man upon earth, ſo as to let him know his real thoughts, but perpetually ſeeming to mean what he did not mean, and ſeeming to be what he was not. Thirdly, Well-deviſed *lying* to all

all ſorts of people, ſpeaking what was fartheſt from his heart: and in particular *flattering* men, women, and children, as the infallible way of pleaſing them.

It needs no great art to ſhew that this is not the way to pleaſe our neighbour *for his good*, or *to edification*. I ſhall endeavour to ſhew, that there is a better way of doing it; and indeed a way diametrically oppoſite to this. It conſiſts

I. In removing hinderances out of the way, and

II. In uſing the means that directly tend to this end.

I. 1. I adviſe all that deſire to *pleaſe their neighbour for his good to edification*, firſt, To remove all hinderances out of the way; or, in other words, to avoid every thing which tends to diſpleaſe wiſe and good men, men of ſound underſtanding and real piety. Now *cruelty*, *malice*, *envy*, *hatred*, *and revenge*, are diſpleaſing to all wiſe and good men, to all who are endued with ſound underſtanding and genuine piety. There is likewiſe another temper, nearly related to theſe, only in a lower kind, and which is uſually found in common life, wherewith men in general are not pleaſed. We commonly call it *ill-nature*. With all poſſible care avoid all theſe: nay, and whatever bears any reſemblance to them: as ſourneſs, ſternneſs, ſullenneſs, on the one hand; peeviſhneſs and fretfulneſs, on the other; if ever you hope to *pleaſe your neighbour for his good to edification*.

2. Next to cruelty, malice, and ſimilar tempers, with the words and actions that naturally ſpring therefrom, nothing is more diſguſtful, not only to perſons of ſenſe and religion, but even to the generality of men, than *pride*, *haughtineſs* of ſpirit, and its genuine fruit, an *aſſuming arrogant overbearing* behaviour. Even uncommon learning joined with ſhining talents, will not make amends for this: but a man of eminent endowments, if he be eminently haughty, will be deſpiſed by many, and diſliked by all. Of this the famous maſter of *Trinity* college in *Cambridge*, was a remarkable inſtance. How few perſons of his time had a ſtronger underſtanding or deeper learning than Dr. *Bentley?* And yet how few were leſs beloved? Unleſs one who was little, if at all inferior to him in ſenſe or learning, and equally diſtant from humility, the author of the

Divine

Divine Legation of *Moſes*. Whoever therefore deſires to pleaſe his neighbour for his good, muſt take care of ſplitting upon this rock. Otherwiſe the ſame pride which impels him to ſeek the eſteem of his neighbour, will infallibly hinder his attaining it.

3. Almoſt as diſguſtful to the generality of men as *Haughtineſs* itſelf, is a *paſſionate* temper and behaviour. Men of a tender diſpoſition are afraid even to converſe with perſons of this ſpirit. And others are not fond of their acquaintance, as frequently (perhaps when they expected nothing leſs) meeting with ſhocks, which if they bear for the preſent, yet they do not willingly put themſelves in the way of meeting with them again. Hence paſſionate men have ſeldom many friends; at leaſt, not for any length of time. Crowds indeed may attend them for a ſeaſon, eſpecially when it may promote their intereſt. But they are uſually diſguſted one after another, and fall off like leaves in autumn. If therefore you deſire laſtingly to pleaſe your neighbour for his good, by all poſſible means avoid violent paſſion.

4. Yea, and if you deſire to pleaſe, even on this account, take that advice of the apoſtle, *Put away all lying*. It is the remark of an ingenious author, that of all vices *lying* never yet found an apologiſt, that would openly plead in its favour, whatever his private ſentiments might be. But it ſhould be remembered, Mr. *Addiſon* went to a better world, before Lord *Cheſterfield*'s letters were publiſhed. Perhaps his apology for it was the beſt that ever was, or can be made for ſo bad a cauſe. But after all, the labour he has beſtowed upon it "has only ſemblance of worth; "not ſubſtance." It has no ſolidity in it; it is nothing better than a ſhining phantom. And as lying can never be commendable or innocent, ſo neither can it be pleaſing: at leaſt, when it is ſtript of its diſguiſe, and appears in its own ſhape. Conſequently it ought to be carefully avoided by all thoſe who wiſh to pleaſe their neighbour for his good to edification.

5. But is not *flattery*, a man may ſay, one ſpecies of lying? And has not this been allowed in all ages, to be

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the ſure means of pleaſing? Has not a late witty writer, in his "Sentimental Journey," related ſome ſtriking inſtances of this? I anſwer, It is true. Flattery is pleaſing for awhile, and that not only to weak minds: as the deſire of praiſe, whether deſerved or undeſerved, is planted in every child of man. But it is pleaſing only for awhile. As ſoon as the maſk drops off, as ſoon as it appears that the ſpeaker meant nothing by his ſoft words, we are pleaſed no longer. Every man's own experience teaches him this. And we all know, that if a man continues to flatter, after his inſincerity is diſcovered, it is diſguſtful, not agreeable. Therefore even this faſhionable ſpecies of lying is to be avoided, by all that are deſirous of pleaſing their neighbour, to his laſting advantage.

6. Nay, whoever deſires to do this, muſt remember, that not only *lying*, in every ſpecies of it, but even *diſſimulation*, (which is not the ſame with lying, though nearly related to it) is diſpleaſing to men of underſtanding, though they have not religion. *Terence* repreſents even an old heathen, when it was imputed to him, as anſwering with indignation,

"*Simulare non eſt meum.*"

"Diſſimulation is no part of my character."

Guile, ſubtlety, cunning, the whole art of deceiving, by whatever terms it is expreſſed, is not accounted an accompliſhment by wiſe men; but is indeed an abomination to them. And even thoſe who practiſe it moſt, who are the greateſt artificers of fraud, are not pleaſed with it in other men, neither are fond of converſing with thoſe that practiſe it on themſelves. Yea, the greateſt deceivers are greatly diſpleaſed at them that play their own arts upon them.

II. Now if cruelty, malice, envy, hatred, revenge, ill-nature; if pride and haughtineſs; if irrational anger; if lying and diſſimulation, together with guile, ſubtlety, and cunning, are all and every one diſpleaſing to all men, eſpecially

cially to wife and good men, we may eaſily gather from hence, what is the ſure way to pleaſe them for their good to edification. Only we are to remember, that there are thoſe in every time and place, whom we muſt not expect to pleaſe. We muſt not therefore be ſurpriſed, when we meet with men, who are not to be pleaſed any way. It is now as it was of old, when our Lord himſelf complained, *Whereunto ſhall I liken the men of this generation? They are like unto children ſitting in the market-place, and ſaying to each other, We have piped unto you, but ye have not danced; we have mourned unto you, but ye have not wept.* But leaving theſe froward ones to themſelves, we may reaſonably hope to pleaſe others, by a careful and ſteady obſervation of the few directions following.

1. Firſt, Let *love* not viſit you as a tranſient gueſt, but be the conſtant, ruling temper of your ſoul. See that your heart be filled at all times and on all occaſions, with real, undiſſembled benevolence, not to thoſe only that love *you*, but to every ſoul of man. Let it pant in your heart, let it ſparkle in your eyes, let it ſhine in all your actions. Whenever you open your lips, let it be with love, and let there be in your tongue the law of kindneſs. Your word will then diſtil as the rain, and as the dew upon the tender herb. Be not ſtraitened or limited in your affection, but let it embrace every child of man. Every one that is born of a woman, has a claim to your good-will. You owe this not to ſome, but to all. And let all men know, that you deſire both their temporal and eternal happineſs as ſincerely as you do your own.

2. Secondly, If you would pleaſe your neighbour for his good, ſtudy to be *lowly* in heart. Be little and vile in your own eyes, in honour preferring others before yourſelf. Be deeply ſenſible of your own weakneſſes, follies and imperfections: as well as of the ſin remaining in your heart, and cleaving to all your words and actions. And let this ſpirit appear in all you ſpeak or do: *Be clothed with humility.* Reject with horror that favourite maxim of the old heathen, ſprung from the bottomleſs pit,

Tanti

Tanti eris aliis, quanti tibi fueris:

"The more you value yourſelf, the more others will value you." Not ſo: on the contrary, both GOD and man *reſiſt the proud:* and as *GOD giveth grace to the humble*, ſo humility, not pride, recommends us to the eſteem and favour of men, eſpecially thoſe that fear GOD.

3. If you deſire to pleaſe your neighbour for his good to edification, you ſhould, Thirdly, labour and pray, that you may be *meek*, as well as lowly in heart. Labour to be of a calm, diſpaſſionate temper, *gentle* towards all men. And let the gentleneſs of your diſpoſition appear in the whole tenor of your converſation. Let all your words and all your actions be regulated thereby. Remember likewiſe that advice of St. *Peter*. As an addition to your gentleneſs, *be merciful; be courteous; be pitiful;* be tenderly compaſſionate to all that are in diſtreſs, to all that are under any affliction, of mind, body, or eſtate. Let

"The various ſcenes of human woe
Excite your ſofteſt ſympathy!"

Weep with them that weep. If you can do no more, at leaſt mix your tears with theirs: and give them healing words, ſuch as may calm their minds, and mitigate their ſorrows. But if you can, if you are able to give them actual aſſiſtance, let it not be wanting. Be as eyes to the blind, as feet to the lame, a huſband to the widow, and a father to the fatherleſs. This will tend greatly to conciliate the affection, and to give a profitable pleaſure, not only to thoſe who are immediate objects of your compaſſion; but to others likewiſe that *ſee your good works, and glorify your Father which is in heaven.*

4. And while you are *pitiful* to the afflicted, ſee that you are *courteous* toward all men. It matters not, in this reſpect, whether they are high or low, rich or poor, ſuperior or inferior to you: no, nor even whether good or bad, whether they fear GOD or not. Indeed the *mode* of ſhewing your courteſy may vary, as chriſtian prudence will direct

rect. But the thing itſelf is due to all: the loweſt and worſt have a claim to our courteſy. But what is courteſy? It may either be inward or outward: either a temper, or a mode of behaviour: ſuch a mode of behaviour as naturally ſprings from courteſy of heart. Is this the ſame with good-breeding, or *politeneſs?* (Which ſeems to be only a high degree of good-breeding.) Nay, good-breeding is chiefly the fruit of education; but education cannot give courteſy of heart. Mr. *Addiſon*'s well-known definition of politeneſs ſeems rather to be a definition of *this*. "A conſtant deſire of pleaſing all men, appearing through the whole converſation." Now this may ſubſiſt, even in a high degree, where there has been no advantage of education. I have ſeen as real courteſy in an *Iriſh* cabin, as could be found in *St. James's* or the *Louvre*.

5. Shall we endeavour to go a little deeper, to ſearch into the foundation of this matter? What is the ſource of that deſire to pleaſe, which we term courteſy? Let us look attentively into our own heart, and we ſhall ſoon find an anſwer. The ſame apoſtle that teaches us to *be courteous*, teaches us to *honour all men*. And his Maſter teaches me to love all men. Join theſe together, and what will be the effect? A poor wretch cries to me for an alms: I look, and ſee him covered with dirt and rags. But through theſe I ſee one that has an immortal ſpirit, made to know and love and dwell with GOD to eternity: I honour him for his Creator's ſake. I ſee thro' all theſe rags, that he is purpled over with the blood of Chriſt. I love him for the ſake of his Redeemer. The courteſy therefore which I feel and ſhew toward him, is a mixture of the honour and love, which I bear to the offſpring of GOD, the purchaſe of his Son's blood, and the candidate for immortality. This courteſy let us feel and ſhew toward all men; and we ſhall pleaſe all men to their edification.

6. Once more. Take all proper opportunies of *declaring* to others the *affection* which you really feel for them. This may be done with ſuch an air, and in ſuch a manner, as is not liable to the imputation of flattery. And experience

ſhews,

ſhews, that honeſt men are pleaſed by this, full as much as knaves are by flattery. Thoſe who are perſuaded that your expreſſions of good-will toward them are the language of your heart, will be as well ſatisfied with them, as with the honeſt encomiums, which you could paſs upon them. You may judge them by yourſelves, by what you feel in your own breaſt. You like to be honoured: but had you not rather be beloved?

7. Permit me to add one advice more. If you would pleaſe all men for their good, at all events *ſpeak* to all men the very *truth* from your heart. When you ſpeak, open the window in your breaſt: let the words be the very picture of your heart. In all company, and on all occaſions, be a man of *veracity*, nay, be not content with bare veracity; but *in ſimplicity and godly ſincerity, have all your converſation in the world*, as *an Iſraelite indeed, in whom is no guile.*

8. To ſum up all in one word, If you would pleaſe men, pleaſe GOD! Let truth and love poſſeſs your whole ſoul. Let them be the ſprings of all your affections, paſſions, tempers; the rule of all your thoughts. Let them inſpire all your diſcourſe, continually ſeaſoned with that ſalt, and *meet to miniſter grace to the hearers.* Let all your actions be wrought in love. Never *let mercy or truth forſake thee: bind them about thy neck.* Let them be open and conſpicuous to all: and *write them on the table of thy heart. So ſhalt thou find favour and good underſtanding in the ſight of GOD and man.*

Caſtlebar, May 22, 1787.

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 183.]

ONE of the moſt ſurpriſing inſtances of his power which I ever remember to have ſeen, was on the Tueſday following; when I viſited one who was above meaſure enraged

at *this new way*, and zealous in oppoſing it. Finding the argument to be of no other effect, than to inflame her more and more, I broke off the diſpute, and deſired we might join in prayer, which ſhe ſo far conſented to, as to kneel down. In a few minutes ſhe fell into an extreme agony, both of body and ſoul; and ſoon after cried out with the utmoſt earneſtneſs, "Now I know, I am forgiven for Chriſt's ſake." Many other words ſhe uttered to the ſame effect, witneſſing a hope full of immortality. And from that hour, GOD hath ſet her face as a flint, to declare the faith which before ſhe perſecuted.

Thurſday 8. I called upon her, and a few of her neighbours, who were met together in the evening, among whom I found a gentleman of the ſame ſpirit ſhe had been of, earneſtly labouring to pervert the truth of the goſpel. To prevent his going on, as the leſs evil of the two, I entered directly into the controverſy, touching both the cauſe and the fruits of juſtification. In the midſt of the diſpute, one who ſat at a ſmall diſtance, felt as it were the piercing of a ſword, and before ſhe could be brought to another houſe, whither I was going, could not avoid crying out aloud, even in the ſtreet. But no ſooner had we made our requeſt known to GOD, than he ſent her help from his holy place.

At my return from hence, I found Mr. *Kinchin*, juſt come from *Dummer*, who earneſtly deſired me, inſtead of ſetting out for *London* the next morning (as I deſigned) to go to *Dummer* and ſupply his church on *Sunday*. On *Friday* morning I ſet out, according to his deſire, and in the evening came to *Reading*, where I found a young man who had in ſome meaſure *known the powers of the world to come*. I ſpent the evening with him and a few of his ſerious friends; and it pleaſed GOD much to ſtrengthen and comfort them.

Saturday 10. In the afternoon I came to *Dummer;* and on *Sunday* morning had a large and attentive congregation. I was deſired to expound in the evening at *Baſingstoke*. The next day I returned to *Reading*, and thence on *Tueſday* to *Oxford*, where I found many more and more rejoicing

joicing in GOD their Saviour. *Wedneſday* 14. I had an opportunity of preaching once again to the poor priſoners in the *Caſtle*. *Thurſday* 15. I ſet out early in the morning, and in the afternoon came to *London*.

During my ſtay here, I was fully employed; between our own ſociety, in *Fetterlane*, and many others, where I was continually deſired to expound: ſo that I had no thought of leaving *London*, when I received (after ſeveral others) a letter from Mr. *Whitefield*, and another from Mr. *Seward*, intreating me in the moſt preſſing manner, to come to *Briſtol* without delay. This I was not at all forward to do: and perhaps a little the leſs inclined to it (though I truſt I do not count my life dear unto myſelf, ſo I may finiſh my courſe with joy) becauſe of the remarkable ſcriptures which offered as often as we enquired, touching the conſequence of this removal: though, whether this was permitted only for the trial of our faith, GOD knoweth, and the event will ſhew. Till then, let me not be accounted ſuperſtitious, if I barely recite them in the ſame order as they occurred. * *And ſome of them would have taken him; but no man laid hands on him* (not till the time was come.) † *Becauſe I tell you the truth, ye believe me not. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?* ‡ *Get thee up into this mountain—and die in the mount, whither thou goeſt up, and be gathered unto thy people.* || *And the children of* Iſrael *wept for* Moſes *in the plains of* Moab *thirty days.* § *I will ſhew him how great things he muſt ſuffer for my name's ſake.* ** *And devout men carried* Stephen *to his burial, and made great lamentation over him.*

Wedneſday 28. My journey was propoſed to our ſociety in *Fetterlane*. But my brother *Charles* would ſcarce bear the mention of it; till appealing to the oracles of GOD, he received thoſe words, as ſpoken to himſelf, and anſwered not again: *Son of man, behold I take from thee, the deſire of thine eyes with a ſtroke: yet ſhalt thou not mourn or weep, neither ſhall thy tears run down.* Our other brethren however

* John vii. 44. † c. viii. 45, 46. ‡ Deut. xxxii. 49, 50. || c. xxxiv. 8. § Acts ix. 16. ** c. viii. 2.

ever continuing the diſpute, without any probability of their coming to one concluſion, we at length all agreed, to decide it by lot. And by this it was determined, "I ſhould go." Several afterwards deſiring we might open the bible, concerning the iſſue of this, we did ſo on the ſeveral portions of ſcripture, which I ſhall ſet down, without any reflection upon them. * *Now there was long war between the houſe of* Saul *and the houſe of* David; *but* David *waxed ſtronger and ſtronger, and the houſe of* Saul *waxed weaker and weaker.* † *When wicked men have ſlain a righteous perſon in his own houſe, upon his bed: ſhall I not now require his blood at your hands, and take you away from the earth?* ‡ *And* Ahaz *ſlept with his fathers, and they buried him in the city, even in* Jeruſalem.

Perhaps it may be a ſatisfaction to ſome, if before I enter upon this new period of my life, I give the reaſons, why I preferred for ſo many years an univerſity-life before any other: then eſpecially, when I was earneſtly preſſed by my father, to accept of a cure of ſouls. I have here therefore ſubjoined the letter I wrote ſeveral years ago on that occaſion;

Oxon, Dec. 10, 1734.

Dear Sir,

1. THE authority of a parent and the call of Providence, are things of ſo ſacred a nature, that a queſtion in which theſe are any way concerned, deſerves the moſt ſerious conſideration. I am therefore greatly obliged to you, for the pains you have taken to ſet our queſtion in a clear light; which I now intend to conſider more at large with the utmoſt attention of which I am capable. And I ſhall the more chearfully do it, as being aſſured of your joining with me in imploring his guidance, who will not ſuffer thoſe that truſt in him, to ſeek death in the error of their life.

2. I entirely agree, "That the glory of GOD and the different degrees of promoting it, are to be our ſole conſi-

deration

deration and direction in the choice of any courſe of life." And conſequently, That it muſt wholly turn upon this ſingle point, Which I ought to prefer, a college life, or that of the rector of a pariſh? I do not ſay, the glory of GOD is to be my *firſt* or my *principal* conſideration: but my *only* one; ſince all that are not implied in this, are abſolutely of no weight. In preſence of this, they all vaniſh away: they are leſs than the ſmall duſt of the balance.

3. And indeed, till all other conſiderations were ſet aſide, I could never come to any clear determination: till my eye was ſingle, my whole mind was full of darkneſs. Whereas ſo long as it is fixed on the glory of GOD, without any other conſideration, I have no more doubt of the way wherein I ſhould go, than of the ſhining of the mid-day ſun.

4. Now that life tends moſt to the glory of GOD, wherein we moſt promote holineſs in ourſelves and others. I ſay, in ourſelves *and* others; as being fully perſuaded, that theſe can never be put aſunder. And if not, then whatever ſtate is beſt on either of theſe accounts, is ſo on the other likewiſe. If it be, in the whole, beſt for others, ſo it is for ourſelves; if it be beſt for ourſelves, it is ſo for them.

5. However, when two ways of life are propoſed, I would chooſe to conſider firſt, which have I reaſon to believe, will be beſt for *my own ſoul?* will moſt forward *me* in holineſs? By holineſs meaning, not faſting (as you ſeem to ſuppoſe) or bodily auſterities; but The mind that was in Chriſt, A renewal of ſoul in the image of GOD. And I believe the ſtate wherein I am, will moſt forward me in this, becauſe of the peculiar advantages I now enjoy.

6. The firſt of theſe is, daily converſe with my friends. I know no other place under heaven, where I can have ſome always at hand of the ſame judgment, and engaged in the ſame ſtudies: perſons who are awakened into a full conviction, that they have but one work to do upon earth; who ſee, at a diſtance, what that one work is, even the recovery

recovery of a ſingle eye and a clean heart; who, in order to this, have according to their power, abſolutely devoted themſelves to GOD, and follow after their Lord, denying themſelves and taking up their croſs daily. To have even a ſmall number of ſuch friends, conſtantly watching over my ſoul, and adminiſtering, as need is, reproof or advice with all plainneſs and gentleneſs, is a bleſſing I know not where to find, in any other part of the kingdom.

7. Another bleſſing which I enjoy here, in a greater degree than I could expect elſewhere, is retirement. I have not only as much, but as little company as I pleaſe. Trifling viſitants I have none. No one takes it into his head, to come within my doors, unleſs I deſire him, or he has buſineſs with me. And even then, as ſoon as his buſineſs is done, he immediately goes away.

8. Both theſe bleſſings are greatly indeared to me when I ſpend but one week out of this place. The far greateſt part of the converſation I meet with abroad, even with the better ſort of men, turns on points that are quite wide of *my* purpoſe, that no way forward the end of *my* life. Now, if they have time to ſpare, I have not. It is abſolutely needful for ſuch an one as me, to follow with all poſſible care and vigilance that wiſe advice of Mr. *Herbert*;

> " Still let thy mind be bent; ſtill plotting how
> " And when and where the buſineſs may be done."

And this, I bleſs GOD, I can in ſome meaſure do, while I avoid that bane of all religion, the company of *good ſort of men*, as they are called; perſons who have a *liking* to, but no *ſenſe* of religion. But theſe inſenſibly undermine all my reſolution, and ſteal away what little zeal I have. So that I never come from among theſe ſaints of the world (as *John Valdeſſo* terms them) faint, diſſipated, and ſhorn of all my ſtrength, but I ſay, " GOD deliver me from a half-chriſtian."

9. Freedom from care is yet another invaluable bleſſing. And where could I enjoy this as I do now? I *hear* of ſuch a thing

a thing as the cares of the world; but I *feel* them not. My income is ready for me on ſo many ſtated days: all I have to do is, to carry it home. The grand article of my expence is food. And this too is provided without any care of mine. The ſervants I employ are always ready on quarter-day; ſo I have no trouble on their account. And what I occaſionally need to buy, I can immediately have, without any expence of thought. Here therefore I can be *without carefulneſs.* I can *attend upon the Lord without diſtraction.* And I know what a help this is to the being *holy both in body and ſpirit.*

10. To quicken me in making a diligent and thankful uſe of theſe peculiar advantages, I have the opportunity of communicating weekly, and of public prayer twice a day. It would be eaſy to mention many more, as well as to ſhew many diſadvantages, which one of greater courage and ſkill than me, could ſcarce ſeparate from the way of life you ſpeak of. But whatever others could do, I could not. I could not ſtand my ground one month, againſt intemperance in ſleep, ſelf-indulgence in food, irregularity in ſtudy: againſt a general lukewarmneſs in my affections, and remiſſneſs in my actions, againſt a ſoftneſs directly oppoſite to the character of a good ſoldier of Jeſus Chriſt. And then, when my ſpirit was thus diſſolved, I ſhould be an eaſy prey to every temptation. Then might the cares of the world and the deſire of other things, roll back with a full tide upon me: and it would be no wonder, if while I preached to others, I myſelf ſhould be a caſt-away. I cannot therefore but obſerve, that the queſtion does not relate barely to the *degrees* of holineſs, but to the very *being of it:*

Agitur de vita & ſanguine Turni:

The point is, Whether I ſhall or ſhall not work out my ſalvation? whether I ſhall ſerve Chriſt or *Belial?*

11. What ſtill heightens my fear of this untried ſtate, is that when I am once entered into it, I am entered irrecoverably, once for all;

Veſtigia

Veſtigia nulla retrorſum.

If I ſhould ever be weary of the way of life I am now in, I have frequent opportunities of quitting it: but whatever difficulties occur in that, foreſeen or unforeſeen, there is no return, any more than from the grave. When I have once launched out into the unknown ſea, there is no recovering my harbour. I muſt on, through whatever whirlpools, or rocks, or ſands, though all the waves and ſtorms go over me.

12. Thus much as to myſelf. But I cannot deny, "That we are not to conſider ourſelves alone; ſeeing GOD "made us all for a ſocial life, to which academical ſtudies "are only preparatory." I allow too, "That he will take "an exact account of every talent which he has lent us, "not to bury them, but to employ every mite we have "received according to his will, whoſe ſtewards we are." I own alſo, "That every follower of Chriſt, is, in his "proportion, the light of the world: that whoſoever is "ſuch, can no more be concealed, than the ſun in the "midſt of heaven; that if he is ſet as a light in a dark "place, his ſhining muſt be the more conſpicuous; that "to this very end was his light given, even to ſhine on all "around him:" and indeed, that "there is only one way "to hide it, which is, to put it out." I am obliged likewiſe, unleſs I will be againſt the truth, to grant, "That "there is not a more contemptible animal upon earth, "than one that drones away life, without ever labouring "to promote, either the glory of GOD, or the good of "man; and that whether he be young or old, learned or "unlearned, *in* a college or *out* of it;" yet granting "The "ſuperlative degree of contempt to be on all accounts "due to a *college-drone*:" a wretch who has received ten talents, and employs none; that is not only promiſed a reward hereafter, but is alſo paid before-hand for his work, and yet works not at all. But allowing all this, and whatever elſe you can ſay (for I own, you can never ſay enough) againſt the drowſy ingratitude, the lazy perjury of thoſe, who are commonly called, *harmleſs men*, a fair proportion of

of whom I muſt, to our ſhame, confeſs, are to be found in colleges: allowing this, I ſay, I do not apprehend, it concludes againſt a college life in general. For the abuſe of it, does not deſtroy the uſe. Tho' there are ſome here who are the mere lumber of the creation, it does not follow that others may not be of more ſervice to the world in this ſtation than they could be in any other.

13. That I in particular, could, might (it ſeems) be inferred, from what has been ſhewn already, viz. That I may myſelf be holier here than any where elſe, if I faithfully uſe the bleſſings I enjoy. But to wave this, I have other reaſons ſo to judge; and the firſt is, The plenteouſneſs of the harveſt. Here is indeed a large ſcene of various action. Here is room for charity in all its forms: there is ſcarce any poſſible way of doing good, for which here is not daily occaſion. I can now only touch on the ſeveral heads. Here are poor families to be relieved. Here are children to be educated. Here are workhouſes, wherein both young and old gladly received the word of exhortation. Here are priſons, and therein a complication of all human wants. And, laſtly, here are the ſchools of the prophets. Of theſe in particular we muſt obſerve, that he who gains one, does thereby do as much ſervice to the world, as he could do in a pariſh in his whole life. For his name is Legion: in him are contained all thoſe who ſhall be converted to GOD by him. He is not a ſingle drop of the dew of heaven, but a river to make glad the city of GOD.

14. "But *Epworth*," you ſay, "is a larger ſphere of "action than this. There I ſhould have the care of two "thouſand ſouls." Two thouſand ſouls! I ſee not how it is poſſible for ſuch an one as me to take care of one hundred. Becauſe the weight that is now upon me is almoſt more than I can bear, ſhall I increaſe it tenfold?

——imponere Pelio Oſſam
Scilicet, atq. Oſſæ frondoſum involvere Olympum!

Would this be the way to help either myſelf or others up to heaven? Nay, the mountains I reared would only cruſh my own ſoul, and ſo make me utterly uſeleſs to others.

15. I need but juſt glance on ſeveral other reaſons, why I am more likely to be uſeful here than elſewhere; as, becauſe I have the advice of many friends in any difficulty, and their encouragement in any danger: becauſe we have the eyes of multitudes upon us, who, even without deſigning it, perform the moſt ſubſtantial office of friendſhip; apprizing us, if we have already done any thing wrong, and guarding us againſt our ever doing ſo again: laſtly, becauſe we have a conſtant fund (which I believe this year will amount to near eighty pounds) to ſupply the bodily wants of the poor, and thereby open a way for their ſouls to receive inſtruction.

16. If you ſay, "The love of the people of *Epworth* to me, may balance theſe advantages:" I aſk, how long will it laſt? Only till I come to tell them plainly, that their deeds are evil; and particularly to apply that general ſentence, to ſay to each, Thou art the man! Alas, Sir, do not I know, what love they had to you once? And how have many of them uſed you ſince? Why, juſt as every one will be uſed, whoſe buſineſs it is to bring light to them that love darkneſs.

17. Notwithſtanding, therefore, their preſent prejudice in my favour, I cannot ſee that I am likely to do that good either at *Epworth* or any other place, which I may hope to do in *Oxford*. And yet one terrible objection lies in the way. "Have you found it ſo in fact? What have "you done there in fourteen years? Have not your very "attempts to do good there, for want either of a particu- "lar turn of mind for the buſineſs you engaged in, or of "prudence to direct you in the right method of doing it, "been always unſucceſsful? Nay, and brought ſuch con- "tempt upon you as has in ſome meaſure diſqualified "you for any future ſucceſs? And are there not men in "*Oxford*, who are not only better and holier than you,

"but

" but who having preſerved their reputation, and being " univerſally eſteemed, are every way fitter to promote " the glory of GOD in that place?"

[*Continued at page* 280.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 192.]

" I AM in hopes of ſeeing you ſoon: though my friends talk of detaining me, to make a farther trial of the waters. I am forbid preaching: but, bleſſed be GOD, I am not forbid by my heavenly Phyſician, to pray, believe, and love. This is a ſweet work, which heals, ſtrengthens, and delights: let us do it, till we have recovered our ſpiritual ſtrength. And then, whether we ſhall be ſeen on earth or not, it will be all alike.

" O be hearty in the cauſe of religion. Be either hot or cold. It is a fearful thing to be lukewarm, and thereby fall into the hands of the living GOD! Be humbly zealous for your own ſalvation and for GOD's glory. And forget not to care for each other's ſalvation. The caſe of wicked *Cain* is very common: the practice of many ſays with that wretch, *Am I my brother's keeper?* O pray GOD to keep you by his mighty power through faith unto ſalvation. Keep yourſelves in the love of GOD and keep one another, by example, reproof, exhortation, encouragement, ſocial prayer, and a faithful uſe of all the means of grace. Uſe yourſelves to bow at Chriſt's feet as your prophet. Go to him continually for the holy anointing of his ſpirit, who will be a teacher always near, always with you and in you. If you have that inward inſtructor, you will ſuffer no material loſs, though your outward teachers ſhould be removed.

" While you have the light of GOD's word, believe in the light, that ye may be the children of the light, fitted for

for the kingdom of eternal light! Where I charge you, prepare to meet with joy

Your affectionate, though unworthy
Brother and miniſter,
JOHN FLETCHER."

4. I ſubjoin part of a letter wrote ſome time before in the ſame ſpirit to his pariſhioners at *Madeley*.

Dec. 28, 1776.

" My dear pariſhioners,

" The weakneſs of my body confining me from you, I humbly ſubmit to the Divine diſpenſation. And I eaſe the trouble of my abſence from you, by being preſent with you in ſpirit, and by reflecting on the pleaſure I have felt in years paſt, in ſinging with you, *Unto us a child is born; unto us a Son is given.* This truth let us receive with all readineſs, and we ſhall meet in Chriſt, the center of laſting union. And our hearts ſhall be full of the ſong of angels, *Glory be unto GOD in the higheſt! On earth peace! Good-will toward men!* In order to this, may the eyes of your underſtanding be more and more opened to ſee the need of a Redeemer, and to behold the ſuitableneſs, freeneſs, and fulneſs of the redemption wrought out by the Son of GOD! This wiſh glows in my ſoul ſo ardently, that it brings me down upon my knees, while I write. And in that poſture I intreat you all, to conſider and improve the day of your viſitation; and to prepare in good earneſt, to meet with joy your GOD and your unworthy paſtor in another world! Weak as I was when I left you, I hear that many, who were then healthy and ſtrong, have got the ſtart of me; and that ſome have been hurried into eternity, without a moment's warning. May this awful event ſtrike a deeper conſideration into all our ſouls! May the ſound of their bodies, daſhed in pieces at the bottom of the pit, rouze us to a ſpeedy converſion, that we may never through careleſſneſs or delay, fall into the bottomleſs pit! Tottering as I ſtand on the brink of the grave,

grave, ſome of you alſo may drop into it before me. Let us all then prepare for our approaching change, and never reſt till we are aſſured it will be a happy one! Let the long-ſuffering of GOD toward us, who ſurvive the hundreds that I have buried, lead us all to repentance! Embrace Jeſus Chriſt, who wept for you in the manger, agonized for you in the garden, bled for you on the croſs, and now pleads for you on his mediatorial throne! Meet me not at the great day in your ſins and in your blood! Meet me in the robe of Chriſt's merits and in *the white linen* (the purity of heart and life) *which is the righteouſneſs of the ſaints!* Let all wickedneſs be gone for ever with the old year! And with the new year begin a new life: a life of renewed devotion to GOD, and increaſing love to our neighbour!

"Though I hope to ſee much more of the goodneſs of GOD in the land of the living than I do ſee, yet bleſſed be the divine mercy, I ſee enough to keep my mind at all times unruffled, and to make me calmly willing to reſign my ſoul into the hands of my faithful Creator. I deſire your public thanks for all the favours which he continually ſheweth me. May our thankfulneſs crown the new year, as the Lord's patience and goodneſs have renewed our life. Permit me to beſeech an intereſt in your prayers alſo. Aſk that I may be willing to receive all that GOD is willing to beſtow. Aſk that I may meekly ſuffer and zealouſly do all the will of GOD in my preſent circumſtances: and that living or dying I may ſay, To me to live is Chriſt, and to die is gain. If GOD calls me ſoon, I beg he may in his good providence, appoint a more faithful ſhepherd over you. You need not fear but he will. For theſe many months you have had no famine of the word. And what GOD hath done for months, he can do for years: yea, all the years of your life. Only pray. Aſk and you ſhall have. Meet me at the throne of grace, and you ſhall meet me at the throne of glory.

Your affectionate, obliged,

Unworthy miniſter,

J. F."

5. To a friend, mean time, he wrote thus: "With reſpect to my ſoul, I calmly wait in unſhaken reſignation, for the full ſalvation of GOD: ready to truſt him, to venture on his faithful love, and on the ſure mercies of *David*, either at midnight, noon-day, or cock-crowing. For my time is in his hand; and his time is beſt, and ſhall be my time. Death hath loſt his ſting; and I thank GOD, I know not what hurry of ſpirits is, or unbelieving fears, under the moſt trying circumſtances. Thanks be to GOD for his unſpeakable gift!"

6. He now ſpent part of his time at *Briſtol*, but the greateſt part at *Briſlington*. In one place or the other, as well as at *Newington*, he was viſited by many reſpectable perſons. Many of theſe were Calviniſts; ſeveral of whom bore witneſs to his deep piety and exalted ſpirit. But a diſſenting miniſter, after preſſing him hard, with regard to ſome of his opinions, told him with great warmth, "Mr. *Fletcher*, you had better have been gaſping for life with an aſthma, or have had all your limbs unſtrung by a palſy, than to have wrote thoſe Checks." Mr. *Fletcher* replied, "Sir, I then wanted more love, and I do ſo ſtill:" and in his higheſt fervours of divine love, he always acknowledged his want of more.

7. Here alſo he miſſed no opportunity of inſtructing ſervants and children, ſuiting his diſcourſe, in a manner peculiar to himſelf, to their capacity or their buſineſs. And what would have appeared low in another, did not appear ſo, when ſpoken by him. Thus he adviſed the cook, "to ſtir up the fire of divine love in his heart, that it might burn up all the rubbiſh therein, and raiſe a flame of holy affection: to which with the greateſt cordiality he would ſubjoin a ſhort prayer. Thus to the houſemaid, he ſaid, "I intreat you, to ſweep every corner of your heart, that it may be fit to receive your heavenly gueſt." To a poor man, who came there in a deep conſumption, but little concerned for his ſoul, he ſaid, in a very ſolemn manner (laying one hand on his own breaſt, and the other on the poor man's) "GOD hath fixed a loud knocker at your breaſt and mine. Becauſe we did not regard, as we ought

to

to have done, the gentle knocks and calls of his Holy Spirit, his word, and his providences, he has taken faſt hold here, and we cannot get out of his hand. O let this knocker awaken you, who are juſt dropping into eternal ſleep!"

8. When one or another occaſionally mentioned any unkind thing, which had been ſaid of him or his writings, if the perſon who had ſaid it, was named, he would ſtop the ſpeaker immediately, and offer up the moſt fervent prayer for the perſon of whom he ſpoke. He did not willingly ſuffer any one to ſay any thing againſt his opponents. And he made all the allowances for them, which, on a change of circumſtances, he would have wiſhed them to make for him.

9. He continued at *Briſlington* till the firſt of *December*, 1777. All other means having now been fairly tried, with very little effect, moſt of the ſymptoms being nearly the ſame as they were ſeveral months ago: it was determined by the moſt ſkilful phyſicians, that nothing could ſave his life but a ſea voyage. When this was fixed, Mr. *Ireland* (a friend in need!) carried him back to *Newington*. While he was here, preparing for his voyage, he wrote as follows to one of his flock at *Madely*.

"I heartily thank you for your kind letter. May the GOD of all grace and love, our common Father and our all, bleſs you all with all ſpiritual bleſſings, and with ſuch temporal favours, as will beſt ſerve the end of your growing in grace.

"My deſire is, if I ſhould be ſpared to miniſter to you again, to do it with more humility, diligence, love, and zeal. But as matters are, you muſt take the will for the deed. And let us all praiſe GOD for all that is paſt, and truſt him for all that's to come! The Lord enable you all to cleave to Chriſt, and in him to abide in one mind, *ſtriving together for the hope of the goſpel*, the fulneſs of the Spirit. Of this we have often diſcourſed together: but we have not preſſed into it with ſufficient ardour and violence. GOD give us the humble and violent faith which inherits the promiſes, that we may always triumph in Chriſt,

Chriſt, in life and in death! I beg you would help me to thank the Author of all good for every bleſſing of this life: but above all, for the lively hope of the next, and for Chriſt our common hope, peace, joy, wiſdom, righteouſneſs and ſalvation! In him I meet and embrace you all! GOD bleſs you, and crown you with loving kindneſs and tender mercies! I live, if you ſtand. Do not let me want the reviving cordial of hearing that you ſtand together firm in the faith, deep in humility, and rejoicing in loving hope of the glory to come! Bleſs GOD much for the gift of his only-begotten Son! Be much in private prayer. Do not forget the aſſembling yourſelves together in little companies, as well as in public. Walk humbly as in the ſight of death and eternity. And pray ſtill for

Your unworthy ſervant,

J. F.

"Let none of your little companies want. If any do, you are welcome to my houſe. Take any part of the furniture there, and make uſe of it for their relief. And this ſhall be your full title for ſo doing.

Witneſs my hand,

JOHN FLETCHER."

10. In the beginning of December, he ſet out with Mr. *Ireland* and his family, beſide ſome other company. A little account of the former part of his journey, is given by Mr. *Ireland*, in a letter to a friend.

"We left *Calais*, Dec. 12. The north wind was very high, and penetrated us even in the chaiſe. We put up at *Bretzul*, and the next day got to *Abbeville*; whence we were forced by the miſerable accommodations we met with, to ſet out, though it was Sunday. Mr. *Fletcher* and I uſed to lead the way: but now the other chaiſes got before us. Nine miles from *Abbeville* our axletree gave way through the hard froſt, and we were both left to the piercing cold, on the ſide of a hill, without any ſhelter. After waiting an hour and a half we ſent the axletree and wheels back to be repaired: and leaving the body of the chaiſe under a

guard,

guard, procured another to carry us to the next town. On the 15th, our chaiſe arrived in good repair. Travelling ſteadily forward (though the country was all covered with ſnow) on the 27th we reached *Dijon*. During the whole journey, Mr. *Fletcher* ſhewed viſible marks of a recovery. He bore both the fatigue and piercing cold as well as the beſt of us. On the 31ſt we put up at *Lyons*, and ſolemnly cloſed the year, bowing our knees before the throne, which indeed we did not fail to do, all together, every day. January 4, 1778, we left *Lyons*, and came on the 9th to *Aix*. Here we reſt: the weather being exceeding fine and warm. Mr. *Fletcher* walks out daily. He is now able to read, and to pray with us every morning and evening. He has no remains of his cough, or of the weakneſs in his breaſt. His natural colour is reſtored, and the ſallowneſs quite gone. His appetite is good, and he takes a little wine."

11. In another letter, Mr. *Ireland* writes thus: "Soon after our arrival here, I rode out moſt days with my dear and valuable friend. He now and then complained of the uneaſineſs of the horſe, and there were ſome remains of ſoreneſs in his breaſt. But this ſoon went off. The beginning of February was warm, which, when he walked in the fields, relaxed him too much. But when the wind got north or eaſt, he was braced again. His appetite is good; his complexion as healthy as it was eleven years ago. As his ſtrength increaſes, he increaſes the length of his rides. Laſt Tueſday he ſet out on a journey of a hundred and twelve miles. The firſt day he travelled forty miles. The third day he travelled fifty-five. He bore his journey as well as I did: and was as well and as active at the end of it as at the beginning. During the day, he cried out, "Help me to praiſe the Lord for his goodneſs: I never expected to ſee this day." He now accepted a preſſing invitation to preach to the Proteſtants here. He did ſo on Sunday morning on theſe words, *Examine yourſelves, whether ye be in the faith*. For ſome days before, he was afraid he had done wrong in accepting the invitation. But Oh! how ſhall I be able to expreſs the power and liberty

which the Lord gave him! Both the French and Engliſh were greatly affected: the word went to the heart both of ſaints and ſinners. If the Lord continues his ſtrength and voice (which is now as good as ever it was) he has an earneſt invitation to preach where we are going, near *Montpelier*. You would be aſtoniſhed at the intreaties of paſtors as well as people. He has received a letter from a miniſter in the *Levine* mountains, who intends to come to *Montpelier*, ſixty miles, to preſs him to go and preach to his flock. Soon after this, his brother came to fetch him to *Switzerland*. He purpoſes to ſpend the next ſummer in his own country, and the following winter in theſe parts, or in ſome part of the ſouth of *France*.

12. "His brother conducted him from *Montpelier* to *Nyon*, the place of his nativity. Here he lived in that which was his father's houſe, in the midſt of his affectionate relations, who took care that he ſhould neither want the beſt advice, perhaps equal to any in *Europe*, nor any thing that could poſſibly contribute to the full recovery of his health."

13. About this time a letter was written to that venerable old man, Mr. *Perronet*, vicar of *Shoreham*, informing him that there was a valuable eſtate at his native place, which properly belonged to him, and which might eaſily be recovered, if he ſent one of his ſons to claim it. All his friends whom he conſulted on the occaſion, judged this information was not to be ſlighted. And his youngeſt ſon, Mr. *William Perronet*, was willing to undertake the journey. But before he ſet out, he wrote to Mr. *Fletcher*, deſiring his advice. Part of his anſwer was as follows:

Nyon, June 2, 1778.

"While I write to you to make your title clear to a precarious eſtate on earth; permit me to remind you of the heavenly inheritance entailed upon believers. The will (the New Teſtament) by which we can recover it, is proved: the court is equitable: the Judge loving and gracious. To enter on the poſſeſſion of part of the eſtate here, and of the whole hereafter, we need only to *believe*, and

and *prove evangelically*, that we are believers. Let us ſet about it *now* with earneſtneſs, with perſeverance, and with full aſſurance, that through grace we ſhall carry our point. Alas, what are eſtates or crowns to grace and glory? The Lord grant we may all chooſe the better part!

"Since I wrote laſt, in order to ſhorten my journey, I ventured to croſs the mountains, which ſeparate *France* from this country. But on the third day, I found an unexpected trial—a hill, which we were to aſcend by a winding road, but ſo ſteep, that the horſes were hardly able to draw the empty chaiſe. This obliged me to walk in the ſteepeſt places for ſeveral hours together. The ſun was hot. I perſpired violently, and the next day I ſpat blood again. But having kept to aſſes' milk ever ſince, I am (bleſſed be GOD) much better.

"This country is delightful. I invite you to come and ſee it, and ſhare a delightful apartment. I deſign to try this fine air ſome months longer. We have a fine ſhady wood, near the lake, where I can ride in the cool all the day, and enjoy the ſinging of a multitude of birds. But this, though ſweet, does not come up to the ſinging of my dear friends in *England*. There I meet them in ſpirit ſeveral hours in the day. GOD bleſs my dear friends!"

14. About the ſame time he wrote to Dr. *Turner* as follows:

"Should I gather ſtrength, I ſhould under GOD, acknowledge *you*, dear Sir, as the inſtrument of that bleſſing, as you were above twenty years ago. Ten thouſand thanks I render to you, Sir, and to Mr. *Perronet* for your kind and generous care and attendance. May GOD reward you both, by beſtowing upon you all the bleſſings which can make life happy, death comfortable, and eternity delightful and glorious! May the richeſt cordials of divine love, and the balm of Gilead, a Saviour's precious blood, revive your ſouls and comfort your hearts! And in your every want and extremity, may you both find ſuch tender helpers and comforters, as have been found in you by, dear Sir,

Your moſt obliged, though moſt unworthy
ſervant and patient,
JOHN FLETCHER."

15. In the latter end of the year, Mr. *William Perronet* ſet out for *Switzerland*. In a letter he wrote from thence to Mr. *Greenwood*, he gives a little farther account of Mr. *Fletcher*. And this letter I the rather inſert, as I believe this letter with a few more, is all that remains of that amiable young man, who never more ſaw his native land, being called hence, while he was on his journey to *England*.

There is ſomething in the beginning of his letter, which is a little humourous: but this the candid reader will eaſily excuſe. It runs thus:

Nyon, Jan. 18, 1779.

" Dear Sir,

" As you deſire of me to ſend you ſome account of my journey, now I am a little ſettled, I will do it in the beſt manner I am able.

" I ſet out from *London* on Tueſday, November 17. We arrived at *Dover* about 3 on Wedneſday morning; embarked on Thurſday, and arrived at *Calais* in about three hours.

" Though it was in war-time, yet we did not meet with the leaſt incivility, either here or in any part of *France*. But the badneſs of the inns makes the travelling through this country diſagreeable. The rooms in general are ſo dirty, as to be fitter for ſwine than men. Each room both above and below ſtairs, is provided with two, three, or four beds. And they are ſo high as to require ſteps to get up to them. For there is on each bed, firſt, a monſtrous canvas bag, ſtuffed with a huge quantity of ſtraw: over this a feather bed, and on this as many mattreſſes as the hoſt can furniſh. But the worſt is, the ſheets are not damp, but rather downright wet. Yet the good woman would conſtantly ſcold us, if we attempted to dry them even at our own fire: inſiſting upon it, that it was impoſſible they ſhould be damp at all.

[*Continued at page* 287.]

The

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

[*Continued from page* 199.]

MONDAY, September 7. *Richard Sauſe*, *Charles White*, and myſelf ſet off for *New-Rochelle*. At night I felt myſelf unwell, and my mind under a cloud, but gave an exhortation at Mr. *Devoe*'s in the evening.

Tueſday 8. This was a day of heavineſs, much trouble, ſore temptation, and ſorrow of heart; but in the evening I was happy in GOD, and ſpake with power and feeling. On Wedneſday my mind was more warmly engaged, and I preached to many people both at 3 o'clock and 7.

Thurſday 10. Mr. *Devoe* accompanied me as far as *Kingsbridge*, on my way to *York*, where *Sammy Selby* met me, and rode with me the reſt of the way.

I preached in the evening, and roſe to preach next morning at 5. It appears to me that trouble is at hand, but I fear nothing; being conſcious of having acted uprightly before them all, and having no by-ends in view. Whoever has muſt anſwer for it. Whatever comes, I am determined, while here, by the grace of GOD, to proceed according to the Methodiſt doctrine and diſcipline.

Friday 11. I met the people in the morning, to diſcourſe with them about their temporal matters, and appointed Mr. *Chaſe* to take an account of the weekly and quarterly collections. But the two other ſtewards refuſed an exact entry of the money that is not ſettled. However, the people *muſt* have the ſame ſatisfaction concerning the other collections. Saturday morning, I felt a ſtrong deſire to live to GOD, and act with a ſingle eye to his glory in all that I do. On Saturday evening we had a comfortable meeting. After preaching to many people on the Lord's day at 7, I prepared to approach the table. There was a great drawing among the people while theſe words were enforced, *This do in remembrance of me.* Lord prepare my heart.

heart. My bleeding Lord! let my ſoul feel thy melting love. Lord, make all thy people glad together in thee, that thou mayeſt be glorified in and by us both now and ever. At the table I had peace and joy; and was deeply affected at the ſight of the poor negroes, ſeeing their ſable faces adorn the table of the Lord. In the evening I had a full houſe and much divine aſſiſtance.

Monday 14. I had much peace and love in preaching at 5, and this day felt power to live to GOD.

Tueſday 15. I ſpent great part of my time in company, and preached with ſome life to a ſmall company at *Bloomingdale*. Preaching at 5 the next morning, I had many people, and a comfortable ſenſe of GOD; and poſſeſs a humble hope that I ſhall live this day to GOD.

Wedneſday 16. I ſet off for *New-town*, and find nearneſs to GOD and more conſtancy of mind, with a humble hope that I ſhall live to GOD. Our journey was wet and troubleſome; however there was a ſmall company of people, and I preached with ſome life, and diſregard my fatigue if any good can be done. We returned to *York* in the night, which was very dark: but he to whom the darkneſs is known, conducted us in ſafety. Friday morning I found peace and life; but ſatan was hard at my heels. Lord help me to be always guarded, and to fly the very appearance of evil; ſo that in thy ſtrength I may every moment conquer.

Saturday 19. I felt comfortable in preaching this morning at 5 o'clock. Oh my GOD! help me to live this day to thy glory. We had life this evening alſo in public exhortation.

Lord's day 20. In the morning we had a good time while I ſpake from the latter part of the eighty-firſt pſalm; and in the evening we had a very full houſe, and the Lord favoured me with warmth and power while I addreſſed the people from Rom. vi. 17, 18. After preaching on Monday morning, I went to *Staten-Iſland*. Juſtice *Wright* met me and informed me that the people were very buſy at that time in court; ſo I went and preached to many attentive people at *Bird*'s ferry. Hitherto the Lord hath

hath helped. I will endeavour to praiſe him with my whole heart, and glorify him more and more. Tueſday I croſſed the bay and preached in the evening at *York*.

Wedneſday 23. In the morning I preached, and felt a meaſure of peace, and ſtronger confidence in my ſoul towards GOD.

I am now twenty-ſeven years of age, and have had a religious concern on my heart about fourteen years; though I felt ſomething of GOD as early as the age of ſeven years.

Thurſday 24. I preached in the morning from Pſalm lxxxvi. 17; and found myſelf enlarged in the evening on the ſubject of the good Samaritan. This day my ſoul has felt much love toward GOD, and my mind has been bent on doing his will.

Friday 25. Attending the lecture to-day, I heard the Doctor with much ſatisfaction; and in the evening preaching, I laid open the plague of the human heart as I felt it. It was a ſolemn time. This day we received tidings from *Philadelphia* of their doing well both in ſpiritual and temporal matters. Some have been much diſſatisfied with private ſociety-meetings, and collections in the claſſes. But in the midſt of every trial, the Lord keeps me in peace. On Saturday morning, though it was cold, we had many people and a moving time at 5 o'clock; and a comfortable ſeaſon in the evening exhortation.

Lord's day 27. Preaching this morning on *building the tower*, I had ſome aſſiſtance; but experienced ſome heavy exerciſes of mind this day. In the evening I was enabled to preach with power, on the awful ſubject of judgment: attempting

I. To prove that the judgment will be univerſal.

II. To deſcribe the perſon of the Judge.

III. To deſcribe the awful events preceding and attending that period.

IV. To point out the buſineſs of the day.

V. To ſhew the deciſion and conſequents.

Monday 28. Many people attended the preaching at 5 o'clock, and Brother *Sauſe* and myſelf ſet off in the fore-

noon

noon for *New-Rochelle*. As we came unexpectedly on the people, I improved the occaſion by preaching from theſe words, *In ſuch an hour as ye think not, the Son of man cometh.*

Tueſday 29. At friend *Devoe*'s, I preached with inward life from *Ezek.* xxxiii. 4. I have been much aſſaulted this day with temptations. But have been kept by the power of GOD. I find a degree of effeminacy cleaving to me, but abhor it from my very heart. The reading of Mr. *Weſley*'s journal has been made a bleſſing to me, and I hope for victory over all my foes.

Wedneſday 30. I was led to ſpeak very cloſely at *Peter Bennett*'s, to a congregation in which were many old people; and then returned to Mr. *Devoe*'s, where I preached with freedom, and enforced the duty of meeting together among themſelves.

October 1. I ſet off for *York*; preaching to a ſmall company at *Kingsbridge* on my way. This day I received a letter from my mother, informing me that ſhe was very weak in body, and had an earneſt deſire to ſee me once more before ſhe dies.

October 3. Though I preached with liberty laſt night, yet my mind was troubled to-day with temptations; but earneſtly deſire to renew my covenant with GOD. Mr. *Wright* received a letter from Mr. *Weſley*, enforcing our rules and diſcipline. My deſire is to ſet looſe to every created object, and through grace to be holy as my Lord is holy.

Lord's day 4. I felt divine aſſiſtance in preaching both morning and evening; but was grieved at ſociety-meeting, to ſee the ſteward deſirous to let ſtrangers in.

On Monday I wrote to Mr. *Weſley*, and communicated the true ſentiments of my mind.

Tueſday 6. This was a day of peace and reſt to my ſoul. After preaching at night with ſome power, I ſpoke to our ſteward, whoſe conduct did not altogether pleaſe me—frequently avoiding to ſpeak to me—abſenting himſelf from the meeting of the leaders—the appearance of diſſimulation—oppoſing our rules—and conſulting perſons who were

members of our ſociety. He appeared to be ſomewhat affected by the converſation.

Thurſday 8. In preaching both morning and evening, I had an opening of ſoul toward the people, and found my mind in peace. My greateſt concern is to be altogether holy in heart. I met the ſociety this evening, and told them plainly my mind relative to their ſtate as a collective body.

Friday 9. I met the leaders, and there were ſome ſharp debates. After much had been ſaid, I was charged with uſing Mr. *N*—— ill, in ſaying, He oppoſed my meeting the ſociety. Mr. *L*—— told me that I had already preached the people away; and intimated that the whole work would be deſtroyed by me. Perhaps this was becauſe I ſpoke ſo freely to Mr. *N*——, and deſired him to take care what company he kept.

Saturday 10. I received a letter from Mr. *Weſley*, in which he required a ſtrict attention to diſcipline; and appointed me to act as aſſiſtant. He alſo enjoined that Mr. *Williams* might not print any more books without his conſent. I alſo received a letter from Mr. *Williams*, informing me of the ſtate of matters in *Maryland;* and that it was appointed for me to winter there. For this I intend to prepare.

Lord's day 11. Preached with power in the morning, and ſpake freely to a large congregation in the evening. My ſoul is bleſt with peace and love to GOD.

Monday 12. Read one of Mr. *Weſley*'s ſermons to the people, and believe ſome felt it reproving them for evil ſpeaking. My mind is ſerene and comfortable. Part of Monday was ſpent in meeting claſſes; and on Tueſday morning at 5, I had many people and preached with life. My intention is to deal faithfully with all; and it is my real opinion, that I am not ſo ſenſible of faults in any other perſons, as in myſelf. Lord, help me to be faithful, and in all I do to glorify thee more than ever. My ſoul felt power this evening in preaching.

Wedneſday. Went to *New-town*, but was not expected. However, we collected many people to hear the word.

I then returned to *York*, and after preaching in the morning was engaged in ſettling the claſſes, making up ſome bands, and meeting the children. I have reaſon to be thankful, though my trials have been great from many quarters, they have not moved me.

Friday 16. Preached in the morning, and felt reſigned to any thing, having no choice, but am willing to go to the end of the world, if I can be holy and uſeful.

Lord's day 18. Preached in the morning with ſome ſenſibility, and then went to hear Mr. *Ingles*, who delivered a profitable diſcourſe on the education of children. He proved the neceſſity, antiquity, and human authority of catechiſing; and made it evident, that in the primitive church, the beſt and ableſt men were appointed for this work. He gave ſome account of the ſchool in *Alexandria*; and told the audience, that in this duty there ſhould be both precept and example, and ſometimes ſeverity. In the evening I was enabled to ſpeak plainly to a large congregation, from *Deut.* xxx. 19. *I call heaven and earth to record againſt you this day, that I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live.* This day we had a love-feaſt. Many people ſpoke freely, but not long. This I have obſerved more here than in *England*, that the people ſpeak ſhort, and yet very full.

Monday 19. Set off in the ſtage for *Philadelphia*. The company was all pretty quiet except one young man, who frequently profaned the name of the Lord. It was my intention to reprove him, but waiting for a proper time, I found an opportunity when there was only one perſon with him, and then told him how he had grieved me. He received the admonition very well; and excuſed himſelf by ſaying, he did not think of what he was doing. Afterwards he ſeemed more careful. After dining at *Brunſwick*, we came to *Princeton*, a place I had long wiſhed to ſee for the ſake of the pious Mr. *Davis*, late preſident of the college there. Here I met Mr. *Boardman*, and we both agreed in judgment about the affairs of the ſociety: and we were comforted together. The next day I came to *Trenton*;

Trenton; but a drunken ſailor had locked up the court-houſe, ſo was obliged to preach in a ſchool-houſe, where we had a comfortable meeting; and alſo at 5 the next morning,

[*Continued at page* 297.]

LETTER.

[Motives and marks of growth.]

To the moſt loving and beſt beloved, the ſervants of Chriſt in Taunton, *grace and peace.*

Moſt dear and tender friends,

WHOSE I am, and whom under GOD I deſire to ſerve; to build you up in holineſs and comfort hath been through grace my great ambition. This is that which I laboured for; this is that which I ſuffer for: and in ſhort, the end of all my applications to you, and to GOD for you. How do your ſouls proſper? Are they in a thriving caſe? What progreſs do you make in ſanctification? Doth the houſe of *Saul* grow weaker and weaker, and the houſe of *David* ſtronger and ſtronger? Beloved, I am jealous of you with a godly jealouſy, leſt any of you ſhould loſe ground in theſe declining times: and therefore cannot but be often calling upon you to look to your ſtanding, and to watch and hold faſt, that no man take your crown. Ah! how ſurely ſhall you reap in the end, if you faint not! Take heed therefore that you loſe not the things you have wrought, but as you have begun well, ſo go on in the ſtrength of Chriſt, and give diligence to the full aſſurance of hope to the end.

Do you need motives?] 1. *How much are you behind hand?* Oh, the fair advantages that we have loſt! What time, what ſabbaths, ſermons, ſacraments, are upon the matter loſt! How much work have we yet to do! Are you

you ſure of heaven yet? Are you fit to die yet? Surely they that are under ſo many great wants, had need to ſet upon ſome more thriving courſes.

Secondly, *Conſider what others have gained, whilſt we, it may be, ſit down by the loſs:* Have we not met many veſſels richly laden, while our ſouls are empty? Oh, the golden prizes that ſome have won! While we have folded the hands to ſleep, have not many of our own ſtanding in religion, left us far behind them?

Thirdly, *Conſider you will all find little enough when you come to die:* The wiſe among the virgins have no oil to ſpare at the coming of the bridegroom; temptation and death will put all your graces to it. How much ado have many had at laſt to put into this harbour! *David* cries for reſpite till he had recovered a little more ſtrength.

Fourthly, *Conſider how ſhort your time for gathering in probably is?* The Iſraelites gathered twice ſo much manna againſt the ſabbath as they did at other times, becauſe at that time there was no manna fell. Brethren, you know not how long you have to lay in for. Do you aſk for marks, how you may know your ſouls to be in a thriving caſe?

Firſt, If your appetites be more ſtrong. Do you thirſt after GOD and grace, more than heretofore? Do your cares for and deſires after the world abate? And do you hunger and thirſt after righteouſneſs? Whereas you were wont to come with an ill-will to holy duties, do you now come to them as an hungry ſtomach to its meat?

Secondly, If your pulſes beat more even. Are you ſtill off and on, hot and cold? Or is there a more even ſpun thread of holineſs through your whole courſe? Do you make good the ground from which you were formerly beaten off?

Thirdly, If you do look more to the carrying on together the duties of both tables. Do you not only look to the keeping of your own vineyards, but do you lay out yourſelves for the good of others? and are ye filled with zealous deſires for their converſion and ſalvation? Do you manage your talk and your trade, by the rules of religion?

Do

Do you eat and ſleep by rule? Doth religion form and mould, and direct your carriage towards huſbands, wives, parents, children, maſters, ſervants? Do you grow more univerſally conſcientious? Is piety more diffuſive than ever with you? Doth it come more abroad with you, out of your cloſets, into your houſes, your ſhops, your fields? Doth it journey with you, and buy and ſell for you? Hath it the caſting voice in all you do?

Fourthly, If the duties of religion be more delightful to you. Do you take more delight in the word than ever? Are you more in love with ſecret prayer, and more abundant in it? Cannot you be content with your ordinary ſeaſons, but are ever and anon making extraordinary viſits to heaven? And upon all occaſions turning aſide to talk with GOD in ſome ſhort ejaculations? Are you often darting up your ſoul heavenwards? Is it meat and drink for you to do the will of GOD? Do you come off more freely with GOD, and anſwer his calls with more readineſs of mind?

Fifthly, If you are more abundant in thoſe duties which are moſt diſpleaſing to the fleſh. Are you more earneſt in mortification? Are you more ſtrict and ſevere than ever in the duty of daily ſelf-examination, and holy meditation? Do you hold the reins harder upon the fleſh than ever? Do you keep a ſtricter watch upon your appetites? Do you ſet a ſtronger guard upon your tongues? Have you a more jealous eye upon your hearts?

Sixthly, If you grow more vile in your own eyes. Do you grow more out of love with men's eſteem, and ſet leſs by it? Are you not marvellous tender of being ſlighted? Can you rejoice to ſee others preferred before you? Can you heartily value and love them that think meanly of you?

Seventhly, If you grow more quick of ſenſe, more ſenſible of divine influences, or withdrawings. Are you more afraid of ſin than ever? Are your ſins a greater pain to you than heretofore? Are your very infirmities your great afflictions? and the daily workings of corruption a continual grief of mind to you?

I muſt

I muſt conclude abruptly, commending you to GOD, and can only tell you that I am

Yours in the Lord Jeſus,

J. A.

LETTER.

[From Miſs M. A—, to the Rev. J. Weſley.]

Rev. Sir,

AS the end of your labour in the vineyard is the converſion of ſouls, it will give you much pleaſure to be informed that my ſiſter *Nancy* is truly converted.

She ſays, ſhe often envied the happineſs of the people called Methodiſts; and that not finding it in herſelf, concluded it was for want of knowing GOD.

Mr. *Eden*'s converſation was much bleſſed to her, as many things he ſaid greatly affected her. But under your ſermon on, "*Now* is the accepted time, and *now* is the day of ſalvation," her heart ſaid, this belongs to *me*. When you ſaid to me at ſupper, "Preſs forward, leſt your ſiſter ſhould get before you," the word came home to her heart. When ſhe retired, ſhe prayed earneſtly that it might be ſo.

In the morning, a little after you took leave of her, ſhe could praiſe GOD, as *her* GOD: ſoon after, ſhe communicated it to her brother; and the next day joined the ſociety. The day following, coming over to ſee me, I was quite aſtoniſhed; as ſhe ſeemed fully to poſſeſs the faith which worketh by love. She now prayed, and ſang the praiſes of GOD continually; and was ſo full of the love of GOD, that ſhe could hardly contain herſelf. She ſeemed alſo to forget her food, while her ſleep quite forſook her. She moſt earneſtly deſired to receive the Lord's ſupper, and had no fear of death; but feared it was wrong to be ſo happy, as ſhe had felt ſo little ſorrow for ſin.

The two things ſhe formerly thought would be her greateſt croſs to part with, if ever ſhe became ſerious, ſhe was tried

tried with the next day; when behold! the mountain became a plain: for her right hand was cut off without much difficulty!

She ſaid ſhe would go to her worldly acquaintance, and tell them what GOD had done for her ſoul: and alſo tell them how ſhe muſt live and act; and that if they would do ſo too, ſhe would continue their acquaintance; but if not, ſhe muſt break it off.

I know, Sir, you will bleſs GOD with me, becauſe he has given you a child, and me a ſiſter in the Lord. I now begin to hope that all our family will be brought to the knowledge of the truth. How delightful is the thought! I bleſs GOD that I can rejoice in Chriſt Jeſus! and have no confidence in the fleſh. Pray for me, reverend Sir, and believe me to be your moſt affectionate and obliged ſervant,

M. A——.

Feb. 20, 1773.

A ſhort Account of the Death of Mrs. S. BUMSTED.

HEARING that my dear wife was in labour, I flew immediately to her aſſiſtance, and found her almoſt in the agonies of death; but perfectly ſenſible and very happy.

When we judged her not able to pronounce one word diſtinctly, ſhe broke out, to my great ſurpriſe and comfort,

" I'll praiſe my Maker while I've breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers."

When ſhe ſaw all about her in great affliction, ſhe endeavoured to comfort us by repeating the following words,

" Come on, my partners in diſtreſs,
My comrades through the wilderneſs,

Who

Who ſtill your bodies feel;
Awhile forget your griefs and fears,
And look beyond this vale of tears
To that celeſtial hill."

When death ſeemed to appear ſomething formidable, ſhe cried,

" No, not Jordan's ſtream, nor death's cold flood,
Shall fright me from the ſhore."

Again, ſhe ſaid,

" Hark! they whiſper! angels ſay,
Siſter ſpirit, come away!"

Then the dear creature extending her dying arms, as if juſt going to fly away to her Saviour, ſaid,

" For me my elder brethren ſtay,
And angels beckon me away,
And Jeſus bids me come!"

She then added, with unſpeakable rapture,

" O what are all my ſufferings here,
If Lord thou count me meet,
With that enraptur'd hoſt to appear,
And worſhip at thy feet!"

I never before ſaw a dying creature ſo ſupported: and what I then felt, and do now feel on the occaſion, is unutterable! My heart ſeems ready to burſt with grief and joy at the ſame inſtant! Surely no one ever ſtood in more need of the prayers of chriſtian friends than I do, who am now deprived of the comfort and aſſiſtance of a moſt worthy and engaging companion.

D. BUMSTED.

London, Oct. 4, 1773.

A ſhort

A ſhort Account of MARY PARKINSON, *of Liſburn, in Ireland.*

MARY PARKINSON feared GOD from her childhood, and often lamented her ſinful ſtate; though ſhe was ignorant of the nature and method of ſalvation! About eleven years ago, as one was giving out the following hymn, in her father's houſe,

O let no gloomy crime,
Pollute the riſing day!
Or Jeſu's blood, like evening dew,
Waſh all the ſtains away!

ſhe felt her need of Chriſt, and the ſame night found a clear ſenſe of her acceptance with GOD. That night, while aſleep, ſhe was in a kind of trance, and ſaw the glory of heaven. Being waked, ſhe cried out to thoſe about her, "O come, and taſte the waters of life; for they are now running!" She alſo gave thanks for the comfortable ſleep ſhe had had, and ſeemed grieved that ſhe awoke ſo ſoon.

From this time ſhe was much in prayer for herſelf, the ſucceſs of the goſpel, and the world in general. In this employment ſhe frequently ſpent whole nights: never taking reſt till ſhe found power to believe. Though for a long time ſhe had been dreadfully afflicted with rheumatic pains, ſhe was ſupported under them by faith and prayer.

About nine years ago (having now loſt the uſe of her limbs) ſhe was carried to a love-feaſt, at Mr. *G*—'s, at which time her ſoul was filled with the pure love of GOD. From that time ſhe was never heard to complain that GOD dealt hardly by her; but rejoiced evermore, prayed without ceaſing, and in every thing gave thanks.

Being aſked a little before her death, if ſhe found any temptation? ſhe ſaid, "I am ſometimes tempted to think that GOD deals hardly with me; but theſe temptations all vaniſh by looking unto Jeſus!"

For ſome years, her knees being drawn up to her breaſt, ſhe was forced to lie conſtantly on one ſide, till her bones

came nearly through her ſkin. Accordingly, ſhe was ſo contracted, that when dead, her whole length was not quite two feet. She had alſo (beſides conſtant pain) been quite blind for ſome time; and experienced very great poverty. Yet in all this ſhe was ſo ſupported, that ſhe could praiſe the Lord continually.

Some time before her death, ſhe ſaid, "I ſee the gate of heaven open to receive me; and hear the Lord ſay, Come up, my love, my dove, my undefiled! He aſſures me I ſhall enter in: ſeeing my robes are waſhed, and made white in the blood of the Lamb. I ſhall ſoon mount up as on the wings of an eagle, and be where pain and ſickneſs, ſorrow and weeping, ſhall be no more!" Having ſaid this, ſhe fell aſleep in Jeſus, in the 50th year of her age.

April 5, 1785.

Poetry.

SHORT HYMNS.

EXOD. xxxiv. 6. *Merciful and gracious.*

MERCIFUL GOD, thyſelf proclaim
In this polluted breaſt;
Mercy is thy diſtinguiſh'd name,
Which ſuits a ſinner beſt;
Our miſery doth for pity call,
Our ſin implores thy grace;
And thou art merciful to all
Our loſt apoſtate race.

EXOD.

EXOD. xxxiv. 6. *Abundant in goodneſs.*

THY goodneſs and thy truth to me,
To every ſoul abound;
A vaſt, unfathomable ſea,
Where all our thoughts are drown'd:
Its ſtreams the whole creation reach,
So plenteous is the ſtore:
Enough for all, enough for each,
Enough for evermore.

DO. xxxiv. 6. *Abundant in truth.*

FAITHFUL, O Lord, thy mercies are,
A rock that cannot move;
A thouſand promiſes declare
Thy conſtancy of love:
Throughout the univerſe it reigns
Unalterably ſure;
And while the truth of GOD remains,
Thy goodneſs muſt endure.

DO. xxxiv. 7. *Keeping mercy for thouſands.*

RESERVES of unexhauſted grace
Are treaſur'd up in thee,
For myriads of the fallen race,
For all mankind and me:
The flowing ſtream continues full,
Till time its courſe hath run:
And while eternal ages roll,
Thy mercy ſhall flow on.

NUMB. xi. 27. *There ran a young man, and told* Moſes, *and ſaid,* Eldad *and* Medad *do propheſy in the camp.*

ELDAD, they ſaid, and *Medad* there,
Irregularly bold,
By *Moſes* uncommiſſion'd dare
A ſeparate meeting hold!
And ſtill whom none but heaven will own,
Men whom the world decry,
Men, authoriz'd by GOD alone,
Preſume to propheſy!

Verſe 28. *My lord* Moſes, *forbid them.*

HOW often have I blindly done
What zealous *Joſhua* did,
Impatient to the rulers run,
And cry'd, "My *lords*, forbid!
"Silence the ſchiſmatics! conſtrain
"Their *thoughts* with ours t' agree,
"And ſacrifice the ſouls of men
"To idol-unity!"

Verſe 29. *Envieſt thou for my ſake?*

MOSES, the miniſter of GOD,
Rebukes our partial love,
Who envy at the gifts beſtow'd
On thoſe we diſapprove!
We do not our own ſpirit know,
Who wiſh to ſee ſuppreſt
The men that *Jeſu*'s ſpirit ſhow,
The men whom GOD hath bleſt,

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THE

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PREDESTINATION CALMLY CONSIDERED.

[By JOHN WESLEY, M. A.]

[*Continued from page* 216.]

XVII. I BELIEVE *Election* means, ſecondly, A divine appointment of ſome men to eternal happineſs. But I believe this Election to be conditional, as well as the Reprobation oppoſite thereto. I believe the eternal decree concerning both, is expreſſed in thoſe words, *He that believeth, ſhall be ſaved: he that believeth not, ſhall be damned:* and this decree without doubt GOD will not change, and man cannot reſiſt. According to this, all true *believers* are in ſcripture termed *elect:* as all who continue *in unbelief*, are ſo long properly *reprobates*, that is, *unapproved* of GOD, and *without diſcernment* touching the things of the Spirit.

XVIII. Now GOD to whom all things are preſent at once, who ſees all eternity at one view, *calleth the things that are not, as though they were;* the things that are not yet, as though they were now ſubſiſting. Thus he calls *Abraham, the father of many nations*, before even *Iſaac* was born. And thus Chriſt is called, *the Lamb ſlain from the foundation*

foundation of the world, though he was not ſlain, in fact, till ſome thouſand years after. In like manner, GOD calleth true believers, *elect from the foundation of the world:* although they were not actually elect or believers, till many ages after, in their ſeveral generations. Then only it was, that they were actually elected, when they were made the *ſons of GOD by faith.* Then were they in fact, *choſen and taken out of the world; elect* (ſaith St. *Paul*) *through belief of the truth:* or (as St. *Peter* expreſſes it) *elect according to the foreknowledge of GOD, through ſanctification of the Spirit.*

XIX. This Election I as firmly believe, as I believe the ſcripture to be of GOD. But unconditional Election I cannot believe; not only becauſe I cannot find it in ſcripture, but alſo (to wave all other conſiderations) becauſe it neceſſarily implies unconditional Reprobation. Find out any Election, which does not imply Reprobation, and I will gladly agree to it. But Reprobation I can never agree to, while I believe the ſcripture to be of GOD; as being utterly irreconcilable to the whole ſcope and tenor both of the Old and New Teſtament.

O that GOD would give me the deſire of my heart! that he would grant the thing which I long for! even that your mind might now be free and calm, and open to the light of his Spirit! that you would impartially conſider, how it is poſſible to reconcile Reprobation with the following ſcriptures!

Gen. iii. 17. 19. "Becauſe thou haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it—In the ſweat of thy face ſhalt thou eat bread," &c.—— The curſe ſhall come on thee and thine offſpring, not becauſe of any abſolute decree of mine, but becauſe of thy ſin.

Chap. iv. 7. "If thou doſt well, ſhalt thou not be accepted? And if thou doſt not well, ſin lieth at the door." Sin only, not the decree of Reprobation, hinders thy being accepted.

Deut. vii. 9, 10. "Know that the Lord thy GOD, he is the faithful GOD, which keepeth covenant and mercy with

with them that love him and keep his commandments to a thouſand generations: and repayeth them that hate him to their face, to deſtroy them."

Verſe 12. "Wherefore if ye hearken to theſe judgments and keep and do them, the Lord thy GOD ſhall keep unto thee the covenant which he ſware unto thy fathers."

Chap. xi. 26, 27, 28. "Behold I ſet before you this day a bleſſing and a curſe: a bleſſing, if you obey the commandments of the Lord your GOD; and a curſe, if you will not obey."

Chap. xxx. 15, &c. "See, I have ſet before thee this day, life and good, and death and evil: in that I command thee this day to love the Lord thy GOD, to walk in his ways, and to keep his commandments—and the Lord thy GOD ſhall bleſs thee. But if thou wilt not hear, I denounce unto you this day, that ye ſhall ſurely periſh. I call heaven and earth to record this day, that I have ſet before you life and death, bleſſing and curſing. Therefore chooſe life, that both thou and thy ſeed may live."

2 Chron. xv. 1, 2. "And the Spirit of GOD came upon *Azariah*, and he ſaid,——The Lord is with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you."

Ezra ix. 13, 14. "After all that is come upon us, for our evil deeds, and for our great treſpaſs; ſhould we again break thy commandments, wouldſt thou not be angry with us, till thou hadſt conſumed us?"

Job xxxvi. 5. "Behold, GOD is mighty, and deſpiſeth not any." Could he then reprobate any?

Pſalm cxlv. 9. "The Lord is good to all, and his tender mercies are over all his works."

Prov. i. 23, &c. "Turn you at my reproof; behold, I will pour out my ſpirit unto you."

"Becauſe I have called and ye refuſed, I have ſtretched out my hand, and no man regarded:——I alſo will laugh at your calamity, I will mock when your fear cometh. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me." Why?

Becauſe

Becauſe of my decree? No. "For that they hated knowledge, and did not chooſe the fear of the Lord."

Iſa. lxv. 2, &c. "I have ſpread out my hands all the day unto a rebellious people;—a people that provoketh me to anger continually to my face:—therefore will I meaſure their former work into their boſom.—Ye ſhall all bow down to the ſlaughter, becauſe when I called, ye did not anſwer.—Therefore ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name."

Ezek. xviii. 20, &c. "The ſoul that ſinneth, it ſhall die. The ſon ſhall not bear *(eternally)* the iniquity of the father, neither ſhall the father bear the iniquity of the ſon. —Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord; and not that he ſhould return from his ways and live?"

Matt. vii. 26. "Every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand." Nay, he could not help it, if he was ordained thereto.

Chap. xi. 20, &c. "Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. 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." (What? if they were not *elected?* And if they of *Bethſaida* had been *elected*, would they not have repented too?) "But I ſay unto you, it ſhall be more tolerable for *Tyre* and *Sidon* in the day of judgment, than for you. And thou, *Capernaum*, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in *Sodom*, it would have remained until this day. But I ſay unto you, it ſhall be more tolerable for the land of *Sodom* in the day of judgment, than for thee."

Chap. xii. 41. "The men of *Nineveh* ſhall riſe in judgment with this generation, and ſhall condemn it: becauſe they repented at the preaching of *Jonas*; and behold, a greater

greater than *Jonas* is here." But what was this to the purpoſe, if *the men of Nineveh* were elected, and *this generation* of men were not?

Chap. xiii. 11, 12. "It is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given. For whoſoever hath *(i. e. uſeth what he hath)* to him ſhall be given, and he ſhall have more abundance. But whoſoever hath not, from him ſhall be taken away even that he hath."

Chap. xxii. 8. "They which were bidden were not worthy," were ſhut out from the marriage of the Lamb: Why ſo? Becauſe "they would not come," ver. 3.

The whole twenty-fifth chapter requires, and will reward your moſt ſerious conſideration. If you can reconcile unconditional Reprobation with this, you may reconcile it with the 18th of Ezekiel.

John iii. 19. "This is the condemnation, that light is come into the world, and men loved *(or choſe)* darkneſs rather than light."

Chap. v. 44. "How *can* ye believe, who receive honour one of another, and ſeek not the honour that cometh from GOD only?" Obſerve *the reaſon* why they *could* not believe: not in GOD, but in themſelves.

Acts viii. 20, &c. "Thy money periſh with thee *(and ſo doubtleſs it did)*. Thou haſt neither part nor lot in this matter; for thy heart is not right in the ſight of GOD. Repent therefore of this thy wickedneſs, and pray GOD, if perhaps the thought of thine heart may be forgiven thee." So that St. *Peter* had no thought of any abſolute Reprobation, even in the caſe of *Simon Magus*.

Rom. i. 20, &c. "They are without excuſe; becauſe when they knew GOD, they glorified him not as GOD; —wherefore GOD alſo gave them up to uncleanneſs:— who changed the truth of GOD into a lie.—For this cauſe GOD gave them up to vile affections.—As they did not like to retain GOD in their knowledge, GOD gave them over to a reprobate mind, to do thoſe things which are not convenient."

2 Theſſ. ii. 10, &c. "Them that periſh, becauſe they received not the love of the truth, that they might be ſaved. And for this cauſe GOD ſhall ſend them ſtrong deluſion, to believe a lie: that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs."

XX. How will you reconcile Reprobation with the following ſcriptures, which declare GOD's willingneſs that all ſhould be ſaved?

Matt. xxii. 9. "As many as ye ſhall find, bid *(invite)* to the marriage."

Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature."

Luke xix. 41, &c. "And when he came near, he beheld the city, and wept over it, ſaying, If *(rather* O that) thou hadſt known, at leaſt in this thy day, the things which belong unto thy peace!"

John v. 34. "Theſe things I ſay, that ye may be ſaved," viz. thoſe who perſecuted him, and "*ſought to ſlay* him," ver 16. and of whom he complains, ver. 40. "Ye will not come to me, that ye may have life."

Acts xvii. 24, &c. "GOD that made the world and all things therein—giveth to all life, and breath, and all things, and hath made of one blood all nations of men, for to dwell on all the face of the earth—That they ſhould ſeek the Lord."—Obſerve, this was GOD's end in creating all nations on all the earth.

Rom. v. 18. "As by the offence of one, judgment came upon all men to condemnation; ſo, by the righteouſneſs of one, the free gift came upon all men unto juſtification of life."

Chap. x. xii. "The ſame Lord over all, is rich *(in mercy)* unto all that call upon him."

1 Tim. ii. 3, 4. "This is good and acceptable in the ſight of GOD our Saviour, *who willeth all men to be* ſaved:"—Chap. iv. 10. "Who is the ſaviour of all men, eſpecially of thoſe that believe," i. e. intentionally of all, and actually of believers.

James

James i. 5. " If any of you lack wiſdom, let him aſk of GOD, who giveth to all men liberally, and upbraideth not."

2 Pet. iii. 9. " The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance."

1 John iv. 14. " We have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world."

XXI. How will you reconcile Reprobation with the following ſcriptures, which declare that Chriſt came to ſave all men, that he died for all, that he atoned for all, even for thoſe that finally periſh?"

Matt. xviii. 11. " The Son of man is come to ſave that which was loſt," without any reſtriction.

John i. 29. " Behold the Lamb of GOD, which taketh away the ſin of the world."

Chap. iii. 17. " GOD ſent his Son into the world, that the world through him might be ſaved."

" Chap. xii. 47. " I came not *(now)* to judge the world, but to ſave the world."

Rom. xiv. 15. " Deſtroy not him with thy meat for whom Chriſt died."

1 Cor. viii. 11. " Through thy knowledge ſhall thy weak brother periſh, for whom Chriſt died?"

2 Cor. v. 14, &c. " We thus judge, that if one died for all, then were all dead: and that he died for all, that they *(or* all) who live, ſhould live unto him which died for them." Here you ſee, not only that Chriſt died for all men, but likewiſe the end of his dying for them.

1 Tim. ii. 6. " Chriſt Jeſus, which gave himſelf a ranſom for all."

Heb. ii. 9. " We ſee Jeſus made lower than the angels, that he might taſte death for every man."

2 Pet. ii. 1. " There ſhall be falſe teachers among you, who ſhall privately bring in damnable hereſies, even denying the Lord that bought them, and bringing upon themſelves ſwift deſtruction." You ſee, he bought, or redeem-

ed

ed even thoſe that periſh, that bring upon themſelves ſwift deſtruction.

1 John ii. 1, 2. "If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins" *(who are elect according to the knowledge of GOD)* "and not for ours only, but alſo for the ſins of the whole world."

You are ſenſible, theſe are but a very ſmall part of the ſcriptures which might be brought on each of theſe heads. But they are enough: and they require no comment; taken in their plain, eaſy, obvious ſenſe, they abundantly prove, that there is not, cannot be, any ſuch thing as unconditional Reprobation.

[*Continued at page* 313.]

SERMON XVIII.

On Ecclesiastes vii. 10.

Say not thou, What is the cauſe, that the former days were better than theſe? For thou doſt not enquire wiſely concerning this.

1. IT is not eaſy to diſcern any connection between this text and the context; between theſe words, and either thoſe that go before, or thoſe that follow after. It ſeems to be a detached, independent ſentence, like very many in the *Proverbs* of *Solomon*. And like them, it contains a weighty truth, which deſerves a ſerious conſideration. Is not the purport of the queſtion this? It is not wiſe, to enquire into the cauſe of a ſuppoſition, unleſs the ſuppoſition itſelf be not only true, but clearly proved ſo to be. Therefore it is not wiſe to enquire into the cauſe of this ſuppoſition, That *the former days were better than theſe:* becauſe, common as it is, it was never yet proved, nor indeed ever can be.

2. Perhaps

2. Perhaps there are few ſuppoſitions which have paſſed more currently in the world than this, That the former days were better than theſe; and that in ſeveral reſpects. It is generally ſuppoſed, that we now live in the dregs of time, when the world is as it were grown old, and conſequently, that every thing therein is in a declining ſtate. It is ſuppoſed, in particular, that men were ſome ages ago, of a far taller ſtature than now; that they likewiſe had far greater abilities, and enjoyed a deeper and ſtronger underſtanding: in conſequence of which their writings of every kind are far preferable to thoſe of later times. Above all, it is ſuppoſed, that the former generations of men excelled the preſent in virtue: that mankind in every age, and in every nation, have degenerated more and more: ſo that at length they have fallen from the golden, into the iron age, and now juſtice is fled from the earth.

3. Before we conſider the truth of theſe ſuppoſitions, let us enquire into the riſe of them. And as to the general ſuppoſition, That the world was once in a far more excellent ſtate than it is, may we not eaſily believe, that this aroſe (as did all the fabulous accounts of the golden age) from ſome confuſed traditions concerning our firſt parents and their paradiſiacal ſtate? To this refer many of the fragments of ancient writings, which men of learning have gleaned up. Therefore we may allow, that there is ſome truth in the ſuppoſition: ſeeing it is certain, the days which *Adam* and *Eve* ſpent in Paradiſe, were far better than any which have been ſpent by their deſcendants, or ever will be, till Chriſt returns to reign upon earth.

4. But whence could that ſuppoſition ariſe, That men were formerly of a larger ſtature than they are now? This has been a generally prevailing opinion, almoſt in all nations and in all ages. Hence near two thouſand years ago, the well-known line of *Virgil*,

Qualia nunc hominum producit corpora tellus.

Hence near two thouſand years before him, *Homer* tells us of one of his heroes throwing a ſtone, which hardly ten men

men could lift, Οἷοι νυν βροτοι· *Such as men are now.* We allow indeed, there have been giants in all ages, in various parts of the world. Whether the antediluvians mentioned in *Geneſis* were ſuch or no (which many have queſtioned) we cannot doubt but *Og* the king of *Baſan* was ſuch, as well as *Goliath* of *Gath*. Such alſo were many of the children (or deſcendants) of *Anak*. But it does not appear, that in any age or nation men in general were larger than they are now. We are very ſure they were not for many centuries paſt, by the tombs and coffins that have been diſcovered, which are exactly of the ſame ſize, with thoſe that are now in uſe. And in the catacombs at *Rome*, the niches for the dead bodies which were hewn in the rock ſixteen hundred years ago, are none of them above ſix feet in length, and ſome a little under. Above all, the pyramids of *Egypt* (that of king *Cheops* in particular) have beyond all reaſonable doubt remained, at leaſt three thouſand years; yet none of the mummies (embalmed bodies) brought therefrom, are above five feet ten inches long.

5. But how then came this ſuppoſition to prevail ſo long and ſo generally in the world? I know not but it may be accounted for from hence. Great and little are relative terms, and all men judge of greatneſs and littleneſs, by comparing things with themſelves. Therefore it is not ſtrange, if we think men are ſmaller now, than they were when we were children. I remember a remarkable inſtance of this, in my own caſe. After having left it ſeven years, I had a great deſire to ſee the ſchool where I was brought up. When I was there, I wondered that the boys were ſo much ſmaller than they uſed to be when I was at ſchool. "Many of my ſchool-fellows ten years ago, were taller by the head than I. And few of them that are at ſchool now, reach up to my ſhoulders." Very true; but what was the reaſon of this? Indeed a very plain one: it was not becauſe they were ſmaller, but becauſe I was bigger than I was ſeven years before. I verily believe this is the cauſe, why men in general ſuppoſe the human race do decreaſe in ſtature. They remember the time when moſt of thoſe round about them, were both taller and bigger

than

than themſelves. Yea, and all men have done the ſame, in their ſucceſſive generations. Is it any wonder then, that all ſhould have run into the ſame miſtake, when it has been tranſmitted unawares from father to ſon, and probably will be, to the end of time?

6. But there is likewiſe a general ſuppoſition, that the underſtanding of man, and all his mental abilities, were of a larger ſize in the ancient days than they are now: and the ancient inhabitants of the earth had far greater talents than the preſent. Men of eminent learning have been of this mind, and have contended for it with the utmoſt vehemence. It is granted, that many of the ancient writers, both philoſophers, poets, and hiſtorians, will not eaſily be excelled, if equalled, by thoſe of later ages. We may inſtance in *Homer* and *Virgil* as poets, *Thucydides* and *Livy* as hiſtorians. But, this mean time is to be remarked, concerning moſt of theſe writers, that each of them ſpent his whole life in compoſing and poliſhing one book. What wonder then if they were exquiſitely finiſhed, when ſo much labour was beſtowed upon them? I doubt, whether any man in *Europe* or in the world, of the preſent age, has taken ſo much pains in finiſhing any treatiſe. Otherwiſe it might poſſibly have equalled, if not excelled, any that went before.

7. But that the generality of men were not one jot wiſer in ancient times, than they are at the preſent time, we may eaſily gather from the moſt authentic records. One of the moſt ancient nations, concerning whom we have any certain account, is the *Egyptian*. And what conception can we have of their underſtanding and learning, when we reflect upon the objects of their worſhip? Theſe were not only the vileſt of animals, as dogs and cats; but the leeks and onions that grew in their own gardens. I knew a great man, who ſcurrilouſly abuſed all thoſe who are ſo void of common ſenſe as to believe any ſuch thing concerning them. He peremptorily affirms (but without condeſcending to give us any proof) that the ancient inhabitants of *Egypt* had a deep hidden meaning in all this. Let him believe it who can. I cannot believe it on any

man's

man's bare aſſertion. I believe they had no deeper hidden meaning in worſhipping cats than our ſchool-boys have in baiting them. And I apprehend the common *Egyptians* were juſt as wiſe three thouſand years ago, as the common ploughmen in *England* and *Wales* are at this day. I ſuppoſe their natural underſtanding, like their ſtature, was on a level with ours; and their learning, their acquired knowledge, many degrees inferior to that of perſons of the ſame rank, either in *France*, *Holland* or *Germany*.

8. "However, did not the people of former times greatly excel us in virtue?" This is the point of greateſt importance: the reſt are but trifles in compariſon of it. Now is it not univerſally allowed, that every age grows worſe and worſe? Was it not obſerved by the old heathen poet, almoſt two thouſand years ago,

Ætas parentum, pejor avis tulit
Nos nequiores, jam daturos
Progeniem vitioſiorem.

That is, in plain proſe, "The age of our parents was more vicious than that of our grandfathers. Our age is more vicious than that of our fathers. We are worſe than our fathers were, and our children will be worſe than us."

9. It is certain, this has been the common cry, from generation to generation. And if it is not true, whence ſhould it ariſe? How can we account for it? Perhaps another remark of the ſame poet may help us to an anſwer. May it not be extracted from the general character which he gives of old men?

Difficilis, querulus, laudator temporis acti
Se puero, cenſor, caſtigatorq. minorum.

Is it not the common practice of the old men, to praiſe the paſt, and condemn the preſent time? And this may probably operate much farther than one would at firſt imagine; when thoſe that have more experience than we, and therefore,

therefore, we are apt to think, more wiſdom, are almoſt continually harping upon this, the degeneracy of the world! Thoſe who are accuſtomed from their infancy to hear how much better the world was formerly than it is now—(and ſo it really ſeemed to them, when they were young, and juſt come into the world, and when the cheerfulneſs of youth gave a pleaſing air to all that was round about them) —the idea of the world's being worſe and worſe would naturally grow up with them. And ſo it would be, till we, in our turn, grew peeviſh, fretful, diſcontented, and full of melancholy complaints, "How wicked the world is grown! How much better it was, when we were young, in the golden days that we can remember!"

10. But let us endeavour, without prejudice or prepoſſeſſion, to take a view of the whole affair. And upon cool and impartial conſideration, it will appear that the former days were not better than theſe: yea, on the contrary, that theſe are in many reſpects, beyond compariſon better than they. It will clearly appear, that as the ſtature of men was nearly the ſame from the beginning of the world, ſo the underſtanding of men, in ſimilar circumſtances, has been much the ſame, from the time of GOD's bringing a flood upon the earth unto the preſent hour. We have no reaſon to believe that the uncivilized nations of *Africa*, *America*, or the *South-Sea* iſlands, had ever a better underſtanding, or were in a leſs barbarous ſtate than they are now. Neither on the other hand, have we any ſufficient proof, that the natural underſtandings of men in the moſt civilized countries, *Babylon*, *Perſia*, *Greece* or *Italy*, were ſtronger or more improved than thoſe of the *Germans*, *French* or *Engliſh* now alive. Nay, have we not reaſon to believe, that by means of better inſtruments we have attained that knowledge of nature, which few, if any of the ancients, ever attained? So that in this reſpect, the advantage (and not a little one) is clearly on our ſide: and we ought to acknowledge with deep thankfulneſs to the Giver of every good gift, That the former days were not to be compared to theſe wherein we live.

11. But the principal enquiry ſtill remains. Were not *the former days better than theſe*, with regard to virtue? or to ſpeak more properly, religion? This deſerves a full conſideration.

By religion I mean, the love of GOD and man, filling the heart and governing the life. The ſure effect of this is, the uniform practice of juſtice, mercy, and truth. This is the very eſſence of it, the height and depth of religion, detached from this or that opinion, and from all particular modes of worſhip. And I would calmly enquire, which of the former times were better than theſe, with regard to this? to the religion experienced and practiſed by archbiſhop *Fenelon*, in *France;* biſhop *Kenn*, in *England;* and biſhop *Bedell*, in *Ireland?*

12. We need not extend our enquiry beyond the period when life and immortality were brought to light by the goſpel. And it is allowed, that the days immediately ſucceeding the pouring out of the Holy Ghoſt on the day of Pentecoſt, were better even in this reſpect, even with regard to religion, than any which have ſucceeded them.

But ſetting aſide this ſhort age of golden days, I muſt repeat the queſtion, which of the former days were better than the preſent, in every known part of the habitable world?

13. Was the former part of this century better, either in theſe iſlands, or in any part of the continent? I know no reaſon at all to affirm this. I believe every part of *Europe* was full as void of religion in the reign of queen *Anne*, as it is at this day. It is true, luxury increaſes to a high degree, in every part of *Europe:* and ſo does the ſcandal of *England*, profaneneſs, in every part of the kingdom. But it is alſo true, that the moſt infernal of all vices, cruelty, does as ſwiftly decreaſe. And ſuch inſtances of it as in times paſt continually occurred, are now very ſeldom heard of. Even in war, that ſavage barbarity which was every where practiſed, has been diſcontinued for many years.

14. Was the laſt century more religious than this? In the former part of it there was much of the form of religion.

gion. And ſome undoubtedly experienced the power thereof. But how ſoon did the fine gold become dim! How ſoon was it ſo mingled with worldly deſign, and with a total contempt both of truth, juſtice and mercy, as brought that ſcandal upon all religion, which is hardly removed to this day? Was there more true religion in the preceding century, the age of the Reformation? There was doubtleſs in many countries a conſiderable reformation of religious opinions; yea, and of modes of worſhip, which were much changed for the better, both in *Germany* and ſeveral other places. But it is well known, that *Luther* himſelf complained, almoſt with his dying breath, "The people that are called by my name (though I wiſh they were called only by the name of Chriſt) are reformed as to their opinions and modes of worſhip; but their tempers and lives are the ſame they were before." Even then, both juſtice and mercy were ſo ſhameleſsly trodden under foot, that an eminent writer computes the number of thoſe that were ſlaughtered, during thoſe religious conteſts, to have been no leſs than forty millions, within the compaſs of forty years!

15. We may ſtep back above a thouſand years from this, without finding any better time. No hiſtorian gives us the leaſt intimation of any ſuch, till we come to the age of *Conſtantine* the *Great*. Of this period ſeveral writers have given us moſt magnificent accounts. Yea, one eminent author, no leſs a man than Dr. *Newton*, the late biſhop of *Briſtol*, has been at no ſmall pains to ſhew, that the converſion of *Conſtantine* to chriſtianity, and the emoluments which he beſtowed upon the church with an unſparing hand, were the event which is ſignified in the Revelation, by *the new* Jeruſalem *coming down from heaven!*

16. But I cannot in anywiſe ſubſcribe to the biſhop's opinion in this matter. So far from it, that I have been long convinced from the whole tenor of ancient hiſtory, that this very event, *Conſtantine*'s calling himſelf a chriſtian, and pouring in that flood of wealth and power on the chriſtian church, the clergy in particular, was productive of more evil to the church, than all the ten perſecutions put together.

ther. From the time that power, riches, and honour of all kinds, were heaped upon the chriſtians, vice of all kinds came in like a flood, both on the clergy and laity. From the time that the church and ſtate, the kingdoms of Chriſt and of the world, were ſo ſtrangely and unnaturally blended together, chriſtianity and heatheniſm were ſo thoroughly incorporated with each other, that they will hardly ever be divided, till Chriſt comes to reign upon earth. So that inſtead of fancying that the glory of the *New Jeruſalem* covered the earth at that period, we have terrible proof, that it was then, and has ever ſince been covered, with the ſmoke of the bottomleſs pit.

17. "However, were not the days antecedent to this, thoſe of the third century, better beyond all compariſon, than any that followed them?" This has been almoſt univerſally believed. Few doubt but in the age before *Conſtantine*, the chriſtian church was in its glory, worſhipping GOD in the beauty of holineſs. But was it ſo indeed? What ſays St. *Cyprian*, who lived in the midſt of that century, a witneſs above all exception, and one that ſealed the truth with his blood? What account does he give, of what he ſaw with his own eyes, and heard with his own ears? Such an one as would almoſt make one imagine he was painting to the life, not the ancient church of *Carthage*, but the modern church of *Rome*. According to his account, ſuch abominations even then prevailed over all orders of men, that it was not ſtrange GOD poured out his fury upon them in blood, by the grievous perſecutions which followed.

18. Yea, and before this, even in the firſt century, even in the apoſtolic age, what account does St. *John* give of ſeveral of the churches, which he himſelf had planted in *Aſia*? How little were thoſe congregations better than many in *Europe*, at this day? Nay, forty or fifty years before that, within thirty years of the deſcent of the Holy Ghoſt, were there not ſuch abominations in the church of *Corinth*, as were *not even named among the heathens*? So early did the *myſtery of iniquity* begin to work in the chriſtian

ſtian church! So little reaſon have we to appeal to the former days, as though they were *better than theſe!*

19. To affirm this therefore, as commonly as it is done, is not only contrary to truth, but is an inſtance of black ingratitude to GOD, and a grievous affront to his bleſſed Spirit. For whoever makes a fair and candid enquiry, will eaſily perceive, that true religion has in nowiſe decreaſed, but greatly increaſed in the preſent century. To inſtance in one capital branch of religion, the love of our neighbour. Is not perſecution well nigh vaniſhed away from the face of the earth? In what age did chriſtians of various denominations ſhew ſuch forbearance toward each other? When before was ſuch lenity ſhewn by governors toward their reſpective ſubjects? Not only in *Great-Britain* and *Ireland;* but in *France* and *Germany*, yea, every part of *Europe?* Nothing like this has been ſeen ſince the time of *Conſtantine;* no, not ſince the time of the apoſtles.

20. If it be ſaid, "Why, this is the fruit of the general infidelity, the deiſm which has overſpread all *Europe:*" I anſwer, whatever be the cauſe, we have reaſon greatly to rejoice in the effect. And if the all-wiſe GOD has brought ſo great and univerſal a good out of this dreadful evil, ſo much the more ſhould we magnify his aſtoniſhing power, wiſdom, and goodneſs herein. Indeed ſo far as we can judge, this was the moſt direct way, whereby *nominal* chriſtians could be prepared, firſt for tolerating, and afterwards for receiving *real* chriſtianity. While the governors were themſelves unacquainted with it, nothing but this could induce them to ſuffer it. O the depth, both of the wiſdom and knowledge of GOD! cauſing a total diſregard for all religion, to pave the way for the revival of the only religion, which was worthy of GOD!

21. But above all this, while luxury and profaneneſs have been increaſing on the one hand, on the other, benevolence and compaſſion toward all the forms of human woe, have increaſed in a manner not known before, from the earlieſt ages of the world. In proof of this, we ſee more hoſpitals, infirmaries, and other places of public charity, have been erected, at leaſt in and near *London*, within this

this century, than in five hundred years before. And ſuppoſe this has been owing in part to vanity, deſire of praiſe, yet have we cauſe to bleſs GOD, that ſo much good has ſprung even from this imperfect motive.

22. I cannot forbear mentioning one inſtance more, of the goodneſs of GOD to us in the preſent age. He has lifted up a ſtandard in our iſlands, both againſt luxury, profaneneſs, and vice of every kind. He cauſed near fifty years ago, as it were, a grain of muſtard-ſeed to be ſown near *London*, and it has now grown and put forth great branches, reaching from ſea to ſea. Two or three poor people met together, in order to help each other to be real chriſtians. They increaſed to hundreds, to thouſands, to myriads, ſtill purſuing their one point, real religion, the love of GOD and man, ruling all their tempers, words, and actions. Now I will be bold to ſay, ſuch an event as this, conſidered in all its circumſtances, has not been ſeen on earth before, ſince the time that St. *John* went to *Abraham*'s boſom.

23. Shall we now ſay, *The former days were better than theſe?* GOD forbid we ſhould be ſo unwiſe and ſo unthankful. Nay, rather let us praiſe him all the day long; for he hath dealt bountifully with us. No *former time* ſince the apoſtles left the earth, has been *better than the preſent*. None has been comparable to it in ſeveral reſpects. We are not born out of due time, but in the day of his power, a day of glorious ſalvation, wherein he is haſtening to renew the whole race of mankind in righteouſneſs and true holineſs. How bright hath the ſun of righteouſneſs already ſhone on various parts of the earth? And how many gracious ſhowers has he already poured down upon his inheritance? How many precious ſouls has he already gathered into his garner, as ripe ſhocks of corn? May we be always ready to follow them, crying in our hearts, "Come, Lord Jeſus! Come quickly!"

Dublin, June 27, 1787.

A ſhort Account of the Revival of the Work of GOD, at Mancheſter, &c.

To the Editor of the Arminian Magazine.

Sir,

FOR ſome time we have hardly ever preached, but one, two, or more have returned thanks, either for a ſenſe of pardon, or for having their backſlidings healed, or for experiencing that the blood of Chriſt cleanſes from all ſin.

On Monday evening laſt, we had a good time while keeping the love-feaſt. After a few had ſpoken of the goodneſs of GOD, the fire was kindled, ſo that ſome began to weep, others to tremble, and ſeveral to roar out for the diſquietude of their ſouls. We then left off converſing, and ſpent an hour in ſinging and prayer; when the cry was ſtill the ſame. After we had diſmiſſed the people, many returned to pray with thoſe who would not depart without a bleſſing: on which their cries and agonies became much greater than before. After ſome time four or five declared that GOD had turned their captivity into joy! We had ſuch another love-feaſt at *Middleton* on new-year's day.

In about three weeks, more than twenty have found peace with GOD, while others have been either awakened, quickened, comforted, or healed: and we are not without hopes of ſeeing greater things here in a ſhort time.

J. ALLEN.

Jan. 3, 1783.

An EXTRACT

Of the Revd. Mr. JOHN WESLEY's Journal,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 235.]

18. I AM not careful to anſwer in this matter. It is not *my* part to ſay, Whether GOD hath done good by *my* hands, Whether I have a particular turn of mind for this, or not: and whether want of ſucceſs (where our attempts did not ſucceed) was owing to imprudence, or to other cauſes. But the latter part of the objection, "That one "who is deſpiſed can do no good, That without reputati- "on a man cannot be uſeful," being the ſtrong-hold of all the unbelieving, the vainglorious, the cowardly chriſtians (ſo called) I will, by the grace of GOD, ſee, What reaſon there is for this, thus continually to exalt itſelf againſt the goſpel of Chriſt.

19. With regard to contempt then (under which word I include all the paſſions that border upon it, as hate, envy, &c. and all the fruits that ſpring from it, ſuch as calumny and perſecution in all its forms) my firſt poſition in defiance of worldly wiſdom, is, *Every true chriſtian is contemned wherever he lives, by all who are not ſo, and who know him to be ſuch:* that is, in effect, by all with whom he converſes, ſince it is impoſſible for light not to ſhine. This poſition I prove, both from the example of our Lord, and his expreſs aſſertion. Firſt, from his example: *If the diſciple is not above his Maſter; nor the ſervant above his Lord,* then as our Maſter was *deſpiſed and rejected of men,* ſo will every one of his true diſciples. But *the diſciple is not above his Maſter, nor the ſervant above his Lord.* Therefore, the conſequence will not fail him a hair's breadth. I prove this ſecondly, from his own expreſs aſſertion of this conſequence. *If they have called the Maſter of the houſe* Belzebub, *how much more them of his houſehold? Remember* (ye that would fain forget or evade this) *the word which I ſaid unto you, the ſervant is not greater than the Lord: if they have*

have perſecuted me, they will alſo perſecute you. And as for that vain hope, That this belongs only to the firſt followers of Chriſt, hear ye him; *All theſe things they will do unto you, becauſe they know not him that ſent me.* And again, *Becauſe ye are not of the world, therefore the world hateth you.* Both the perſons who are hated, the perſons who hate them, and the cauſe of their hating them are here ſet down. *The hated* are all that are not of the world, that know and love GOD; *The haters* are all that are of the world, that know not, and love not GOD. *The cauſe of their hatred* is the entire, irreconcilable difference, between their deſigns, judgments, and affections: becauſe theſe know not GOD, and thoſe are determined to know and purſue nothing beſide him. Theſe eſteem and love the world; and thoſe count it dung and droſs, and ſingly deſire the love of Chriſt.

20. My next poſition is this: *Till he is thus* deſpiſed, *no man is in a ſtate of ſalvation.* And this is a plain conſequence of the former: for if all that are *not of the world*, are therefore deſpiſed by thoſe that are, then till a man is deſpiſed, he is *of the world*, that is, out of a ſtate of ſalvation. Nor is it poſſible for all the trimmers between GOD and the world, to elude the conſequence, unleſs they can prove, that a man may be *of the world*, and yet be in a ſtate of ſalvation. I muſt therefore, with or without the conſent of theſe, keep cloſe to my Saviour's judgment, and maintain, that contempt is a part of the croſs, which every man bears who follows him: that it is the badge of his diſcipleſhip, the ſtamp of his profeſſion, the conſtant ſeal of his calling; inſomuch that though a man may be deſpiſed without being ſaved, yet he cannot be ſaved, without being deſpiſed.

21. I ſhould not ſpend any more words on this great truth, but that it is at preſent voted out of the world. The maſters in *Iſrael*, learned men, men of renown, ſeem abſolutely to have forgotten it: nay, and cenſure thoſe who have not forgotten the words of their Lord, as *ſetters forth of ſtrange doctrine.* Yet they who hearken to GOD rather than man, muſt lay down one ſtrange poſition more, That *the being deſpiſed is abſolutely neceſſary to our doing good*

in the world: if not, to our doing *ſome* good (for GOD *may* work by *Judas*) yet to our doing *ſo much good* as we otherwiſe might: ſeeing we muſt know GOD, if we would fully teach others to know him. But if we do, we muſt be deſpiſed of them that know him not. *Where then is the ſcribe? Where is the wiſe? Where is the diſputer of this world?* Where is the replier againſt GOD, with his ſage maxims, "He that is deſpiſed can do no good in the "world: to be uſeful, a man muſt be eſteemed: to ad-"vance the glory of GOD, you muſt have a fair reputa-"tion."—Saith the world ſo? Well; what ſaith the ſcripture? Why, that GOD *hath laughed* all this *heathen* wiſdom *to ſcorn.* It ſaith, that twelve deſpiſed followers of a deſpiſed Maſter, all of whom were of *no* reputation, who were eſteemed *as the filth and off-ſcouring of the world,* did more good in it, than all the twelve tribes of *Iſrael.* It ſaith, that their deſpiſed Maſter left an expreſs declaration *to us and to our children, Bleſſed are ye* (not accurſed with the heavy curſe of doing no good, of being uſeleſs in the world) *when men ſhall revile you and perſecute you, and ſay all manner of evil of you falſely for my name's ſake. Rejoice and be exceeding glad; for great is your reward in heaven.*

22. Theſe are a part of my reaſons for chooſing to abide as yet in the ſtation wherein I now am. As to the flock committed to *your* care, whom you have many years fed with the ſincere milk of the word, I truſt in GOD, your labour ſhall not be in vain. Some of them you have ſeen gathered into the garner. And for yourſelf, I doubt not, when *your warfare is accompliſhed,* when you are *made perfect through ſufferings,* you ſhall follow the children whom GOD hath given you, full of years and victories. And he that took care of thoſe poor ſheep before you was born, will not forget them when you are dead.

Thurſday, March 29. I left *London,* and in the evening expounded to a ſmall company at *Baſingſtoke. Saturday* 31. In the evening I reached *Briſtol,* and met Mr. *Whitefield* there. I could ſcarce reconcile myſelf at firſt to this *ſtrange way* of preaching in the fields, of which he ſet me an example on *Sunday;* having been all my life (till very lately)

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ſo tenacious of every point relating to decency and order, that I ſhould have thought the ſaving of ſouls *almoſt a ſin*, if it had not been done *in a church*.

April 1. In the evening (Mr. *Whitefield* being gone) I begun expounding our Lord's ſermon on the mount (one pretty remarkable precedent of *field-preaching*, I ſuppoſe *there were churches* at that time alſo) to a little ſociety which was accuſtomed to meet once or twice a week in *Nicholas-ſtreet*.

Monday 2. At four in the afternoon, I ſubmitted to *be more vile*, and proclaimed in the highways the glad tidings of ſalvation, ſpeaking from a little eminence in a ground adjoining to the city, to about three thouſand people. The ſcripture on which I ſpoke was this (is it poſſible any one ſhould be ignorant, that it is fulfilled in every true miniſter of Chriſt) *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor. He hath ſent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of ſight to the blind: to ſet at liberty them that are bruiſed, to proclaim the acceptable year of the Lord.*

At 7 I began expounding the *Acts of the Apoſtles*, to a ſociety-meeting in *Baldwin-ſtreet:* and the next day, the goſpel of St. *John* in the chapel at *Newgate;* where I alſo daily read the morning ſervice of the church.

Wedneſday 4. At *Baptiſt-Mills* (a ſort of a ſuburb or village about half a mile from *Briſtol*) I offered the grace of GOD to about fifteen hundred perſons, from theſe words, *I will heal their backſliding, I will love them freely.*

In the evening three women agreed to meet together weekly, with the ſame intention as thoſe at *London*, viz. *To confeſs their faults one to another, and pray one for another, that they may be healed.* At 8, four young men agreed to meet, in purſuance of the ſame deſign. How dare any man deny this to be (as to the ſubſtance of it) a means of grace, ordained by GOD; unleſs he will affirm (with *Luther* in the fury of his ſolifidianiſm) that St. *James*'s epiſtle, is *an epiſtle of ſtraw?*

Thurſday 5. At 5 in the evening I began at a ſociety in *Caſtle-ſtreet*, expounding the epiſtle to the *Romans;* and the

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next evening at a ſociety in *Glouceſter-Lane*, the firſt epiſtle of St. *John*. On *Saturday* evening at *Weavers-Hall* alſo, I begun expounding the epiſtle to the *Romans*, and declared that goſpel to all, which is the *power of GOD unto ſalvation, to every one that believeth.*

Sunday 8. At 7 in the morning I preached to about a thouſand perſons at *Briſtol*, and afterwards to about fifteen hundred, on the top of *Hannam-Mount* in *Kingswood*. I called to them in the words of the evangelical prophet, *Ho! Every one that thirſteth, come ye to the waters; come and buy wine and milk without money, and without price.* About five thouſand were in the afternoon at *Roſe-Green* (on the other ſide of *Kingswood*) among whom I ſtood and cried, in the name of the Lord, *If any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.*

Tueſday 10. I was deſired to go to *Bath;* where I offered to about a thouſand ſouls, the free grace of GOD to *heal their backſlidings*, and in the morning to (I believe) more than two thouſand. I preached to about the ſame number, at *Baptiſt-Mills* in the afternoon, on *Chriſt made of GOD unto us, wiſdom and righteouſneſs, and ſanctification and redemption.*

Saturday 14. I preached at the poor-houſe: three or four hundred were within, and more than twice that number without: to whom I explained thoſe comfortable words, *When they had nothing to pay, he frankly forgave them both.*

Sunday 15. I explained at 7 to five or ſix thouſand perſons, the ſtory of the Phariſee and the publican. About three thouſand were preſent at *Hannam-Mount*. I preached at *Newgate* after dinner to a crowded congregation. Between 5 and 6 we went to *Roſe-Green:* it rained hard at *Briſtol*, but not a drop fell upon us, while I declared to about five thouſand, *Chriſt our wiſdom and righteouſneſs and ſanctification and redemption.* I concluded the day by ſhewing at the ſociety in *Baldwin-ſtreet*, that his *blood cleanſeth us from all ſin.*

Tueſday 17. At 5 in the afternoon I was at a little ſociety in the *Back-Lane*. The room in which we were was prop-

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ped beneath; but the weight of the people made the floor give way, ſo that in the beginning of the expounding, the poſt which propped it, fell down with a great noiſe. But the floor ſunk no further, ſo that after a little ſurpriſe at firſt they quietly attended to the things that were ſpoken.

Thence I went to *Baldwin-ſtreet*, and expounded as it came in courſe, the iv. chap. of the *Acts*. We then called upon GOD, to confirm his word. Immediately one that ſtood by (to our no ſmall ſurpriſe) cried out aloud, with the utmoſt vehemence, even as in the agonies of death. But we continued in prayer, till *a new ſong was put in her mouth, a thankſgiving unto our* GOD. Soon after, two other perſons (well known in this place, as labouring to live in all good conſcience towards all men) were ſeized with ſtrong pain, and conſtrained to *roar for the diſquietneſs of their heart*. But it was not long before they likewiſe burſt forth into praiſe to GOD their ſaviour. The laſt who called upon GOD as out of the belly of hell, was *I—— E——*, a ſtranger in *Briſtol*. And in a ſhort ſpace he alſo was overwhelmed with joy and love, knowing that GOD had healed his backſlidings. So many living witneſſes hath GOD given, that *his hand is* ſtill *ſtretched out to heal*, and that *ſigns and wonders are even* now *wrought by his holy child Jeſus*.

Wedneſday 18. In the evening *L——a S——* (late a Quaker, but baptized the day before) *R——a M——*, and a few others, were admitted into the ſociety. But *R——a M——* was ſcarcely able, either to ſpeak or look up. *The ſorrows of death compaſſed her about, the pains of hell got hold upon her*. We poured out our complaints before GOD, and ſhewed him of her trouble. And he ſoon ſhewed, he is a *GOD that heareth prayer*. She felt in herſelf, that *being juſtified freely, ſhe had peace with GOD, through Jeſus Chriſt*. She *rejoiced in hope of the glory of GOD, and the love of GOD was ſhed abroad in her heart*.

April 20. Being *Good-Friday*, *E——th R——n*, *T—— W——*, and one or two others, firſt knew they had *redemption in the blood of Chriſt, the remiſſion of* their *ſins*.

Saturday

Saturday 21. At *Weavers-Hall* a young man was ſuddenly ſeized with a violent trembling all over, and in a few minutes, *the ſorrows of his heart being enlarged*, ſunk down to the ground. But we ceaſed not calling upon GOD, till he raiſed him up full of *peace and joy in the Holy Ghoſt.*

On *Eaſter-Day*, it being a thorough rain, I could only preach at *Newgate* at 8 in the morning, and two in the afternoon; in a houſe near *Hannam-Mount* at 11; and in one near *Roſe-Green* at 5. At the ſociety in the evening, many were cut to the heart, and many comforted.

Monday 23. On a repeated invitation I went to *Pensford*, about five miles from *Briſtol*. I ſent to the miniſter, to aſk leave to preach in the church, but having waited ſome time and received no anſwer, I called on many of the people who were gathered together in an open place, *If any man thirſt let him come unto me and drink.* At 4 in the afternoon there were above three thouſand, in a convenient place near the city, to whom I declared, *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of GOD, and they that hear ſhall live.*

I preached at *Bath* to about a thouſand on *Tueſday* morning, and at 4 in the afternoon to the poor colliers, at a place about the middle of *Kingswood*, called *Two Mile-hill.* In the evening at *Baldwin-ſtreet*, a young man, after a ſharp (though ſhort) agony, both of body and mind, found his ſoul filled with peace, *knowing in whom he had believed.*

Wedneſday 24. To above two thouſand at *Baptiſt-Mills*, I explained that glorious ſcripture (deſcribing the ſtate of every true believer in Chriſt, every one who by faith is born of GOD) *Ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry, Abba, Father.*

[*Continued at page* 334.]

THE

THE REVEREND JOHN FLETCHER.

[*Continued from page* 244.]

"AT table, every one is furniſhed with a ſpoon and a fork, but with no knives. And in general, they are not needful: for both fleſh and vegetables are ſo ſtewed down, as to be properly termed ſpoon-meat. However, at the meaneſt inn, every one is provided with a clean napkin: and both after dinner and after ſupper, there is a fine deſſert of fruit.

"We travelled early and late: yet having but one ſet of horſes, we were a whole week in getting to *Paris*. In *Paris* all is gaiety and finery; but without the leaſt idea of neatneſs. The ſcarcity of water is one excuſe for the general want of cleanlineſs, both in their perſons and houſes.

"On Tueſday, Dec. 8, we dined at *Portallier*, the prettieſt town in all *France*. The reaſon of which is, being burnt down ſome years ago, it was rebuilt by the late king. The next morning we entered *Switzerland*, ſtepping over a brook, which divides *Switzerland* from *France*. On the *French* ſide of the brook is a croſs: on the other, a pillar with the arms of *Switzerland*. In the evening we arrived at *Lauſanne*, a famous old town. Here I remained the next day, and on Friday, the eleventh, went on to *Nyon*, where I had the pleaſure of finding our dear friend, in pretty good health and ſpirits. Mr. *Fletcher*'s houſe is a fine large building, agreeably ſituated. It is in the form of a caſtle, and is ſuppoſed to have been built five hundred years ago.

"In paſſing through *France*, how bitterly did I regret the want of the Sunday-ſervice! And it was not much better with me when I came into *Switzerland*. For I underſtood ſo little of their language, that I could not profit much by the public ſervice. Indeed this loſs is in ſome meaſure

meaſure made up by the company and converſation of Mr. *Fletcher:* who, however engaged he is the greater part of the day, is generally ſo kind as to ſpend a little time with me in the evening in prayer and converſation.

" His chief delight ſeems to be in the meeting of his little ſociety of children. And as he is exceeding fond of them, they appear to be altogether as fond of him. He ſeldom either walks abroad or rides out, but ſome of them follow him, ſinging the hymns they have learned, and converſing with him by the way. But you muſt not ſuppoſe, that he is permitted to enjoy this happineſs unmoleſted. Not only the drunkards make ſongs upon him and his little companions, but many of the clergy loudly complain of ſuch irregular proceedings. However he is upon good terms with the three miniſters of the place, all of whom are not only ſerious men, but deſirous of promoting true religion.

" He is certainly ſtronger, and in better health, than he was when he left *England.* But as ſoon as ever he ventures to preach, his ſpitting of blood returns. Whenever this happens, his ſtrength and ſpirits decay ſurpriſingly, which he cannot in anywiſe recover, but by lying by for ſome days.

" Whether I ſucceed in my temporal buſineſs or not, I ſhall ever remember with pleaſure and thankfulneſs the opportunities I have been bleſt with of ſpending ſo much time in company with our ineſtimable friend: who, wherever he goes, preaches the goſpel both by his words and example; nay, by his very looks, not only to his friends, but to all he meets with. So that on the top of the frozen *Alps*, and in the dreary vale of *Chateau d'Oex*, ſome good ſeed has been ſown.

" When my buſineſs conſtrained me to go to *Chateau d'Oex*, Mr. *Fletcher* bore me company. And here alſo he was viſited by ſome of the principal inhabitants of the town: who ſtood round him in deep attention for almoſt an hour, while he both exhorted and prayed.

I am, dear Sir,

Your very ſincere Friend and Servant,

WILLIAM PERRONET

16. Mr. *Fletcher* adds upon the ſame paper, "Thanks to our kind preſerver, I am yet in the land of faith and hope, and want to find and make it a land of happineſs and love. The Lord Jeſus is alone ſufficient for this. And till the great out-pouring of his love is come, we ought faithfully to ſtir up the gift of GOD, which is in ourſelves and others, and to ſupply by the depth of our humility, and the ardour of our expectation, what is yet wanting to our experience. Well: GOD is good: Jeſus is faithful: the Spirit is truth and love. Come, Lord! And we ſhall experience the power of that GOD, who turns death to life, darkneſs to light, weakneſs to ſtrength; and *calleth the things that are not as though they were.*"

17. Mr. *Perronet* in another letter to Mr. *Greenwood*, dated May 22, writes thus:

"My dear friend is much better in health now, than he was in the winter. He preached laſt Sunday ſe'nnight in the church. He ſpoke with a ſtrong, clear voice for above three quarters of an hour: and did not find himſelf hurt by it. But when he rode out in the afternoon, his horſe dropped down as if he had been ſhot, and cut both his knees, as well as his head. Yet Mr. *Fletcher* was no way hurt.

"On Good-Friday, there being no ſervice here, Mr. *Fletcher* and I croſſed the lake into *Savoy*, in order to hear a celebrated capuchin, who was to preach that day. He made a very good diſcourſe: and afterwards he and his brethren invited us to dine with them. This we declined but after dinner paid our reſpects to them. And we ſpent two or three agreeable hours in ſerious and friendly converſation."

18. About this time Mr. *Fletcher* wrote to a friend thus:

"Let us bear with patience the decays of nature: let us ſee without fear the approach of death. We muſt put off this ſickly, corruptible body, in order to put on the immortal and glorious garment.

"I have ſome hopes that my poor ſiſter will yet be my ſiſter in Chriſt. Her ſelf-righteouſneſs, I truſt, breaks as

faſt as her body. I am come hither to ſee death make havock among my friends. I wear mourning for my father's brother, and for my brother's ſon. The ſame mourning will ſerve me for my dying ſiſter, if I do not go before her. She lies on the ſame bed where my father and mother died, and where ſhe and I were born. How near is death to life! But, bleſſed be GOD! Chriſt, the reſurrection, is nearer to the weak, dying believer! Death works through the body, and the reſurrection through the ſoul. And our ſoul is our real ſelf."

19. I believe it was about the ſame time, that a remarkable paſſage occurred, which was related to me ſome years ago. I may poſſibly have forgot ſome circumſtances: but the ſubſtance of it was this. Mr. *Fletcher* having heard of a miniſter in the country, as an eminently pious man, had a great deſire to ſee him, and for that purpoſe one morning ſet out very early. When he had walked ſeveral miles, he ſaw a great crowd gathered together at the door of a houſe. He aſked, What was the matter? And was anſwered, "A poor woman and her child lie dying." He went in, and found a woman who had not long been delivered, in appearance very near death. Little better was the caſe of the infant, which was convulſed from head to foot. The room was filled with people. He took occaſion to ſhow them from that melancholy ſpectacle, the dreadful effects of ſin: and afterwards ſpoke largely, of the miſerable ſtate we are all in through the ſin of our firſt parent. He then expatiated on the ſecond *Adam*, and the bleſſings we may receive through him: adding, He is able to raiſe the dead! He is able to ſave you all from ſin, as well as ſave theſe two poor objects from death. Come, let us aſk him, to ſave both us and them. He found remarkable liberty in prayer. Preſently the child's convulſions ceaſed; and the mother was eaſy, lively and ſtrong. The people were utterly amazed, and ſtood ſpeechleſs and almoſt ſenſeleſs! While they were in this ſtate, he ſilently withdrew. When they came to themſelves, he was gone. Many of them aſked, "Who it could be?" and ſome ſaid, "Certainly it was an angel."

20. When

20. When he had a little recovered his ſtrength, he made a tour through *Italy*, and paid a viſit to *Rome*. While he was here, as Mr. *Ireland* and he were one day going through one of the ſtreets in a coach, they were informed, "The pope was coming forward, and it would be required of them to come out of the coach, and kneel while he went by, as all the people did; if they did not, in all probability the zealous mob would fall upon them, and knock them on the head." But this, whatever might be the conſequence, they flatly refuſed to do; judging the paying ſuch honour to a man, was neither better nor worſe than idolatry. The coachman was exceedingly terrified, not knowing what to do. However, at length he made ſhift to turn aſide into a narrow way. The pope was in an open landau. He waved his hands as if he had been ſwimming; and frequently repeated theſe words, "GOD bleſs you all!" Mr. *Fletcher*'s ſpirit was greatly ſtirred, and he longed to bear a public teſtimony againſt anti-chriſt. And he would undoubtedly have done it, had he been able to ſpeak Italian. He could hardly refrain from doing it in Latin, till he conſidered that only the prieſts could have underſtood him. One to whom he related this, ſaying, "If he had done this, the multitude would have torn him in pieces:" he anſwered, "I believe the pope himſelf would have prevented it; for he was a man of ſenſe and humanity."

21. While he was at *Paris*, he was deſired to viſit and pray with a ſick woman. Information of this was quickly given to a magiſtrate, with abundance of aggravation. In conſequence of this, an order was procured from the king himſelf for the apprehending him. This might not improbably have coſt him his life, or at leaſt, a long and expenſive impriſonment. When the officer came to the door of the houſe where he lodged, Mr. *Ireland* ſtepped out and ſaid, "Sir, have you a warrant for *me?*" He (ſuppoſing him to be Mr. *Fletcher*) anſwered, "I have; you muſt come with me." Mr. *Ireland* went very quietly with him. But when they came before the magiſtrate, the accuſer ſaid, "This is not the man: I know nothing of this

this gentleman." Another meſſenger was then ſent; but before he came to the houſe, Mr. *Fletcher* was too far off to be overtaken.

21. While he was at *Nyon*, he wrote (among many other letters) to good, old Mr. *Perronet* as follows:

Feb. 8, 1779.

"Honoured and dear father in Chriſt,

"I have had the pleaſure of accompanying your ſon to your father's birth-place. It is a charming country for thoſe who have a taſte for highland proſpects. But what is it to our heavenly Father's hill of Sion? Thither may we all travel, ſummer and winter, and there may we all have a happy meeting, and an eternal inheritance."

23. Sept. 7. Mr. *William Perronet* wrote a little farther account of him. "Mr. *Fletcher*," ſays he, "has preached here (at *Nyon*) in the church, and might have preached much oftener, if his health would have permitted; for his friendly and prudent behaviour has won upon all the three miniſters, ſo that they are now on the beſt terms with him. But a new difficulty has lately ariſen. He has been ſummoned before the *ſeigneur bailiff*, who ſharply reprehended him (noble bailiff indeed! worthy of his office!) for preaching againſt ſabbath-breaking, which he ſaid, implied a cenſure of the magiſtrates, as if they neglected their duty. He reprimanded him alſo for preaching againſt ſtage-plays, which he conſidered as a reflection on himſelf, as he had juſt then ſent for a company of French comedians to *Nyon*. In conſequence of this, he forbid his exerciſing the function of a miniſter in this country. However one of the miniſters has ventured to give him a room in his own houſe. Here he preaches two or three times a week to a few ſerious perſons and abundance of children. His lordſhip has not yet thought proper to interfere, although the thing is no ſecret. And not only the ſerioufneſs, but alſo the number of the congregation increaſes daily."

24. In

24. In the next year, 1780, Mr. *Fletcher* fully intended to return to *England*. But not long after, he wrote as follows, to one of his pariſhioners at *Madeley*.

" I have the more readily complied with the requeſt of my friends, to ſtay here [at *Nyon*] a little longer, as it was ſo earneſtly backed by the little ſociety which is gathered in this place. About three weeks ago, they got about me, and beſought me on their knees, with many tears, to ſtay till they were a little ſtronger, and able to ſtand alone. Nor would they be perſuaded to riſe, till they had got me to comply. Happy would it be for us all, if we prayed ſo earneſtly to Him, who can give ſubſtantial bleſſings!

" Two days ago I went to *Geneva*, and ſpoke to a carrier to take me back to *London*. But his coach was full. Yeſterday another came, and ſaid, he would take us at a fortnight's notice. The Lord is always ready to give us a lift to the kingdom of grace, through which we muſt paſs to the kingdom of glory. The comfort of this journey is, that we may travel all together, though our bodies are far aſunder. For Chriſt the Way, is every where, and faith is (like his word) one and the ſame in every age and place. So is holineſs: for in all places we may love GOD with all our heart, and our neighbour as ourſelves. I hope you, and all your brethren, travel thus: and that you journey like St. *Paul*, who travelled ſo hard, that he was *running a race*, for a prize, a crown of life."

25. In ſpring, 1781, he ſet out for *England*. But Mr. *Perronet* was then exceeding ill, having all the ſymptoms of an approaching conſumption. He could not therefore keep pace with Mr. *Fletcher:* who being on his journey wrote to him as follows:

Lyons, April 6, 1781.

" My dear friend,

" We are both weak, and both afflicted; but Jeſus careth for us. He is every where. He has all power to deliver us, and perhaps by ways we little think of. It was of the Lord, that you did not come with me: you would have

have been ſick as I am. I am overdone with riding and preaching: indeed twice I preached in the fields. I carry home with me much weakneſs: the Lord's will be done. I know I am called to ſuffer and die. Let us believe and rejoice in the Lord Jeſus!"

He returned to *England* in the ſummer, in tolerable health, being quite recovered from his conſumption. Calling at *London*, he preached at the new chapel, ſlept at *Newington*, and the next day ſet out for *Briſtol*. He ſtayed there only a ſhort time, and then retired to Mr. *Ireland*'s at *Briſlington*: who, as ſoon as he was capable, willingly accompanied him to his beloved *Madeley*.

26. But he did not find ſuch cauſe of rejoicing here, as he had fondly expected. This may be eaſily gathered from the letter he then wrote to his friend at *Newington*. It runs thus:

Madeley, June 12, 1781.

"My very dear friend,

"I ſtayed longer at *Briſlington* than I deſigned. Mr. *Ireland* was ill, and would nevertheleſs come hither with me: ſo that I was obliged to ſtay till he was better. And indeed it was well that I did not come without him: for he has helped me to regulate my outward affairs, which were in great confuſion. Mr. *Greaves* leaves me: and I will either leave *Madeley*, or have an aſſiſtant able to ſtir among the people: for I had much rather be gone than ſtay here, to ſee the dead bury their dead. Well, we ſhall ſoon remove out of all, and reſt from our little cares and labours. You do not forget, I hope, that you have need of patience, as well as I, to inherit the promiſes, the beſt and greateſt of which are not ſealed but to ſuch as keep the word of Chriſt's patience, and ſuch as perſevere with him in his temptations. Hold on then patient faith and joyful hope! If I were by you, I would preach to your heart and my own, a lecture on this text, *We are ſaved by hope*, and by a faith which is never ſtronger than when it is contrary to all the feelings of fleſh and blood.

"Pray

"Pray what news of the glory? Does the glory of the Lord fill the temple, your houſe, your heart? A cloud is over my poor pariſh: but alas! it is not the luminous cloud by day, nor the pillar of fire by night. Even the few remaining profeſſors ſtared at me the other day, when I preached to them on theſe words, *Ye ſhall receive the gift of the Holy Ghoſt: for the promiſe is unto you.* Well, the promiſe is unto *us;* if others deſpiſe it, ſtill let us believe and hope. Nothing enlarges the heart, and awakens the ſoul more, than that believing, loving expectation. Let us wait together, until we are all endued with power from on high."

CHAP. VII.

Of his Marriage.

1. ALTHOUGH the great apoſtle has ranked *the forbidding to marry* among the *doctrines of devils*, and has expreſsly declared, *Marriage is honourable to all men, and the bed undefiled:* yet a kind of prejudice hangs on the minds of many even of thoſe that love GOD, inclining them to diſapprove of the marriage of perſons eminent in religion. Yea, many are of opinion that it is not conſiſtent with high degrees of holineſs: and that when any who have deep experience in the things of GOD marry, they are in ſome meaſure fallen from grace. Hence many were ſurpriſed, that ſo eminent a chriſtian as Mr. *Fletcher* ſhould take this ſtep. And they could hardly help thinking, that he had loſt ſome degree of his excellent piety, and that he was not ſo unreſervedly devoted to GOD as he had been ſome time before.

2. In order to ſatisfy every reaſonable perſon, that he had not ſuſtained any loſs at all, that his entire ſelf-devotion was in nowiſe impaired, either before, or at the time of his marriage, I believe the moſt convincing way will be, to give as particular an account as poſſible of what occurred at that time. The account is given by one that was an eye and ear-witneſs of what ſhe relates; and whoever

ever ſeriouſly conſiders this account will eaſily perceive, that his ſoul was at that time all alive, and wholly devoted to GOD. And I cannot but recommend this whole tranſaction to the imitation of all chriſtians who enter the holy ſtate of matrimony.

3. As I think it highly expedient to premiſe ſome account of the perſon whom Mr. *Fletcher* choſe as his companion for life, I am glad to find this done to my hand, in the letter which I ſhall now ſubjoin:

" Rev. Sir,

" I think it my privilege, and have often found it a bleſſing, to comply with the requeſt of my honoured father, which I now do alſo in great love to my valuable and much eſteemed friends, Mr. and Mrs. *Fletcher*. I will therefore endeavour with the aſſiſtance of my gracious Lord, to recollect, and acquaint you with ſome particulars of the life and character of theſe truly devoted ſervants of GOD; with whoſe intimate acquaintance I have been favoured for near thirty years. But indeed I feel my great inſufficiency to relate what might be ſaid with the ſtricteſt truth of theſe worthies.

" My acquaintance with Mrs. *Fletcher* began when ſhe was about ſeventeen years of age. She had from her early childhood been ſtrongly drawn to ſeek the Crucified, and was now athirſt for a clean heart, and longed to have a right ſpirit renewed within her. Nor did her deſire to love GOD with all her heart, leſſen but increaſe her love to her neighbour; as I, the moſt unworthy, am well able to teſtify, to whom ſhe has been a tried friend, even to the preſent hour.

[*Continued at page* 340.]

The

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

[*Continued from page* 251.]

THURSDAY, October 22. In the morning preached over the river, and in the evening at *Trenton*, with ſome aſſiſtance. And many young people attended.

Friday 23. In the morning at 5, preached over the ferry, and in the evening at *Trenton*. Glory to GOD! I have found peace, and power, and love.

Saturday 24. Leaving my horſe at *Briſtol*, I went to *Burlington*; and on the Lord's day my ſpirit was much dejected, though in preaching I felt greatly aſſiſted; and divine truth reached the hearts of the people.

Monday 26. After preaching at 5, left them in peace; and preached in the evening at *Philadelphia*. All things conſidered, the people here ſeemed to be quiet and in good order.

On Tueſday preached both morning and evening. *Richard Sauſe* and myſelf ſet out on Wedneſday for *Bohemia*, and on our way we found a few friends at *Newcaſtle* that had not deſerted the cauſe. In this journey I called at *Cheſter* gaol, and ſaw the priſoners, who all ſeemed hardened to a man; and among them were the wretched three that I ſaw eſcape the gallows before: two of theſe had behaved ſo badly that they were now in chains. Lord, what is man? And what am I without thy grace? Keep me, keep me, holy Lord, and never let me go. Let me die, rather than live to ſin againſt thee. I ſpoke freely to one of them, who was a murderer.

Thurſday 29. We reached *Bohemia*, where we found *S. H——y*, a man hearty in the cauſe, and of a good underſtanding; but his ſpirit is too warm and eaſily moved.

On Friday viſited *E.* and *R. Thompſon*, and ſaw their father, in his hundredth year, eating, drinking, ſmoking, talking, and ſinning. He appeared as forgetful of eternity as if he had been at the moſt ſecure diſtance from its brink. It is well if his long life do not prove a curſe in the end. I think, he told me that his father lived to be a hundred and nine, and never uſed ſpectacles.

Saturday 31. Roſe early this morning, and purpoſe, through grace, to devote this day to GOD. I have travelled, ſince Monday week, one hundred and fifty miles; and it haſt coſt me about £.3, which muſt come out of my ſalary of £.24 per annum, as there is no allowance for my expences either by the ſociety of *Philadelphia* or *York*.

Lord's day, November 1. After preaching at *Herſey*'s in the morning, I intended to preach in the ſchool-houſe in the afternoon; but it would not contain half the people; ſo I ſtood at the door, and the people without. Went to bed very unwell this evening, but roſe at 5, and, feeling better, ſet off for *Suſquehannah*. The next morning my ſoul longed for GOD. I felt a comfortable ſenſe of his love in my heart, and can rejoice in him as my all-ſufficient portion. In the afternoon we rode in company to the bay ſide. A few people, who came ſtraggling after the time at Friend *Giles*'s, felt themſelves affected by the power of GOD. *Richard Webſter* made one of the company; a man, who, I found by converſation, was a myſtick, and very fond of Mr. *Law*'s works; but he ſpoke well of the perſon of Chriſt. At Friend *Giles*'s, the family was called together in the evening, and *Richard Webſter* gave a moving exhortation. One perſon ſeemed affected. The next morning I roſe at 5, my uſual time, and ſpent one hour in ſolemn, ſecret prayer. Friend *Giles* treated me with great kindneſs, and preſſed me to call again. I then went on to *Rocky-run*, and preached with life to a number of people, among whom were many Friends. For ſome days paſt, my mind has been bleſt with much peace; ſo that I experience a preſent ſalvation, and hope to experience that which is eternal. Thanks be to GOD for what I feel. Glory, glory be given to my dear and gracious Saviour.

Wedneſday

Wedneſday 4. This evening I had a very ſolemn family meeting; and ſpoke ſeparately and pointedly to every one, both black and white.

On Thurſday morning, riſing at my uſual time, I had a comfortable ſenſe of GOD upon my heart. Glory be to thee, O Lord. After breakfaſt, Mrs. *Giles*, her brother, and myſelf ſet out for *Deer-creek*. We called at a Friends' meeting, and heard two men and a woman ſpeak. They all ſpoke to purpoſe. We then proceeded to Mr. *Morgan*'s, and unexpectedly found the people, at 2 o'clock, waiting to hear the word. I preached with liberty, and the power of GOD was felt in the hearts of many, though ſome of them were principal men. The man of the houſe looked *very* earneſtly at me while I was preaching. I then publiſhed preaching at *S. L*——'s; where we had alſo a comfortable time. *S. L*—— himſelf was deeply affected. He had been a ranting *Quaker*, and a rebellious man; but GOD hath touched his heart, and wrought a good work on ſeveral here. The next day, we proceeded to *Henry Waters*'s; his brother is an exhorter, and now gone with Mr. *Williams* to *Virginia*. The Lord hath done great things for theſe people, notwithſtanding the weakneſs of the inſtruments, and ſome *little* irregularities. Men who neither feared GOD, nor regarded man,—ſwearers, liars, cock-fighters, card-players, horſe-racers, drunkards, &c. are now ſo changed as to become new men; and they are filled with the praiſes of GOD. This is the Lord's work, and it is marvellous in our eyes. Not unto us, O, Lord, not unto us; but unto thy name be all the glory!

Saturday 7. We had a powerful meeting at *Henry Waters*'s; ſeveral gentlemen, from Mr. *Morgan*'s, followed me, and ſeemed to give good attention to the things of GOD. Here I met with *Nicholas Waters*, an exhorter, who appears to be a ſerious and ſenſible man. After appointing to meet the exhorters at my return, I went to *S. Forward*'s, and preached to many people; then preached at a place about three miles on my way back, and came to *Henry Waters*'s again; where we had a very comfortable time.

Lord's

Lord's day 8. We had a very melting time indeed, while I preached to about two hundred ſouls from *Rom.* vi. 17, 18. We had alſo many people at *Richard Webſter*'s, while I preached, with liberty in my ſoul, from 1 *Cor.* iv. 20. *The kingdom of GOD is not in word, but in power.* This day I have been free from evil, happy and joyful in my GOD. At the widow *Bond's* there were many people, both black and white, rich and poor, who were all exhorted to ſeek the Lord while he may be found. Some of the young men and women of this family are ſerious and thoughtful.

Tueſday 10. I enjoy peace and life in my ſoul; and am determined, through grace, to love and ſeek nothing but GOD. Preached to many people, both at *C. Baker*'s in the morning, and at *I. Moore*'s in the evening; and was favoured with freedom of ſoul.

Wedneſday 11. Many people attended preaching at Mr. *Sinclare*'s, among whom were ſome *Baptiſts* who went away muttering with their decrees. The congregation was alſo large at Friend *Standford*'s. I have read Dr. *Stonehouſe* on the non-eternity of hell-torments. But by his arguments, we may as well prove the non-eternity of heavenly joys; for he calls it an αἰωνιον life. Now if the αἰωνιον life of ſaints ariſes from a principle of ſpiritual life derived from Chriſt; then the αἰωνιον death of the wicked ariſes from a principle of ſpiritual death in them; and the one will come to an end as ſoon as the other.

Thurſday 12. Preached at Friend *Galloway*'s. There are ſome *Baptiſts* in this neighbourhood, who oppoſe the work under us; and perplex and trouble our young beginners; though they let me alone. Then returning to Friend *Chamberlain*'s, the word flowed freely, while I preached to many people at 6 o'clock, from 2 *Cor.* v. 20. *Now then we are ambaſſadors for Chriſt, as though GOD did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to GOD.* Spoke on GOD's being reconciled to ſinners, and ſhewed on what terms they might be reconciled to GOD, and that none but Chriſt could bring about a reconciliation. My mind was greatly enlarged while deſcribing the character

character of goſpel-miniſters. Friday morning my ſoul was happy in GOD. I rode about eight miles to meet *John King*. Many people attended the word at Mr. *G*—'s; and after preaching *John King* came. We went together to town, and ſtayed all night. The next morning, I returned to *John C*——'s, where the congregation was large at 12 o'clock. This man's friends have rejected him on account of his religion. The family ſeem very ſerious; and I hope there will be a great and good work here. Then rode to *Richard Owen*'s, where ſome people came to ſee me, with whom we ſung and prayed.

Tueſday 17. This morning found ſome peace and life in my ſoul; but want more retirement. My deſire is, to be ever before the Lord. Many people attended the preaching, both in the forenoon and in the evening; and in the evening the congregation was much affected. The next morning went to Friend *Strawbridge*'s, and found his family well. Here we had Dr. *W*——*d*, and ſeveral polite people to dine with us. I ſpoke to the ladies about head-dreſſes; but the Doctor vindicated them, and ſaid, that religion did not conſiſt in dreſs. I quoted the words of St. *Peter*; but finding him a kind of free-thinker, ſtaid about an hour, and then departed. We then rode to Friend *Derbin*'s, and ſpent ſome time with his family.

Thurſday 19. Friend *Derbin* and I ſet off for *Frederica*. We came to *George Saxton*'s, where I expected to have preached, but there was a diſappointment; ſo we purſued our way, though my little horſe was unwell and very weary. A poor unhappy man abuſed me much on the road: he curſed, ſwore, and threw ſtones at me. But I found it my duty to talk to him, and ſhow him his danger. *Frederica* is a neat little town, having one main ſtreet and three croſs ſtrects. It contains about a thouſand houſes, and the inhabitants are chiefly Germans There are two German churches, one *Calviniſt*, and one *Lutheran*. There is alſo one *Engliſh* church, and one *Roman* chapel. About five and twenty *Baptiſts* are the greateſt enemies the *Methodiſts* have in this place. Many people came to hear me in this town, and I found life in preaching to them.

Friday

Friday 20. Found ſome peace of mind in the morning; but was ſorely buffeted by ſatan in the courſe of the day; had but few people in the evening, and but little power.

Saturday 21. My mind was greatly depreſſed. Not on account of any outward, known ſin; but partly from the ſtate of my body, and partly from a deep ſenſe of the very great work in which I am employed. Do not know when I ſunk into deeper diſtreſs: though, thank GOD, there was no condemnation.

Lord's day. After preaching in the morning with ſome freedom, Brother *John Haggerty*, his brother *Paul*, with Friend *Bonham*, and myſelf, ſet off to a place where I had to preach at 2 o'clock. Friend *Bonham* was awakened by the inſtrumentality of Friend *Strawbridge*; and he told me that he had been much oppoſed by the *Baptiſts*. He ſaid, they had uſed him very ill; but he was determined to have no more connexion with them. He appears to be a ſolid, ſenſible man. Heard him give an exhortation much to the purpoſe; and gave him a note of recommendation, to do all the good he could. Happened in company with an old, ſtupid *Quaker* woman, who ſuppoſed me to be a half *Quaker*, and thought the Friends were the only people in the world, and that they were not fallen from their former lively and ſpiritual ſtate. A man came twenty miles for me to go to preach a funeral diſcourſe. I accordingly complied, and had many people to hear me. Then went about two miles, to preach at Mr. *Derbin*'s; and met with a German miniſter, Mr. *Soap*, who heard me preach at both places. We had ſome converſation about the ordinances adminiſtered by Mr. *Strawbridge*. He advanced ſome reaſons to urge the neceſſity of them, and ſaid Mr. *Weſley* did not do well to hinder us from the adminiſtration of them. I told him they did not appear to me as eſſential to ſalvation; and that it did not appear to be my duty to adminiſter the ordinances at *that time*.

[*Continued at page* 349.]

LETTER.

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

Wycombe, May 4, 1773.

Rev. Sir,

I FIND much reaſon to praiſe GOD who loads me with his benefits. I find that proſperity and adverſity are much the ſame to me: my ſoul being not overmuch grieved at the one; nor lifted up by the other. Death of late ſeems at no great diſtance; but in this my will is ſo ſwallowed up in the will of GOD, that I cannot chuſe either life or death.

The week after Eaſter I was informed that a man in this town, whoſe name is *Charles Dean*, was thought to be near death; and as he was a very wicked man, I thought I would go and ſee him. Accordingly I went and ſpoke freely to him concerning the ſtate of his ſoul. I had not ſaid much before I obſerved the tears fall from his eyes. He told me, he believed he had the hardeſt heart of any man alive. I was very glad to hear this, and told him it was a bleſſing that he felt it to be ſo. On aſking him if I ſhould go to prayer, he did not ſeem willing; but I told him I ſhould not be long, and ſo prayed and went away. Going again the Monday following, and finding him putting off repentance, in hopes of being better in health, I endeavoured to ſhew him Satan's device in this; and perſuaded him to ſeek the Lord *now*. Accordingly he began from that time to ſeek in good earneſt. The next night I went to ſee him again, and found that GOD had given him a broken heart. I then went to prayer with him, and left him for the preſent. The next morning I found he was not ſatisfied with what he had received, but wanted an entire change of heart. On Wedneſday morning 28, his wife found peace to her ſoul, and is now very happy in the Lord. Seeing her ſiſter ſtand by, I told her, we muſt not leave her behind. On this ſhe began to weep. I then encouraged her to believe. She cried out, Lord, I believe, help my unbelief!

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The next day *Dean* ſending for me, I went, and found him in the pangs of the new-birth. Indeed he ſeized my hand in an agony of diſtreſs. I went to prayer, and he prayed with me for ſome time. I then ſtopped, and let him pray by himſelf. When he gave over I began again, and in leſs than half an hour his ſoul was ſet at liberty. When I went home, he ſent for a man from his work to tell him what GOD had done for his ſoul. Thus he continued all that and the two following days, exhorting all to repent and ſeek that change of heart which GOD had given him. He alſo ſent for the curate to give him the ſacrament; but the curate thought he was not ſenſible: for he told him what a bleſſed change he had found. The curate ſaid, it was a good thing; but yet would not give him the ſacrament until he was more compoſed. I then perſuaded my brother to go to ſee him. I believe it had a quite contrary effect on *his* mind; for he wept much when he was with him: and ever ſince, when he has talked about him, the tears ſtand in his eyes. Laſt night his joy was ſomewhat abated; but his peace was ſtill the ſame: and he ſaid if it was the will of GOD, he would rather depart and be with Chriſt; but yet was quite reſigned to GOD's will. As to his wife and ſiſter they grow happier and happier daily. Glory be to GOD for this great work!

H. B.

LETTER.

[From Mrs. C. M. to the Rev. J. Weſley.]

May 12, 1773.

Rev. Sir,

I FEEL that faith and love which overcometh the world, and that peace which paſſeth all underſtanding. I find that Jeſus has the ruling power in my breaſt, and that he has ſubdued all things under him, and governs every paſſion. The flame of divine love, in general, conſumes all before it. I am alſo paſſive in the hand of GOD, and willing

willing to be diſpoſed of as ſeemeth him good. I find ſuch zeal for his cauſe, and ſuch love to ſouls, as makes me love, pity, weep and pray for them. In ſhort, I find a heaven upon earth! And yet I find I come ſhort in all things; and therefore am ſunk into nothing before Him, who has thought fit to call ſuch a worm as me, to be a partaker of the heavenly inheritance!

As you ſeem deſirous, Sir, to have a more particular account of the Lord's dealings with me from the beginning, I ſhall give you a ſhort ſketch of the ſame.

In May 1770, the Lord ſhewed me that I was a ſinner by nature and practice; and that if I did not repent, I ſhould periſh for ever. I then attended the preaching conſtantly, and in a ſhort time joined the ſociety. From that time, till the 28th of June, my convictions increaſed. Being then in the deepeſt diſtreſs, I retired, full of ſhame and confuſion. I thought to pray; but could not. I then ran to a book, called, The Golden Key that opens hidden treaſure; and found a chapter ſuitable to my ſtate. Preſently after, I found the burden of ſin fall off, and was enabled to cry out with *Thomas*, My Lord and my GOD! But I had not the abiding witneſs of his ſpirit, till three weeks after, when the Lord ſhined on my ſoul and left me without a doubt. In a very little time he ſhewed me that I was prone to backſlide from him, and that the remains of ſin and unbelief were the cauſe thereof. But how to get rid of them I knew not. On this I aſked Mr. S. who told me, it was the gift of GOD. Then thought I, if this is the caſe, I will give GOD no reſt until he gives it to me.

One morning, about the latter end of September, I went to the Lord, and pleaded the death and ſufferings of his Son, and alſo my right to the bleſſings purchaſed by him. I had not been long before him, till my ſoul was tranſported as if it was going to leave the body. On this I cried out, Lord, what art thou about to do with me! Juſt then the following words came with power to my mind, Behold, now is the accepted time; behold, now is the day of ſalvation! Then was my ſoul ſet at full liberty, and diſengaged from every needleſs care and inordinate deſire. At the

ſame time I found it quite eaſy to do all that my heavenly Father required of me: and I had no doubt of my being ſealed to the day of eternal redemption. In this confidence and full liberty of heart I ſtill continue to this day. But as I am ſtill weak and ignorant, I ſtand in need of every aſſiſtance; and therefore, dear Sir, I muſt beg (with your advice) an intereſt in your prayers; which will be gratefully acknowledged by

Your friend and ſervant,

C. M.

Some Account of the Death of Mr. JOHN TREGELLAS, *of St. Agneſs, in Cornwall.*

WHEN he was about fifteen years of age, he caught a violent cold by ſleeping on the graſs. This ſo affected his health, that it was thought he would not recover; but proper means being uſed, he was in a great meaſure reſtored. He had at that time little or no concern for his ſalvation. When he was about ſeventeen, he was deeply awakened to a ſenſe of his loſt condition, and never reſted till he had a clear manifeſtation of pardon. From that time he was an exemplary follower of his Redeemer; ſtriving to keep a conſcience void of offence towards GOD and man. He was but juſt entered upon his twenty-firſt year when he again caught a violent cold, which alarmed all who had any regard for him; yet he was not apprehenſive of his danger; but uſed to ſay, "In a few days I ſhall be as well as ever." One of his friends anſwering, Suppoſe you ſhould not recover, are you reſigned? he replied, with great cheerfulneſs, "I think I cannot be unreſigned to the will of GOD, be it whatever it may." When he was adviſed to take the advice of a phyſician, he anſwered, "I have no deſire to live, but for the ſake of one perſon whom I love above all the world; yet if the Lord is pleaſed to remove me, I ſhall be enabled to reſign all that is dear to me." When one aſked him if death appeared terrible?

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he anſwered, " No; though I do not enjoy that lively exerciſe of faith which I deſire. Nevertheleſs I can give myſelf into the hands of GOD, and truſt him for all I want." As his weakneſs increaſed, his graces were more conſpicuous; for his patience, meekneſs, and humility excited the admiration of all who ſaw him.

After he was confined to his bed, he gave up all hopes of recovering, and made a full ſurrender of every thing below the ſun. His ſoul was now all life and vigour. He ſeemed on the borders of heaven, and longed to depart and be with Chriſt. Yet he would frequently check his ardent deſire, and ſay, " I want more patience to wait the Lord's time." Inſtead of complaining, he uſed frequently to ſay, " I bleſs GOD that I am about to be taken home, without any thing grievous to be borne." He talked of death with the greateſt pleaſure, and wondered that his emaciated body ſhould ſo long keep him a priſoner below.

At ſeeing his friends weep, he ſaid, " Let us rejoice the little time we have to ſpend together: and though we ſhall be ſeparated for a ſeaſon, we ſhall ſoon meet to part no more!" When any aſked how he did, he anſwered, " I am happy!" or, " I am juſt got home!" or, " I am weak in body; but comfortable in my mind! O how precious is Jeſus! I did not know that ſo much of heaven could be experienced on this ſide the grave."

At one time, being almoſt ſtrangled by a fit of coughing, and ſeeing his friends much affected, as ſoon as he could ſpeak, he ſaid, " The will of GOD be done! That is beſt! Do not weep; for you never ſee me weep! I am not ſuffering much! I could ſuffer much more!" He then exhorted all who were with him to make ſure of heaven.

To an acquaintance at a diſtance he ſent the following meſſage, " You muſt prepare to meet the Lord. If you do not alter your preſent courſe of life, you are undone for ever!"

He expreſſed a great ſatisfaction in ſeeing the children of GOD. " O, ſaid he, how do I love thoſe who love GOD, though I have not ſeen ſome of them before!" When his friends repeated any portions of GOD's word,

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he ſeemed to lay hold upon them all by faith, and then would expreſs the peace and comfort they brought to his ſoul. He uſed to repeat the text he choſe for his funeral, with inexpreſſible pleaſure, "The redeemed of the Lord ſhall return to Zion with ſinging," &c.

When one aſked him, What if the Lord ſhould make you an example of patience, and leave you longer for a pattern to thoſe round about you, could you be willing? he anſwered, "Yes: I think I am willing for the Lord to do with me as he pleaſes, ſo I may be kept from diſhonouring him." He was always thankful for the leaſt kind office that was done him, and expreſſed much concern leſt he ſhould weary his friends. When one ſaid, I have reaſon to bleſs GOD that I have ſeen ſuch an example of piety, both living and dying, he anſwered, "I would not have my friends think too highly of me, nor ſpeak too much about me when I am gone." After taking a cordial, he ſaid, "I have not vinegar and gall given me, as my bleſſed Maſter had."

The day before he died, the breaking of a blood veſſel almoſt ſuffocating him, he ſeemed as in an agony; but as ſoon as he could ſpeak, he ſaid, "I am ſuffering a great deal!" On being aſked, Are you happy? He anſwered, "Yes." A friend coming to his bed-ſide aſked how he was? He anſwered, "Happy! happy! *John*," ſaid he, "will you make my coffin?" He anſwered, Yes. "Well, ſaid he, and will it not give you much pleaſure to work upon it, now you know I am going ſafe to glory."

The evening before he died the Doctor was with him, to whom he ſaid, "What do you think of me now?" The Doctor anſwered, You will not be many hours here. He then ſmiled, and invited the Doctor to ſtay and ſee him die. But though the Doctor went away, he told me after, that what he had ſeen and heard had confirmed him in one point wherein he had been wavering, viz. Whether a perſon could in this life, be wholly delivered from the fear of death?

The night he died he adviſed ſome of his friends to go home, leſt their ſitting up ſhould injure their health; ſaying,

ing, "It appears as if I ſhould not die to-night, ſeeing one ſymptom has not taken place which the Doctor expected about ten o'clock." However, about one o'clock in the morning he turned over, as if going to ſleep; and at four his ſpirit returned to GOD, April 28, 1784.

JOSEPH TAYLOR.

Gretton, April 2, 1785.

Poetry.

THE WISH.

NOR let a wiſh for earth remain,
Nor let me grovel here below,
When heav'nly honours I may gain,
When joys immortal I may know;
When freed from woe, and endleſs pain,
My ſoul in heav'n with Chriſt may reign!

Nor earth, nor ſenſe, nor ſin, ſhall find
A reſting-place within my ſoul;
All, all for Jeſus is reſign'd:
O! come, my Lord, poſſeſs me whole!
My ſoul, my body's pow'rs poſſeſs,
And ſanctify me through thy grace!

I long for this, for this I pray,
To know that perfect love of thine,
When ſin ſhall all be done away,
When in thine image I ſhall ſhine,

When

When I ſhall feel continual peace,
And all the fruits of righteouſneſs!

Ah! come, and move in me, and live,
And triumph o'er my willing breaſt;
I would thy fulneſs now receive;
I would partake thy people's reſt;
Thine utmoſt goodneſs fain would prove,
And antedate the joys above.

Jeſus, my Saviour, now fulfil
Thy great deſign, thy grand decrees;
In me be done thy righteous will,
Accompliſh'd all thy promiſes;
Let grace renew and cleanſe my heart;
The mind which was in thee, impart.

Not only, Lord, my ſins forgive,
But ſpread thy ſanctifying leav'n;
O! make me meet with GOD to live,
With all the perfect ſaints in heav'n;
With them, before thy glorious throne
May I adore, and caſt my crown!

Then will I praiſe thine holy name,
And bleſs thee for thy wond'rous grace;
Thy matchleſs glories then proclaim;
Thy wiſdom, pow'r, and faithfulneſs;
I'll emulate the hoſts above,
And ſing the riches of thy love.

From my own works now bid me ceaſe,
And own the ſtrength of thy right-hand;
Now perfect me in holineſs,
Let all ſubmit to love's command;
Subject me to thy wiſe control;
New model thou my ranſom'd ſoul.

Father

Father, my wand'ring footſteps guide,
  Make me with Chriſt in ſpirit one,
And call thy favourite to thy ſide,
  And ſeat me on thy glorious throne,
And let me there ſecurely dwell
Beyond the reach of death and hell.

To GOD, who reigns enthron'd on high,
  The Father of eternal days,
To Chriſt, th' incarnate Majeſty,
  And to the Spirit of his grace,
Be honour, praiſe, and glory giv'n,
By ſons of earth, and hoſts of heav'n.

On ETERNITY.

WHAT is Eternity? Can ought
  Point its duration to the thought?
Tell every beam the ſun emits,
When in ſublimeſt noon he ſits;
Tell every light-wing'd thought that ſtrays
Within its ample round of rays?
Tell all the leaves and all the buds,
That crown the gardens and the woods;
Tell all the ſpires of graſs, the meads
Produce, when ſpring propitious leads
The new-born year; tell all the drops
The night, upon their bended tops,
Sheds in ſoft ſilence to diſplay
Their beauties with the riſing day;
Tell all the ſands the ocean leaves,
Tell all its changes, all its waves;
Or tell with more laborious pains
The drops its mighty maſs contains;
Be this aſtoniſhing account
Augmented with the full amount

Of

Of all the drops the clouds have ſhed,
Where'er their watery fleeces ſpread,
Through all time's long-continued tour,
From *Adam* to the preſent hour—
Still ſhort the ſum; nor can it vie
With the more numerous years that lie
Imboſom'd in *Eternity*.

Was there a belt that could contain
In its vaſt orb the earth and main;
With figures was it cluſter'd o'er,
Without one cypher in the ſcore;
And could your labouring thought aſſign
The total of the crowded line:
How ſcant th' amount? Th' attempt how vain,
To reach duration's endleſs chain?
For when as many years are run,
Unbounded age is but begun.

Then hear, O man! with awe divine,
For this *Eternity* is thine.

An Epitaph on Mr. PETER JACO.

FISHER of men,* ordain'd by Chriſt alone,
Immortal ſouls he for his Saviour won;
With loving faith, and calmly fervent zeal,
Perform'd and ſuffer'd the Redeemer's will;
Unmov'd in all the ſtorms of life remain'd,
And in the good, old ſhip the haven gain'd.

* Mr. *Jaco* was brought up to the fiſhing buſineſs. Here then we have another *Peter* the fiſherman, forſaking his nets, following Chriſt, and becoming a fiſher of men.

THE

THE

Arminian Magazine,

For JULY 1790.

PREDESTINATION CALMLY CONSIDERED.

[By John Wesley, M. A.]

[*Continued from page* 268.]

XXII. BUT to be a little more particular. How can you poſſibly reconcile reprobation with thoſe ſcriptures that declare the juſtice of GOD? To cite one for all.

Ezek. xviii. 2. &c. *What mean ye, that ye uſe this proverb; The fathers have eaten ſour grapes, and the children's teeth are ſet on edge? As I live, ſaith the Lord GOD, ye ſhall not have occaſion any more to uſe this proverb in Iſrael. Behold, all ſouls are mine; as the ſoul of the father, ſo the ſoul of the ſon is mine;* (and however I may *temporally* viſit the ſins of the fathers upon the children, yet this viſitation extends no further, but) *the ſoul that ſinneth, it ſhall die,* for its own ſin, and not another's. *But if a man be juſt, and do that which is lawful and right—he ſhall ſurely live, ſaith the Lord GOD. If he beget a ſon, that is a robber—ſhall he then live? He ſhall not live; he ſhall ſurely die—Yet ſay ye, why, doth not the ſon bear the iniquity of the father?* (Temporally he doth, as in the caſe of *Achan, Korah,* and a thouſand others: but not eternally.) *When the ſon hath done that which is lawful and right, he ſhall ſurely live. The ſoul that*

ſinneth it ſhall die (ſhall die the ſecond death.) *The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon. The righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him. Yet ye ſay, the way of the Lord is not equal. Hear now, O Iſrael! Is not my way equal?* (equitable, juſt) *Are not your ways unequal? 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.—Therefore, I will judge you, O houſe of Iſrael! every one according to his ways, ſaith the Lord GOD. Repent, and turn yourſelves from all your tranſgreſſions: ſo iniquity ſhall not be your ruin.*

Throughout this whole paſſage GOD is pleaſed to appeal to man himſelf, touching the juſtice of his proceedings. And well might he appeal to our own conſcience, according to the account of them which is here given: but it is an account which all the art of man will never reconcile with unconditional reprobation.

XXIII. Do you think it will cut the knot to ſay, "Why, "if GOD might juſtly have paſt by all men (ſpeak out, if "GOD might *juſtly* have *reprobated* all men, for it comes "to the ſame point) then he may juſtly paſs by ſome. But "GOD might *juſtly* have paſſed by all men." Are you ſure he might? Where is it written? I cannot find it in the word of GOD. Therefore, I reject it as a bold, precarious aſſertion, utterly unſupported by holy ſcripture.

If you ſay, "But you know in your own conſcience, "GOD might *juſtly* have paſſed by *you*:" I deny it. That GOD might *juſtly*, for my unfaithfulneſs to his grace, have *given me up* long ago, I grant: but this conceſſion ſuppoſes me to have had that grace, which you ſay a reprobate never had.

But beſides, in making this ſuppoſition, of what GOD might have juſtly done, you ſuppoſe his juſtice might have been ſeparate from his other attributes, from his mercy in

particular.

particular. But this never was, nor ever will be: nor indeed is it poſſible it ſhould. All his attributes are inſeparably joined: they cannot be divided, no, not for a moment. Therefore, this whole argument ſtands, not only on an unſcriptural, but on an abſurd, impoſſible ſuppoſition.

XXIV. Do you ſay, "Nay, but it is juſt for GOD to "paſs by whom he will, becauſe of his ſovereignty: for he "ſaith himſelf, *may I not do what I will with my own?* And, "*hath not the potter power over his own clay?*" I anſwer, the former of theſe ſentences ſtands in the concluſion of that parable, Mat. 20. wherein our Lord reproves the Jews for murmuring at GOD's giving the ſame reward to the gentiles as to them. To one of theſe murmurers it is that GOD ſays, *Friend, I do thee no wrong; take that thine is, and go thy way: I will give unto this laſt even as unto thee.* Then follows, *Is it not lawful for me to do what I will with my own? Is thine eye evil, becauſe I am good?* As if he had ſaid, "May I not give my own kingdom to whom I pleaſe? "Art thou angry, becauſe I am merciful?" It is then undeniably clear, that GOD does not here aſſert a right of reprobating any man. Here is nothing ſpoken of reprobation, bad or good. Here is no kind of reference thereto. This text therefore has nothing to do with the concluſion it was brought to prove.

XXV. But you add, *hath not the potter power over his own clay?* Let us conſider the context of theſe words alſo. They are found in the ninth chapter of the epiſtle to the *Romans*; an epiſtle, the general ſcope and intent of which is, to publiſh the eternal, unchangeable προθεσις, purpoſe or decree of GOD, *He that believeth, ſhall be ſaved; he that believeth not, ſhall be damned.* The juſtice of GOD in condemning thoſe that believed not, and the neceſſity of believing in order to ſalvation, the apoſtle proves at large in the three firſt chapters, which he confirms in the fourth by the example of *Abraham.* In the former part of the fifth, and in the ſixth chapter, he deſcribes the happineſs and holineſs of true believers. (The latter part of the fifth is a digreſſion concerning the extent of the benefits flowing from the death of Chriſt.)

Chriſt.) In the ſeventh, he ſhews in what ſenſe believers in Chriſt are delivered from the law: and deſcribes the miſerable bondage of thoſe who are ſtill under the law; that is, who are truly convinced of ſin, but not able to conquer it. In the eighth, he again deſcribes the happy liberty of thoſe who truly believe in Chriſt; and encourages them to ſuffer for the faith, as by other conſiderations, ſo by this in particular, *we know that all things work together for good to them that love GOD*, ver. 28. *to them that are called* (by the preaching of his word) *according to his purpoſe*, or decree, unalterably fixt from eternity: *he that believeth, ſhall be ſaved. For whom he did foreknow*, as believing, *he alſo did predeſtinate to be conformed to the image of his Son. Moreover, whom he did predeſtinate, them he alſo called*, by his word (ſo that term is uſually taken in St. *Paul*'s epiſtles;) *and whom he called, them he alſo juſtified* (the word is here taken in its wideſt ſenſe, as including ſanctification alſo;) *and whom he juſtified, them he alſo glorified.* Thence to the end of the chapter, he ſtrongly encourages all thoſe, who had the love of GOD ſhed abroad in their hearts, to have a good hope, that no ſufferings ſhould ever *be able to ſeparate them from the love of GOD which is in Chriſt Jeſus.*

XXVI. But as the apoſtle was aware, how deeply the Jews were offended at the whole tenor of his doctrine, and more eſpecially at his aſſerting, 1. That the Jews themſelves could not be ſaved without believing in Jeſus; and 2. That the heathens by believing in him, might partake of the ſame ſalvation: he ſpends the whole ninth chapter upon them: wherein, 1. He declares the tender love he had for them, ver. 1—3. 2. Allows the great national privileges they enjoyed above any people under heaven, ver. 4, 5. 3. Anſwers their grand objection to his doctrine, taken from the juſtice of GOD to their fathers, ver. 6—13. 4. Removes another objection, taken from the juſtice of GOD, interweaving all along ſtrong reproofs to the Jews, for priding themſelves on thoſe privileges, which were owing meerly to the good-pleaſure of GOD, not to their fathers' goodneſs, any more than their own,

ver.

ver. 14—23. 5. Reſumes and proves by ſcripture his former aſſertion, that many Jews would be loſt, and many heathens ſaved, ver. 24—29. And, laſtly, ſums up the general drift of this chapter, and indeed of the whole epiſtle. *What ſhall we ſay then?* What is the concluſion from the whole, the ſum of all which has been ſpoken? Why, that many Gentiles already partake of the great ſalvation, and many Jews fall ſhort of it. *Wherefore?* Becauſe they would not receive it by faith. And whoſoever believeth not, cannot be ſaved: whereas, *whoſoever believeth* in Chriſt, whether Jew or Gentile, *ſhall not be aſhamed*, ver. 30—33.

XXVII. Thoſe words, *hath not the potter power over his own clay?* are part of St. Paul's anſwer to that objection, that it was unjuſt for GOD to ſhew that mercy to the Gentiles, which he with-held from his own people. This he firſt ſimply denies, ſaying, *GOD forbid!* And then obſerves, that, according to his own words to Moſes, GOD has a right to fix the terms on which he will ſhew mercy, which neither the will nor the power of man can alter, ver. 15, 16: and to withdraw his mercy from them, who, like Pharaoh, will not comply with thoſe terms, ver. 17. And that accordingly, *he hath mercy on whom he will have mercy*, namely, thoſe that truly believe: *and whom he will*, namely, obſtinate unbelievers, he ſuffers to be *hardened.*

XXVIII. But *why then*, ſay the objectors, *doth he find fault* with thoſe that are hardened? *For who hath reſiſted his will?* ver. 19. To this inſolent miſconſtruction of what he had ſaid, the apoſtle firſt gives a ſevere rebuke, and then adds, *ſhall the thing formed ſay unto him that formed it, why haſt thou made me thus?* Why haſt thou made me capable of ſalvation, only on thoſe terms? None indeed *hath reſiſted* this *will* of GOD: *he that believeth not, ſhall be damned.* But is this any ground for arraigning his juſtice? *Hath not* the great *potter power over his own clay; to make*, or appoint one ſort of *veſſels*, namely, believers, *to honour, and* the others *unto diſhonour?* Hath he not a right to diſtribute eternal honour and diſhonour, on whatever terms he pleaſes? Eſpecially, conſidering the goodneſs and patience he ſhews,

even

even towards them that believe not: conſidering that when they have provoked him to *ſhew his wrath, and to make the power* of his vengeance *known, yet* he *endures with much long-ſuffering*, even thoſe *veſſels of wrath*, who had before *fitted* themſelves *to deſtruction*. There is then no more room to reply againſt GOD, for making his vengeance known on thoſe veſſels of wrath, than for *making known* his glorious love *on the veſſels of mercy whom he had before* by faith *prepared for glory*: *even us, whom he hath called, not of the Jews only, but alſo of the Gentiles.*

XXIX. I have ſpoke more largely than I deſigned, in order to ſhew, that neither our Lord in the above mentioned parable, nor St. Paul, in theſe words, had any view to GOD's ſovereign power, as the ground of unconditional reprobation. And beware that you go no further therein, than you are authorized by them. Take care, whenever you ſpeak of theſe high things, to *ſpeak as the oracles of GOD*. And if ſo, you will never ſpeak of the ſovereignty of GOD, but in conjunction with his other attributes. For the ſcripture no where ſpeaks of this ſingle attribute, as ſeparate from the reſt: much leſs does it any where ſpeak of the ſovereignty of GOD, as ſingly diſpoſing the eternal ſtates of men. No, no: in this awful work, GOD proceeds according to the known rules of his juſtice and mercy.

XXX. But never aſſign his ſovereignty as the cauſe why any man is puniſhed with everlaſting deſtruction. Now then, are you not quite out of the way? You are not in the way which GOD hath revealed. You are putting eternal happineſs and miſery, on an unſcriptural, and a very dreadful footing. Make the caſe your own. Here are you, a ſinner, convinced that you deſerve the damnation of hell: ſorrow, therefore, and fear have filled your heart. And how ſhall you be comforted? By the promiſes of GOD; but perhaps you have no part therein; for they belong only to the elect. By the conſideration of his love and tender mercy: but what are theſe to *you*, if you are a reprobate? GOD does not love *you* at all: *you*, like Eſau, he hath hated even from eternity. What ground

then

then can you have for the leaſt ſhadow of hope? Why, it is poſſible (that is all) that GOD's ſovereign will may be on your ſide: *poſſibly*, GOD may ſave you, becauſe he will! O poor encouragement to deſpairing ſinners! I fear *faith* rarely *cometh by hearing* this!

XXXI. The ſovereignty of GOD is then never to be brought to ſupercede his juſtice. And this is the preſent objection againſt unconditional reprobation (the plain conſequence of unconditional election;) it flatly contradicts, indeed utterly overthrows, the ſcripture-account of the juſtice of GOD. This has been proved in general already; let us now weigh a few particulars. And 1. The ſcripture deſcribes GOD as the judge of the earth. But how ſhall GOD in juſtice judge the world? (O conſider this, as in the preſence of GOD, with reverence and godly fear!) How ſhall GOD in juſtice judge the world, if there be any decree of reprobation? On this ſuppoſition, what ſhould thoſe on the left-hand be condemned for? For their having done evil? They could not help it. There never was a time, when they could have helped it. GOD, you ſay, *of old ordained them to this condemnation.* And *who hath reſiſted his will?* He *ſold* them, you ſay, *to work wickedneſs*, even from their mother's womb. He *gave them up to a reprobate mind*, or ever they *hung upon their mother's breaſt.* Shall he then condemn them for what they could not help? Shall the juſt, the Holy One of Iſrael, adjudge millions of men to everlaſting pain, becauſe their blood moved in their veins? Nay, this they might have helped by putting an end to their own lives. But could they even thus have eſcaped from ſin? Not without that grace which you ſuppoſe GOD had abſolutely determined never to give them. And yet you ſuppoſe him to ſend them into eternal fire for not eſcaping from ſin! That is, in plain terms, for not having that grace, which GOD had decreed they ſhould never have! O ſtrange juſtice! What a picture do you draw of the Judge of all the earth?

XXXII. Are they not rather condemned, for not doing good, according to thoſe ſolemn words of the great Judge,

Depart,

Depart, ye curſed—For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: a ſtranger, and ye took me not in: naked, and ye clothed me not; ſick and in priſon, and ye viſited me not. Then ſhall they anſwer—But how much better an anſwer do you put into their mouths? Upon *your* ſuppoſition, might they not ſay (O conſider it well, in meekneſs and fear!) Lord, we might have done the outward work: but thou knoweſt, it would but have increaſed our damnation. We might have fed the hungry, given drink to the thirſty, and covered the naked with a garment. But all theſe works without thy *ſpecial grace*, which we never had, nor poſſibly could have, (ſeeing thou haſt eternally decreed to with-hold it from us) would only have been *ſplendid ſins*. They would only have heated the furnace of hell ſeven times hotter than before. Upon *your* ſuppoſition, might they not ſay, "Righteous art thou, "O Lord, yet let us plead with thee. O why doſt thou "condemn us for not doing good? Was it poſſible for us "to do any thing well? Did we ever abuſe the power of do-"ing good? We never received it, and that thou knoweſt. "Wilt thou, the Holy One, the Juſt, condemn us for not doing "what we never had the power to do? Wilt thou condemn "us for not caſting down the ſtars from heaven; for not hold-"ing the winds in our fiſt? Why, it was as poſſible for us to "do this, as to do any work acceptable in thy ſight! O "Lord, correct us, but with judgment! and before thou "plungeſt us into everlaſting fire, let us know how it was "ever poſſible for us to eſcape the damnation of hell."

XXXIII. Or how could they have eſcaped (ſuppoſe you aſſign that, as the cauſe of their condemnation) from inward ſin; from evil deſires; from unholy tempers and vile affections? Were they ever able to deliver their own ſouls; to reſcue themſelves from this inward hell? If ſo, their not doing it might juſtly be laid to their charge, and would leave them without excuſe. But it was not ſo: they never were able to deliver their own ſouls: they never had power to reſcue themſelves from the hands of theſe boſom-enemies. This talent was never put into their hands. How then can they

they be condemned for hiding it in the earth; for non-improvement of what they never had? Who is able to purify a corrupt heart? to *bring a clean thing out of an unclean?* Is man, mere man, ſufficient for this? No certainly: GOD alone. To him only can the polluted of heart ſay, *Lord if thou wilt, thou canſt make me clean.* But what if he anſwer, "I will not, becauſe I will not: be thou unclean ſtill." Will GOD doom that man to the bottomleſs pit becauſe of that uncleanneſs, which he *could* not ſave himſelf from, and which GOD could have ſaved him from, but would not? Verily, were an earthly king to execute ſuch juſtice as this upon his helpleſs ſubjects, it might well be expected that the vengeance of the Lord would ſoon ſweep him from the face of the earth.

[*Continued at page* 365.]

SERMON XIX.

On 1 CORINTHIANS xiii. 1, 2, 3.

Though I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.

And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo as to remove mountains, and have not charity, I am nothing.

And though I beſtow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

WE know, *All ſcripture is given by inſpiration of GOD*, and is therefore true and right concerning all things. But we know likewiſe, that there are ſome ſcriptures which more immediately commend themſelves to every man's conſcience. In this rank we may place the paſ-

ſage before us: there are ſcarce any that object to it. On the contrary, the generality of men very readily appeal to it. Nothing is more common than to find even thoſe who deny the authority of the holy ſcriptures, yet affirming, "This is my religion: that which is deſcribed in the thirteenth chapter of the Corinthians." Nay, even a Jew, Dr. *Nunes*, a *Spaniſh* phyſician, then ſettled at *Savannah*, in *Georgia*, uſed to ſay, with great earneſtneſs, "That *Paul* of *Tarſus* was one of the fineſt writers I have ever read. I wiſh the thirteenth chapter of his firſt letter to the *Corinthians*, were wrote in letters of gold. And I wiſh every Jew were to carry it with him wherever he went." He judged, (and herein he certainly judged right) that this ſingle chapter contained the whole of true religion. It contains *whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely: if there be any virtue, if there be any praiſe*, it is all contained in this.

In order to ſee this in the cleareſt light, we may conſider,

Firſt, What the charity here ſpoken of, is:

Secondly, What thoſe things are, which are uſually put in the place of it. We may then,

Thirdly, Obſerve, that neither any of them, nor all of them put together, can ſupply the want of it.

I. 1. We are, firſt, to conſider, What this charity is? what is the nature, and what are the properties of it?

St. *Paul*'s word is Αγαπη, exactly anſwering to the plain *Engliſh* word, *love*. And accordingly it is ſo rendered in all the old tranſlations of the Bible. So it ſtood in *William Tindal*'s Bible, which I ſuppoſe was the firſt *Engliſh* tranſlation of the whole Bible. So it was alſo in the Bible publiſhed in *London*, by the authority of king *Henry* the eighth; ſo it was likewiſe in all the editions of the Bible that were ſucceſſively publiſhed in *England* during the reign of king *Edward* the ſixth, queen *Elizabeth*, and king *James* the firſt. Nay, ſo it is found in the Bibles of king *Charles* the firſt's reign: I believe to the period of it. The firſt Bibles I have ſeen wherein the word was changed, were thoſe printed by

Roger

Roger Daniel, and *John Field*, printers to the Parliament, in the year 1649. Hence it appears, that the alteration was made during the reign of the Long-Parliament: then it was that the Latin word charity was put in the place of the plain *Engliſh* word *love*. It was an unhappy hour this alteration was made; the ill effects of it remain to this day: and theſe may be obſerved not only among the poor and illiterate: not only thouſands of common men and women, no more underſtand the word charity, than they do the original Greek; but the ſame miſerable miſtake has diffuſed itſelf among men of education and learning. Thouſands of theſe alſo are miſled thereby, and imagine that the charity treated of in this chapter refers chiefly, if not wholly, to outward actions, and means little more than almſgiving. I have heard many ſermons preached upon this chapter: particularly before the univerſity of *Oxford*. And I never heard more than one, wherein the meaning of it was not totally miſrepreſented. But had the old and proper word, *love*, been retained, there would have been no room for miſrepreſentation.

2. But what kind of love is that whereof the apoſtle is ſpeaking throughout the chapter? Many perſons of eminent learning and piety apprehend that it is the love of GOD. But from reading the whole chapter numberleſs times, and conſidering it in every light, I am thoroughly perſuaded that what St. *Paul* is here directly ſpeaking of, is the love of our neighbour. I believe whoever carefully weighs the whole tenor of his diſcourſe, will be fully convinced of this. But it muſt be allowed to be ſuch a love of our neighbour, as can only ſpring from the love of GOD. And whence does this love of GOD flow? Only from that faith which is of the operation of GOD: which whoever has, has a direct evidence, that *GOD was in Chriſt, reconciling the world unto himſelf*. When this is particularly applied to his heart, ſo that he can ſay, with humble boldneſs, *The life which I now live, I live by the faith of the Son of GOD, who loved me, and gave himſelf for me:* then, and not till then, *the love of GOD is ſhed abroad in his heart*. And this love ſweetly conſtrains him to love every child of man with the love which is here

ſpoken

ſpoken of: not with a love of eſteem or of complaiſance; for this can have no place, with regard to thoſe, who are, (if not his perſonal enemies, yet) enemies to GOD and their own ſouls; but with a love of benevolence, of tender good-will to all the ſouls that GOD has made.

3. But it may be aſked, "If there be no true love of our neighbours, but that which ſprings from the love of GOD; and if the love of GOD flows from no other fountain than faith in the ſon of GOD: does it not follow that the whole heathen world is excluded from all poſſibility of ſalvation? Seeing they are cut off from faith: for faith cometh by hearing. And how ſhall they hear without a preacher?" I anſwer, St. *Paul's* words, ſpoken on another occaſion, are applicable to this, *What the law ſpeaketh, it ſpeaketh to them that are under the law.* Accordingly that ſentence, *He that believeth not, ſhall be damned*, is ſpoken of them to whom the goſpel is preached. Others it does not concern, and we are not required to determine any thing touching their final ſtate. How it will pleaſe GOD, the judge of all, to deal with *them*, we may leave to GOD himſelf. Only this we know, that he is not the GOD of the Chriſtians only, but the GOD of the heathens alſo: that he is *rich in mercy to all that call upon him, according to the light they have: and that in every nation, he that feareth GOD and worketh righteouſneſs is accepted of him.*

4. But to return. This is the *nature* of that *love*, whereof the apoſtle is here ſpeaking. But what are the properties of it, the fruits which are inſeparable from it? The apoſtle reckons up many of theſe; but the principal of them are theſe.

Firſt, *Love is not puffed up.* As is the meaſure of love, ſo is the meaſure of humility. Nothing humbles the ſoul ſo deeply as love; it caſts out all "high conceits, engendering pride," all arrogance and over-weening, makes us little, and poor, and baſe, and vile in our own eyes. It abaſes us both before GOD and man; makes us willing to be the leaſt of all, and the ſervants of all, and teaches us

to

to ſay, " a mote in the ſun-beam is little, but I am infinitely leſs in the preſence of GOD."

5. Secondly, *Love is not provoked.* Our preſent *Engliſh* tranſlation renders it, *is not eaſily provoked.* But how did the word *eaſily* come in? There is not a tittle of it in the text: the words of the apoſtle are ſimply theſe, οὐ παροξύνεται. Is it not probable, it was inſerted by the tranſlators with a deſign to excuſe St. *Paul*, for fear his practice ſhould appear to contradict his doctrine? For we read *Acts* xv. ver. 36, and ſeq. *And ſome days after, Paul ſaid unto Barnabas, let us go again and viſit our brethren in every city, where we have preached the word of the Lord, and ſee how they do. And Barnabas determined to take with them John, whoſe ſirname was Mark. But Paul thought not good, to take him with them who departed from the work. And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed for Cyprus: and Paul choſe Silas, and departed; being recommended by the brethren unto the grace of GOD. And he went through Syria and Cilicia, confirming the churches.*

6. Would not any one think, on reading theſe words, that they were both equally ſharp? That *Paul* was juſt as hot as *Barnabas*, and as much wanting in love as he? But the text ſays no ſuch thing, as will be plain, if we conſider firſt the occaſion. When St. *Paul* propoſed, that they ſhould *again viſit the brethren in every city, where they had preached the word*, ſo far they were agreed. *And Barnabas determined to take with him John*, becauſe he was his ſiſter's ſon, without receiving or aſking St. *Paul*'s advice. *But Paul thought not good to take him with them who had departed from them from Pamphylia* (either through ſloth or cowardice) *and went not with them to the work.* And undoubtedly he thought right: he had reaſon on his ſide. The following words are Ἐγένετο δὲ παροξυσμὸς; literally, *And there was a fit of anger.* It does not ſay, in St. *Paul*, probably it was in *Barnabas* alone, who thus ſupplied the want of reaſon with paſſion: *ſo they departed aſunder. And Barnabas* reſolved to have his own way, did as his nephew had done

done before, *departed from the work, took Mark with him,* and *ſailed to Cyprus.* But *Paul* went on in his work, *being recommended by the brethren, to the grace of GOD;* (which *Barnabas* ſeems not to have ſtaid for,) *and he went through Syria and Cilicia, confirming the churches.* From the whole account, it does not appear that St. *Paul* was in any fault: that he either felt any temper, or ſpoke any word, contrary to the law of love. Therefore not being in any fault, he does not need any excuſe.

7. Certainly he who is full of love is *gentle towards all men.* He *in meekneſs inſtructs thoſe that oppoſe themſelves,* that oppoſe what he loves the moſt, even the truth of GOD, or that holineſs, without which no man ſhall ſee the Lord; not knowing but *GOD peradventure may bring them to the knowledge of the truth.* However provoked, he does *not return evil for evil, or railing for railing.* Yea, he *bleſſes thoſe that curſe him, and does good to them that deſpitefully uſe him and perſecute him.* He is *not overcome of evil, but* always *overcomes evil with good.*

8. Thirdly, *Love is long-ſuffering.* It *endures* not a few affronts, reproaches, injuries: but *all things* which GOD is pleaſed to permit either men or devils to inflict. It arms the ſoul with inviolable patience: not harſh, ſtoical patience, but yielding as the air, which making no reſiſtance to the ſtroke, receives no harm thereby. The lover of mankind remembers him who ſuffered for us, *leaving us an example that we might tread in his ſteps.* Accordingly, if his *enemy hunger, he feeds him;* if he thirſt, he *gives him drink;* and by ſo doing, he heaps coals of fire, of melting love, upon his head. *And many waters cannot quench* this *love; neither can* even *the floods* of ingratitude *drown it.*

II. 1. We are, ſecondly, to enquire, what thoſe things are, which it is commonly ſuppoſed will ſupply the place of love. And the firſt of theſe is eloquence: a faculty of talking well, particularly on religious ſubjects. Men are generally inclined to think well of one that talks well. If he ſpeaks properly and fluently of GOD, and the things of GOD, who can doubt of his being in GOD's favour?

And

And it is very natural for him, to think well of himſelf, to have as favourable an opinion of himſelf as others have.

2. But men of reflection are not ſatisfied with this: they are not content with a flood of words. They prefer thinking before talking, and judge, one that knows much is far preferable to one that talks much. And it is certain, knowledge is an excellent gift of GOD; particularly knowledge of the holy ſcriptures, in which are contained all the depths of divine knowledge and wiſdom. Hence it is generally thought that a man of much knowledge, knowledge of ſcripture in particular, muſt not only be in the favour of GOD, but likewiſe enjoy a high degree of it.

3. But men of deeper reflection are apt to ſay, "I lay no ſtreſs upon any other knowledge, but the knowledge of GOD by faith. Faith is the only knowledge, which in the ſight of GOD is of great price. *We are ſaved by faith*; by faith alone: this is the one thing needful. He that believeth, and he alone, ſhall be ſaved everlaſtingly." There is much truth in this: it is unqueſtionably true, that *we are ſaved by faith:* conſequently, that *he that believeth ſhall be ſaved, and he that believeth not, ſhall be damned.*

4. But ſome men will ſay, with the apoſtle *James*, *ſhew me thy faith without thy works*, (if thou canſt; but indeed it is impoſſible,) *and I will ſhew thee my faith by my works.* And many are hereby induced to think, that good works, works of piety and mercy, are of far more conſequence than faith itſelf, and will ſupply the want of every other qualification for heaven. Indeed this ſeems to be the general ſentiment, not only of the members of the church of *Rome*, but of proteſtants alſo; not of the giddy and thoughtleſs, but the ſerious members of the church of *England.*

5. And this cannot be denied, our Lord himſelf hath ſaid, *Ye ſhall know them by their fruits:* by their works ye know them that believe, and them that believe not. But yet it may be doubted, whether there is not a ſurer proof of the ſincerity of our faith, than even our works: that is, our willingly ſuffering for righteouſneſs' ſake: eſpecially, if after ſuffering reproach, and pain, and loſs of friends and ſubſtance,

ſubſtance, a man gives up life itſelf, yea, by a ſhameful and painful death, by giving his body to be burned, rather than he would give up faith and a good conſcience, by neglecting his known duty.

6. It is proper to obſerve here, firſt, What a beautiful gradation there is, each riſing above the other, in the enumeration of thoſe ſeveral things, which ſome or other of thoſe that are called chriſtians, and are uſually accounted ſo, really believe, will ſupply the abſence of love. St. *Paul* begins at the loweſt point; *talking well*, and advances ſtep by ſtep, every one riſing higher than the preceding, till he comes to the higheſt of all. A ſtep above eloquence is knowledge: faith is a ſtep above this. Good-works are a ſtep above that faith. And even above this, is ſuffering for righteouſneſs' ſake. Nothing is higher than this, but chriſtian love: the love of our neighbour flowing from the love of GOD.

7. It may be proper to obſerve, ſecondly, That whatever paſſes for religion in any part of the chriſtian world, (whether it be a part of religion, or no part at all, but either folly, ſuperſtition, or wickedneſs,) may with very little difficulty be reduced to one or other of theſe heads. Every thing which is ſuppoſed to be religion, either by Proteſtants or Romaniſts, and is not, is contained under one or other of theſe five particulars. Make trial, as often as you pleaſe, with any thing that is called religion, but improperly ſo called, and you will find the rule to hold without any exception.

III. 1. I am now in the third place to demonſtrate, to all who have ears to hear, who do not harden themſelves againſt conviction, that neither any one of theſe five qualifications, nor all of them together, will avail any thing before GOD, without the love above deſcribed.

In order to do this in the cleareſt manner, we may conſider them one by one. And firſt, *Though I ſpeak with the tongues of men and of angels;* with an eloquence ſuch as never was found in man, concerning the nature, attributes and works of GOD, whether of creation or providence: though

I were

I were not herein a whit behind the chief of the apoſtles, preaching like St. *Peter*, and praying like St. *John*: yet unleſs humble, gentle, patient love be the ruling temper of my ſoul, I *am* no better in the judgment of GOD, *than ſounding braſs, or a rumbling cymbal.* The higheſt eloquence therefore either in private converſation, or in public miniſtrations; the brighteſt talents either for preaching or prayer, if they were not joined with humble, meek, and patient reſignation, might ſink me the deeper into hell, but will not bring me one ſtep nearer heaven.

2. A plain inſtance may illuſtrate this. I knew a young man between fifty and ſixty years ago, who, during the courſe of ſeveral years, never endeavoured to convince any one of a religious truth, but he *was* convinced: and he never endeavoured to perſuade any one to engage in a religious practice, but he was perſuaded; what then? All that power of convincing ſpeech, all that force of perſuaſion, if it was not joined with meekneſs and lowlineſs, with reſignation and patient love, would no more qualify him for the fruition of GOD, than a clear voice, or a fine complexion. Nay, it would rather procure him a hotter place in everlaſting burnings.

3. Secondly, *though I had the gift of prophecy*, of foretelling thoſe future events which no creature can foreſee; and *though I underſtand all* the *myſteries* of nature, of Providence, and of the word of GOD; and all *knowledge* of things divine or human, that any mortal ever attained to: though I could explain the moſt myſterious paſſages of *Daniel*, of *Ezekiel*, and *the Revelation*: yet if I have not humility, gentleneſs and reſignation, I *am nothing* in the ſight of GOD.

A little before the concluſion of the late war in *Flanders*, one who came from thence, gave us a very ſtrange relation. I knew not what judgment to form of this; but waited till *John Haim* ſhould come over, of whoſe veracity I could no more doubt, than of his underſtanding. The account he gave was this. "*Jonathan Pyrah* was a member of our ſociety in *Flanders*. I knew him ſome years, and knew him

to be a man of an unblameable character. One day he was ſummoned to appear before the board of general officers. One of them ſaid, What is this which we hear of you? We hear you are turned prophet, and that you foretel the downfal of the bloody houſe of *Bourbon*, and the haughty houſe of *Auſtria*. We ſhould be glad, if you were a real prophet, and if your prophecies came true. But what ſign do you give, to convince us that you are ſo? and that your predictions will come to paſs? He readily anſwered, "Gentlemen, I give you a ſign. To-morrow at twelve o'clock, you ſhall have ſuch a ſtorm of thunder and lightning, as you never had before ſince you came into *Flanders*. I give you a ſecond ſign: as little as any of you expect any ſuch thing, as little appearance of it as there is now, you ſhall have a general engagement with the *French* within three days. I give you a third ſign: I ſhall be ordered to advance in the firſt line. If I am a falſe prophet, I ſhall be ſhot dead, at the very firſt diſcharge. But if I am a true prophet, I ſhall only receive a muſket-ball in the calf of my left leg." At twelve the next day there was ſuch thunder and lightning as they never had before in *Flanders*. On the third day, contrary to all expectation, was the general battle of *Fontenoy*. He was ordered to advance in the firſt line. And at the very firſt diſcharge, he did receive a muſket-ball in the calf of his left leg.

4. And yet all this profited him nothing, either for temporal or eternal happineſs. When the war was over, he returned to *England*; but the ſtory was got before him: in conſequence of which he was ſent for by the counteſs of *St*—*s*, and ſeveral other perſons of quality, who were deſirous to receive ſo ſurpriſing an account from his own mouth. He could not bear ſuch honour. It quite turned his brain. In a little time he ran ſtark mad: and ſo he continues to this day, living ſtill, as I apprehend, on *Webſey-Moorſide* within a few miles of *Leeds*.

5. And what would it profit a man to *have all knowledge*, even that which is infinitely preferable to all other, the knowledge of the holy ſcripture? I knew a young man, about

twenty

twenty years ago, who was ſo thoroughly acquainted with the Bible, that if he was queſtioned concerning any Hebrew word in the Old, or any Greek word in the New Teſtament, he would tell, after a little pauſe, not only how often the one or the other occurred in the Bible, but alſo what it meant in every place. His name was * *Thomas Walſh.* Such a maſter of biblic knowledge I never ſaw before, and never expect to ſee again. Yet if with all his knowledge he had been void of love, if he had been proud, paſſionate or impatient, he and all his knowledge would have periſhed together, as ſure as ever he was born.

6. *And though I have all faith, ſo that I could remove mountains*—The faith which is able to do this, cannot be the fruit of vain imagination, a mere madman's dream, a ſyſtem of opinions; but muſt be a real work of GOD. Otherwiſe it could not have ſuch an effect. Yet if this faith does not work by love, if it does not produce univerſal holineſs, if it does not bring forth lowlineſs, meekneſs and reſignation, it will profit me nothing. This is as certain a truth as any that is delivered in the whole oracles of GOD. All faith that is, that ever was, or ever can be, ſeparate from tender benevolence to every child of man, friend or foe, Chriſtian, Jew, Heretic or Pagan; ſeparate from gentleneſs to all men; ſeparate from reſignation in all events, and contentedneſs in all conditions: is not the faith of a Chriſtian, and will ſtand us in no ſtead before the face of GOD.

7. Hear ye this, All you that are called Methodiſts. You of all men living are moſt concerned herein. You conſtantly ſpeak of ſalvation by faith: and you are in the right for ſo doing. You maintain, one and all, that a man is juſtified by faith, without the works of the law. And you cannot do otherwiſe, without giving up the Bible, and betraying your own ſouls. You inſiſt upon it, that we are ſaved by faith; and undoubtedly ſo we are. But conſider mean time, that let us have ever ſo much faith, and be our faith ever ſo ſtrong, it will never ſave us from hell, unleſs

* His journal, written by himſelf, is extant.

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it now ſave us from all unholy tempers; from pride, paſſion, impatience; from all arrogance of ſpirit, all haughtineſs and overbearing: from wrath, anger, bitterneſs: from diſcontent, murmuring, fretfulneſs, peeviſhneſs. We are of all men moſt inexcuſable, if having been ſo frequently guarded againſt that ſtrong deluſion, we ſtill, while we indulge any of theſe tempers, bleſs ourſelves, and dream we are in the way to heaven!

8. Fourthly, *Although I give all my goods to feed the poor*, though I divide all my real, and all my perſonal eſtate into ſmall portions, (ſo the original word properly ſignifies,) and diligently beſtow it on thoſe who, I have reaſon to believe, are the moſt proper objects: yet if I am proud, paſſionate, or diſcontented; if I give way to any of theſe tempers; whatever good I may do to others, I do none to my own ſoul. O how pitiable a caſe is this! Who would not grieve, that theſe beneficent men ſhould loſe all their labour! It is true, many of them have a reward in this world, if not before, yet after their death. They have coſtly and pompous funerals. They have marble monuments of the moſt exquiſite workmanſhip. They have epitaphs, wrote in the moſt elegant ſtrain, which extol their virtues to the ſkies. Perhaps they have yearly orations ſpoken over them, to tranſmit their memory to all generations. So have many founders of religious houſes, of colleges, alms-houſes, and moſt charitable inſtitutions. And it is an allowed rule, that none can exceed in the praiſe of the founder of his houſe, college or hoſpital. But ſtill what a poor reward is this! will it add to their comfort or to their miſery, ſuppoſe (which muſt be the caſe, if they did not die in faith) that they are in the hands of the devil and his angels! What inſults, what cutting reproaches would theſe things occaſion, from their infernal companions! O that they were wiſe! that all thoſe who are zealous of good works, would put them in their proper place! would not imagine, they can ſupply the want of holy tempers; but take care, that they may ſpring from them!

9. How

9. How exceeding ſtrange muſt this ſound in the ears of moſt of thoſe who are, by the courteſy of their country, called chriſtians! But ſtranger ſtill is that aſſertion of the apoſtle, which comes in the laſt place: *Although I give my body to be burned, and have not love, it profiteth me nothing.* Although, rather than deny the faith, rather than commit a known ſin, or omit a known duty, I voluntarily ſubmit to a cruel death, *deliver up my body to be burned:* yet, if I am under the power of pride, or anger, or fretfulneſs, *it profiteth me nothing.*

10. Perhaps this may be illuſtrated by an example. We have a remarkable account in the tracts of Dr. *Geddes* (a civilian) who was Envoy from queen *Ann* to the court of *Portugal*, in the latter end of her reign. He was preſent at one of thoſe *auto de fes*, (acts of faith,) wherein the Roman inquiſitors burn heretics alive. One of the perſons who was then brought out for execution, having been confined in the dungeons of the inquiſition, had not ſeen the ſun for many years. It proved a bright, ſun-ſhiny day. Looking up, he cried out in ſurpriſe, "O how can any one who ſees that glorious luminary, worſhip any but the GOD that made it!" A friar ſtanding by, ordered them to run an iron gag through his lips, that he might ſpeak no more. Now what did that poor man feel within, when this order was executed? If he ſaid in his heart, though he could not utter it with his lips, *Father, forgive them; for they know not what they do*, undoubtedly the angels of GOD were ready to carry his ſoul into Abraham's boſom. But if inſtead of this, he cheriſhed the reſentment in his heart, which he could not expreſs with his tongue, although his body was conſumed by the flames, I will not ſay his ſoul went to paradiſe.

11. The ſum of all that has been obſerved, is this: Whatever I ſpeak, whatever I know, whatever I believe, whatever I do, whatever I ſuffer: if I have not the faith that worketh by love, that produces love to GOD and all mankind, I am not in the narrow way which leadeth to life; but in the broad road that leadeth to deſtruction. In other

other words: whatever eloquence I have, whatever natural or ſupernatural knowledge; whatever faith I have received from GOD: whatever works I do, whether of piety or mercy: whatever ſufferings I undergo for conſcience' ſake, even though I reſiſt unto blood: all theſe things put together, however applauded of men, will avail nothing before GOD, unleſs I am meek and lowly in heart, and can ſay in all things, *Not as I will, but as thou wilt.*

12. We conclude from the whole, (and it can never be too much inculcated, becauſe all the world votes on the other ſide,) That true religion, in the very eſſence of it, is nothing ſhort of *holy tempers.* Conſequently all other religion, whatever name it bears, whether Pagan, Mahometan, Jewiſh or Chriſtian: whether Popiſh or Proteſtant, Lutheran or Reformed; without theſe, is lighter than vanity itſelf.

13. Let every man therefore that has a ſoul to be ſaved, ſee that he ſecure this one point. With all his eloquence, his knowledge, his faith, works and ſufferings, let him hold faſt this *one thing needful.* He that through the power of faith, endureth to the end in humble, gentle, patient love; he and he alone ſhall, through the merits of Chriſt, *inherit the kingdom prepared from the foundation of the world.*

London, October 15, 1784.

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 286.]

THURSDAY 25. While I was preaching at *Newgate* on theſe words, *He that believeth hath everlaſting life*; I was inſenſibly led, without any previous deſign, to declare ſtrongly

ſtrongly and explicitly, that GOD *willeth all men to be* thus *ſaved;* and to pray that "if this were not the truth of "GOD, he would not ſuffer the blind to go out of the "way; but if it were, he would bear witneſs to his word." Immediately one, and another, and another ſunk to the earth: they dropped on every ſide as thunderſtruck. One of them cried aloud. We beſought GOD in her behalf, and he turned her heavineſs into joy. A ſecond being in the ſame agony, we called upon GOD for her alſo; and he ſpoke peace unto her ſoul. In the evening, I was again preſt in ſpirit to declare, that Chriſt *gave himſelf a ranſom for all.* And almoſt before we called upon him, to ſet to his ſeal, he anſwered: one was ſo wounded by the ſword of the ſpirit, that you would have imagined ſhe could not live a moment. But immediately his abundant kindneſs was ſhewed, and ſhe loudly ſang of his righteouſneſs.

Friday 26. All *Newgate* rang with the cries of thoſe whom the word of GOD cut to the heart. Two of whom were in a moment filled with joy, to the aſtoniſhment of thoſe that beheld them.

Sunday 28. I declared the *free* grace of GOD to about 4000 people, from thoſe words, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* At that hour it was, that one who had long continued in ſin, from a deſpair of finding mercy, received a full, clear ſenſe of his pardoning love, and power to ſin no more. I then went to *Clifton* (a mile from *Briſtol*) at the miniſter's deſire, who was dangeroufly ill, and thence returned to a little plain, near *Hannam-mount*, where about 3000 were preſent. After dinner I went to *Clifton* again. The church was quite full at the prayers and ſermon, as was the church-yard at the burial that followed. From *Clifton* we went to *Roſe-green*, where were (by computation) near 7000, and thence to *Glouceſter-lane* ſociety. After which was our firſt love-feaſt in *Baldwin-ſtreet.* O how has GOD renewed my ſtrength! Who uſed ten years ago to be ſo faint and weary, with preaching *twice* in *one* day!

Monday 29.

Monday 29. We underſtood that many were offended at the cries of thoſe on whom the power of GOD came: among whom was a phyſician, who was much afraid, there might be fraud or impoſture in the caſe. To-day one whom he had known many years, was the firſt (while I was preaching in *Newgate)* who broke out into *ſtrong cries and tears.* He could hardly believe his own eyes and ears. He went and ſtood cloſe to her, and obſerved every ſymptom, till great drops of ſweat ran down her face, and all her bones ſhook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural diſorder. But when both her ſoul and body were healed in a moment, he acknowledged the finger of GOD.

Tueſday, May 1. Many were offended again, and indeed, much more than before. For at *Baldwin-ſtreet* my voice could ſcarce be heard, amidſt the groanings of ſome, and the cries of others, calling aloud to *him that is mighty to ſave.* I deſired all that were ſincere of heart, to beſeech with me *the Prince exalted for us*, that he would *proclaim deliverance to the captives.* And he ſoon ſhewed that he heard our voice. Many of thoſe who had been long in darkneſs, ſaw the dawn of a great light: and ten perſons (I afterwards found) then began to ſay in faith, *My* Lord *and my* GOD!

A *Quaker*, who ſtood by, was not a little diſpleaſed at *the diſſimulation of theſe creatures*, and was biting his lips and knitting his brows, when he dropped down as thunderſtruck. The agony he was in, was even terrible to behold. We beſought GOD, not to lay folly to his charge. And he ſoon lifted up his head and cried aloud, "Now I know, thou art a prophet of the Lord."

Wedneſday 2. At *Newgate*, another mourner was comforted. I was deſired to ſtep thence to a neighbouring houſe to ſee a letter wrote againſt me, as *a deceiver of the people*, by teaching that GOD *willeth* all men *to be ſaved.* One who long had aſſerted the contrary was there, when a young woman came in (who could ſay before, "I know that *my* Redeemer liveth") all in tears and in deep anguiſh

anguiſh of ſpirit. She ſaid, "ſhe had been reaſoning with herſelf, how theſe things could be, till ſhe was perplexed more and more, and ſhe now found the Spirit of GOD was departed from her." We began to pray, and ſhe cried out, "he is come! he is come! I again rejoice in GOD *my* Saviour." Juſt as we roſe from giving thanks, another perſon reeled four or five ſteps, and then dropped down. We prayed with her, and left her ſtrongly convinced of ſin, and earneſtly groaning for deliverance.

I did not mention one *J—n H—n*, a weaver, who was at *Baldwin-ſtreet* the night before. He was (I underſtood) a man of a regular life and converſation, one that conſtantly attended the public prayers and ſacrament, and was zealous for the church, and againſt diſſenters of every denomination. Being informed that *people fell into ſtrange fits at the ſocieties*, he came to ſee and judge for himſelf. But he was leſs ſatisfied than before; inſomuch that he went about to his acquaintance one after another, till one in the morning, and laboured above meaſure to convince them "it was a deluſion of the devil." We were going home, when one met us in the ſtreet and informed us, "*J—n H—*was fallen raving mad." It ſeems he had ſet down to dinner, but had a mind firſt to end a ſermon he had borrowed on "Salvation by faith." In reading the laſt page, he changed colour, fell off his chair, and began ſcreaming terribly and beating himſelf againſt the ground. The neighbours were alarmed and flocked together to the houſe. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without; but he cried aloud, "No; let them all come, let all the world ſee the juſt judgment of GOD." Two or three men were holding him as well as they could. He immediately fixed his eyes upon *me*, and ſtretching out his hand, cried, "Ay, this is he, who I "ſaid was a deceiver of the people. But GOD has overtaken "me. I ſaid it was all a deluſion. But this is no deluſion." He then roared out, "O thou devil! thou curſed devil! Yea, thou legion of devils! thou canſt not ſtay. Chriſt will caſt thee out. I know his work is begun. Tear me to pieces,

thou wilt: but thou canſt not hurt me." He then beat himſelf againſt the ground again; his breaſt heaving at the ſame time, as in the pangs of death, and great drops of ſweat trickling down his face. We all betook ourſelves to prayer. His pangs ceaſed, and both his body and ſoul were ſet at liberty.

Thence I went to *Baptiſt-Mills*, and declared *him* whom GOD *hath exalted to be a Prince and a Saviour, to give repentance unto* Iſrael *and remiſſion of ſins*. Returning to *J—n H—*, we found his voice was loſt, and his body weak as that of an infant. But his ſoul was in peace, full of love, and *rejoicing in hope of the glory of* GOD.

The women of our ſociety met at ſeven. During our prayer, one of them fell into a violent agony; but ſoon after began to cry out with confidence, *My Lord*, and *my* GOD! *Sat.* 5. I preached at the deſire of an unknown correſpondent, on thoſe excellent words, (if well underſtood, as recommending faith, reſignation, patience, meekneſs) *Be ſtill, and know that I am* GOD.

Sunday 6. I preached in the morning, to 5 or 6000 people, on, *Except ye be converted and become as little children, ye cannot enter into the kingdom of Heaven.* (The ſame words on which I preached the next day, and on *Wed.* at *Baptiſt-Mills.)* On *Hannam-Mount* I preached to about three thouſand, on, *The ſcripture hath concluded all under ſin:* At two at *Clifton* church, on Chriſt our *wiſdom, righteouſneſs, ſanctification, and redemption;* and about five, at *Roſe-Green* on the *Promiſe by faith of Jeſus Chriſt which is given to them that believe.*

Monday 7. I was preparing to ſet out for *Pensford*, having now had leave to preach in the church, when I received the following note:

Sir, *Our miniſter, having been informed you are beſide yourſelf, does not care you ſhould preach in any of his churches.*—I went however, and on *Prieſt-Down*, about half a mile from *Pensford*, preached Chriſt our *wiſdom, righteouſneſs, ſanctification and redemption.*

Tueſday 8. I went to *Bath*, but was not ſuffered to be in the meadow where I was before; which occaſioned the offer

of

of a much more convenient place; where I preached Chriſt to about 1000 ſouls.

Wedneſday 9. We took poſſeſſion of a piece of ground, near St. *James*'s church-yard, in the *Horſe-Fair*, where it was deſigned to build a room, large enough to contain both the ſocieties of *Nicholas* and *Baldwin-ſtreet*, and ſuch of their acquaintance as might deſire to be preſent with them, at ſuch times as the ſcripture was expounded. And on *Sat.* 12, the firſt ſtone was laid, with the voice of praiſe and thankſgiving.

I had not at firſt the leaſt apprehenſion or deſign, of being perſonally engaged, either in the expence of this work, or in the direction of it: having appointed eleven feoffees, on whom I ſuppoſed theſe burthens would fall of courſe. But I quickly found my miſtake; firſt with regard to the expence: for the whole undertaking muſt have ſtood ſtill, had not I immediately taken upon myſelf the payment of all the workmen; ſo that before I knew where I was, I had contracted a debt of more than an hundred and fifty pounds. And this I was to diſcharge how I could; the ſubſcriptions of both ſocieties not amounting to one quarter of the ſum. And as to the direction of the work, I preſently received letters from my friends in *London*, Mr. *Whitefield* in particular, backed with a meſſage by one juſt come from thence, that neither he nor they would have any thing to do with the building, neither contribute any thing towards it, unleſs I would inſtantly diſcharge all feoffees, and do every thing in my own name. Many reaſons they gave for this; but one was enough, viz. "That ſuch feoffees always would have "it in their power to controul me, and if I preached not "as they liked, to turn me out of the room I had built." I accordingly yielded to their advice, and calling all the feoffees together, cancelled (no man oppoſing) the inſtrument made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human proſpect or probability of procuring it. But I knew *the earth is the Lord's and the fulneſs thereof*, and in his name ſet out, nothing doubting.

[*Continued at page* 390.]

THE

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 296.]

"TO give you a clear view of this, I need only tranſcribe part of a letter, which ſhe wrote to me, May 23. 1757.

" My deareſt friend,

The Lord has been indeed merciful, above all we can aſk or think. I found a greater bleſſing the laſt time I was with you than ever. I am more enabled to prayer, and to an earneſt ſeeking after holineſs. But what moſt ſtirs me up is, I ſeem to hear the Lord calling upon me, " *Depart ye, depart ye: go ye out thence: touch not the unclean thing: be ye clean, that bear the veſſels of the Lord.*" For ſome time theſe words have been much in my mind, with both pleaſure and profit. But within this day or two, the Lord has more clearly ſhewn me the way wherein I ought to walk. He ſeems to call me out to more activeneſs; ſo that I am ready to cry out, 'what wouldſt thou have me to do?' Then I conſider, can I do any more for the ſouls or bodies of the poor about me? But this does not ſeem to be the thing. What I am now led to wiſh for is, by the grace of GOD, to be wholly given up to the church. I plainly ſee, I have no more to do with the world, than to allow myſelf the neceſſaries of life. And though it has pleaſed GOD that I have no need to work for my living, yet ſurely that is no reaſon my hand ſhould be idle. I would be like thoſe deſcribed, 1 Tim. v. 10. *To bring up children*, to *lodge ſtrangers*, to be ready to do the meaneſt offices for the ſaints: to *relieve the afflicted, to viſit the fatherleſs and widow, and diligently to follow every good work.* O pray for me that the Lord may ſhorten his work in me, and quickly make an end of ſin! O that he would ſay to my ſoul, *thou art all fair, my love! There is no ſpot in thee.*

O when

O when ſhall I be wholly given up, both body and ſoul, to him who gave himſelf for me!"

"I admired the ſpirit of this letter; but little expected to ſee theſe good deſires brought ſo fully into practice, as they were in a few years after. And this may ſuffice as a clear proof, that GOD fulfils the deſires of them that fear him; yea, and ſhews them the path, wherein he would have them to walk. That her light given before was not deluſive, is plain; as it is well known, how many years ſhe has *brought up children, lodged ſtrangers*, relieved the afflicted, and *diligently followed every good work.*

"With regard to the dear ſaint, that is now ſwallowed up in his beloved employment, praiſe and adoration, it is eight or nine and twenty years, ſince I was firſt favoured with his heavenly converſation in company with Mr. *Walſh* and a few other friends, moſt of whom are now in the world of ſpirits. At theſe ſeaſons, how frequently did we feel,

"The o'erwhelming power of ſaving grace!"

How frequently were we ſilenced thereby, while tears of love our eyes o'erflowed! It ſweetly affects my ſoul, while I recollect the humility, fervor of ſpirit and ſtrength of faith, with which dear Mr. *Fletcher* ſo often poured out his ſoul before the Great Three One, at whoſe feet we have lain in holy ſhame and divine ſilence, till it ſeemed earth was turned to heaven! With what delight does my ſoul recall thoſe precious moments! Yet a little while, and we ſhall all magnify his name together.

"This heavenly-minded ſervant of the Lord reſembled him likewiſe in his love to precious ſouls. I heard him preach his firſt ſermon at Weſt-ſtreet chapel. I think his text was, *Repent, for the kingdom of heaven is at hand.* His ſpirit appeared in his whole attitude and action, though he could not well find words in the *Engliſh* language to expreſs himſelf: but he ſupplied that defect, by offering up prayers, tears, and ſighs abundantly. Nearly about this time he ſaw Miſs *Boſanquet*, and began his acquaintance with her. But although they had a particular eſteem for each

each other, yet they had no correſpondence for above twenty years. It was not till the yearly conference drew near, in July 1781, that he paid her a viſit at her own houſe near *Leeds*. They had much converſation together, and contracted an intimate acquaintance. After a few days, Miſs *Boſanquet* aſked Mr. *Weſley*'s advice, concerning Mr. *Fletcher*'s propoſal, who approved it entirely, being perſuaded, it would be much to the glory of GOD. He ſpent much of his time at *Croſs-hall*, Miſs *Boſanquet*'s houſe, till the following January. His general converſation was praiſing GOD, and ſpeaking of the love of our dear Redeemer. He took opportunities likewiſe of ſpeaking to every one in the family, concerning the ſtate of their ſouls, and giving them from time to time ſuch directions as were ſuitable thereto. At other times, he met us all together, and gave us proper exhortations and directions. Our daily meals were as a ſacrament. When he drank to any one, it was, "heavenly health," or "the cup of ſalvation." At, or after the meal, he generally begun, or called us to begin that verſe,

"Still, O my ſoul, prolong
The never-ceaſing ſong!
Chriſt my theme, my hope, my joy,
His be all my happy days!
Praiſe my every hour employ:
Every breath be ſpent in praiſe!"

After dinner he often ſung ſeveral verſes of the hymn called primitive chriſtianity: particularly thoſe lines,

"O that my Lord would count me meet,
To waſh his dear diſciples' feet!"

Sometimes he read many of thoſe verſes with tears ſtreaming down his face. Thus did he walk with GOD, filled with the ſpirit of his beloved Lord: confirming his love to all the family, and caring both for their ſpiritual and temporal concerns.

"My

" My ſoul was much affected, when he aſked each of us, in a ſweet, humble manner, Can you give me your friend? to think of parting was indeed grievous to us all. Yet we did not dare to withhold her from him: as we all believed the union was of GOD, and would be to their preſent and eternal benefit. The firſt ſermon which he preached in *Leeds*, on the Sunday morning before the conference, will never be forgotten by any that heard it, who deſire to be perfect in love. He preached in many places while in *Yorkſhire*, and to numerous congregations. I have heard of many who were greatly bleſt thereby: ſome convinced, others ſet at liberty. And whenever he either preached or converſed, the comforts of the Holy Ghoſt were multiplied.

" Monday, November 12, was the day appointed for the outward uniting of thoſe, whoſe hearts were before united by the Holy Spirit. In the morning ſeveral friends met together on this ſolemn occaſion: who can all, as well as I, truly ſay, I have been at one Chriſtian wedding. Jeſus was invited, and truly he was at our *Cana*. We reached *Croſs-hall* before family prayers: Mr. *Fletcher* was dreſſed in his canonicals: and after giving out one of Mr. *Weſley*'s marriage hymns, he read the ſeventh, eighth and ninth verſes of the nineteenth chapter of the Revelation: and ſpoke from them in ſuch a manner, as greatly tended to ſpiritualize the ſolemnities of the day. He ſaid, " We invite you to our wedding: but the Holy Ghoſt here invites you to the marriage of the Lamb. The bride, the Lamb's wife, has made herſelf ready. This bride conſiſts of the whole church triumphant and militant united together. Ye may all be the bride, and Jeſus will condeſcend to be the bridegroom. Make yourſelf ready by being filled with the Spirit." He was very ſolemn in prayer, and ſaid, " Lord, thou knoweſt, we would not take this ſtep, if we had not eternity in view, and if we were not as willing to be carried into the churchyard, as to go into the church." At breakfaſt he reminded us, the poſtilions are now ready to carry us to the church, in order to ſee our nuptials ſolemnized; but death will ſoon be here, to tranſport us to the marriage of the Lamb.

" On

" On the way to the church [*Batley* church, which was near two miles off] he ſpoke much of the myſtery which is couched under marriage, namely the union between Chriſt and his church. " The firſt *Adam*, ſaid he, received his wife from his ſide: our heavenly *Adam* purchaſed his bride by a fountain opened in his pierced ſide." They were married in the face of the congregation; the doors were opened, and every one came in that would. We then returned home, and ſpent a conſiderable time in ſinging and prayer. We were near twenty of us. I then preſented Mrs. *Fletcher* with ſome wedding hymns. She looked them over, and gave them to Mr. *Fletcher*. He read the ſcripture at the top, namely, *Huſbands love your wives*: and added, *As Chriſt loved the church*. Then turning to us, he ſaid, My GOD, what a taſk! help me, my friends, by your prayers to fulfil it. As Chriſt loved the church! He laid aſide his glory for her! he ſubmitted to be born into our world; to be clothed with a human body, ſubject to all our ſinleſs infirmities. He endured ſhame, contempt, pain, yea, *death itſelf* for his church! O my GOD, none is able to fulfil this taſk without thine almighty aid. Help me, O my GOD! Pray for me, O my friends!

" He next read, *Wives, ſubmit yourſelves to your own huſbands*. Mrs. *Fletcher* added, *As unto the Lord*. Well, my dear, returned Mr. *Fletcher*, Only in the Lord. And if ever I wiſh you to do any thing otherwiſe, reſiſt me with all your might. From dinner, which was a ſpiritual meal, as well as a natural one, until tea-time, our time was ſpent chiefly in fervent prayer or ſinging. After ſinging the covenant hymn, Mr. *Fletcher* went to Mrs. *Fletcher* and ſaid to her, " Well, my deareſt friend, will you join with me in joining ourſelves in a perpetual covenant to the Lord? Will you with me ſerve him in his members? Will you help me to bring ſouls to the bleſſed Redeemer? and in every poſſible way this day, lay yourſelf under the ſtrongeſt ties you can, to help me to glorify my gracious Lord?" She anſwered, like one that knew wherein her ſtrength lay, " May my " GOD help me ſo to do!"

" In

"In the evening Mr. *Valton* preached in the hall from thoſe moſt ſuitable words, *What ſhall I render unto the Lord for all his benefits? I will take the cup of ſalvation, and call upon the name of the Lord.* His words did not fall to the ground: many were greatly refreſhed. After preaching, there was a ſweet conteſt among us: every one thought, I in particular owe the greateſt debt of praiſe: till we jointly agreed to ſing,

"I'll praiſe my Maker, while I've breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers:
My days of praiſe ſhall ne'er be paſt,
While life, or thought, or being laſt,
Or immortality endures."

"On the Wedneſday following the ſelect ſociety met: and it was a precious ſeaſon. Among other things Mr. *Fletcher* ſaid, "Some of you perhaps may be a little ſurprized at the ſtep my deareſt friend and I have taken. But I aſſure you, it was the reſult of much prayer and mature deliberation. Five and twenty years ago, when I firſt ſaw my dear wife, I thought, if I ever married, ſhe ſhould be the perſon. But ſhe was too rich for me to think of. So I baniſhed every thought of the kind. For many years after, I had a diſtaſte to a married life, thinking it impoſſible to be as much devoted to GOD in a married as in a ſingle life. But this objection was removed, by reading *Enoch begat ſons and daughters. And Enoch walked with GOD, and was not: for GOD took him.* I then ſaw, if *Enoch* at the head of a family might walk with GOD, and be fit for tranſlation; our ſouls under the goſpel-diſpenſation might attain the higheſt degree of holineſs in a ſimilar ſtate, if too great an attachment leading the ſoul *from* GOD, rather than *to* him did not take place: inſtead of that, which ſhould be a means of increaſing its union with Jeſus. Yet ſtill many obſtacles ſtood in the way: but at length they were all removed. Every mountain became a plain, and we are both well aſſured, that the ſtep we took had the full approbation of GOD."

"On January 2, 1782, we had a very ſolemn parting. But in the midſt of all the ſorrow which we felt, there was a ſweet aſſurance that we ſhould meet again, not only in this world, but

"Where death ſhall all be done away,
And bodies part no more."

"To repeat all the precious ſayings of this ſervant of GOD, would require many volumes: for his mouth was always opened with wiſdom, tending to miniſter grace to the hearers. My earneſt prayer is, that the ſpirit of faith and love, and heavenly wiſdom, may reſt upon *you* alſo, and guide you in all your extenſive labours, till they are ſwallowed up in eternal reſt. I remain, Rev. Sir,

Your unworthy child and ſervant,
S. C."

4. I cannot help ſubjoining a reflection here, which at that time affected me much. Although I could in no wiſe condemn this marriage, yet on one account it gave me pain. When I was young, I was exceedingly affected with a relation in Mr. *Herbert*'s life—an account of Mr. *Farrar*'s family, at *Little Giddings*, in *Huntingdon-ſhire*: I longed to ſee ſuch another family in any part of the three kingdoms. At length I had my deſire: I did ſee exactly ſuch another family: I ſaw a family full as much devoted to GOD: full as regular in all their exerciſes of devotion, and at leaſt as exemplary in every branch of Chriſtian holineſs. This I ſaw, by the peculiar Providence of GOD, ſettled at *Layton-Stone*. O that it had continued there! The removal of it into *York-ſhire* I did not adviſe or approve of. However, I rejoiced to ſee it ſettled ſomewhere: namely at *Croſs-hall*, near *Leeds*. Again I did all that was in my power, to perpetuate this glorious inſtitution. It was now totally diſſolved: and yet by a means which I did not dare to oppoſe! *O GOD, how unſearchable are thy judgments; and thy ways paſt finding out!*

CHAP.

CHAP. VIII.

From his marriage till the beginning of his laſt illneſs.

1. FROM the time of his ſettling at *Madeley* with Mrs. *Fletcher*, he had no return of his conſumptive diſorder. On the contrary, by the bleſſing of GOD on her peculiar care and tenderneſs, not only his health was confirmed, but his ſtrength reſtored as in the days of his youth. In the mean time he took care to employ all his returning ſtrength in the work of faith and the labour of love: more particularly in that which he had always found to be one of the moſt difficult parts of his duty. There are in this pariſh, through the lenity of the magiſtrates, no leſs than eight public houſes. Theſe are well known to have been continual nurſeries of ſin, particularly on Sunday evenings. It had been for many years his unwearied endeavour to put an end to theſe abuſes. Yet as he very ſeldom had a churchwarden who was heartily willing to ſecond him therein, his endeavours were almoſt ineffectual, producing very little fruit. But for two years GOD was now pleaſed to favour him with a churchwarden, who was reſolved to act according to his oath: he then cheerfully renewed his endeavours, viſiting ſeveral of theſe houſes every Sunday (all of them in their turn). In every one he bore a faithful teſtimony. And in ſome it has been attended with much good. O that no one of thoſe who have been at any time within the reach of his voice, may finally inherit that curſe, *Behold, ye deſpiſers, and wonder, and periſh!*

2. For many years he had felt, with the deepeſt ſenſibility, the diſconſolate condition of poor uninſtructed children: and ſome years ago he began a ſchool, wherein he taught them himſelf every day. After purſuing this method for ſome time, he erected a ſchool in *Madeley*-wood. But afterward his thoughts were much employed concerning the Sunday-ſchools: eſpecially ſince they were recommended to him in a letter from Mrs. *Derby*, a perſon whom he always found ready to promote every good work. He then earneſtly

eſtly ſet about promoting them in his own pariſh. Three hundred children were ſoon gathered together, whom he took every opportunity of inſtructing by regular meetings, for ſome time before the ſchools were opened. Theſe meetings he attended with the utmoſt diligence to the very Thurſday before his illneſs. In order to encourage the children, his method was to give them little hymn-books, pointing them to ſome friend or neighbour, who would teach them the hymns, and inſtruct them to ſing. The little creatures were greatly taken with this new employment: inſomuch that many of them would ſcarce allow themſelves time to eat or ſleep, for the deſire they had of learning their leſſons. At every meeting, after enquiring who had made the greateſt proficiency, he diſtinguiſhed them by ſome little reward.

3. In the inſtructing of children, one great difficulty is, to draw and fix their attention. He had a ſingular gift for doing this, by making advantage of any incident that offered. One day, while he had a conſiderable number of children before him in the preaching-houſe, as he was perſuading them to mind what they were about, and to remember the text which he was going to mention, juſt then a robin flew into the houſe, and their eyes were preſently turned after him. "Now," ſaid he, "I ſee you can attend to that robin. Well, I will take that robin for my text." He then gave them an uſeful lecture on the harmleſsneſs of that little creature and the tender care of its Creator.

4. When he obſerved that the number of children, inſtead of falling off, as was expected, increaſed continually, he wrote ſome propoſals to the pariſh, which were received with the greateſt unanimity. Many of the rich as well as the trading people, lent their helping hand, not only to defray the expence of teachers, but alſo to raiſe a convenient houſe in *Coalbrook-dale*, for the inſtruction of the numerous children that were on that ſide of the pariſh.

[*Continued at Page* 391.]

The

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

[*Continued from page* 302.]

TUESDAY, *November* 23. Preached at *Wincheſter*, to a ſtupid kind of people, in an unfiniſhed houſe; and while the rain beat in upon me, many people looked and wondered at the ſtranger. However, I delivered my meſſage with ſome energy, and then rode 3 miles to *Richard Owen*'s, where the Lord enabled me to preach to a great number of people, with power.

Wedneſday 24. We rode about 20 miles to my old friend *Joſhua Owen*'s, and found a very agreeable houſe and family. The old man is *an Iſraelite indeed.* He was once a ſerious church-man who ſought for the truth; and now GOD has revealed it to him. The Lord has alſo begun to bleſs his family. He has one ſon a preacher, and the reſt of his children are very thoughtful. Though is was a very rainy day, there were many people, and my heart was greatly enlarged towards them in preaching.

Thurſday 25. The congregation was alſo large at Mr. *Merryman*'s, and the Lord was with me. But on Friday, at Mr. *Euans*'s the congregation was ſmall, and I was much ſtraightened. The ſame evening rode to town. Sat. 28. Preached at the *Point*, and do earneſtly long to feel my heart more given up to GOD.

Lord's day 30. It was a rainy day, but rode to the *Point*, and after preaching to a large congregation, returned to town and dined at *William Moore*'s. I preached in town, both at 3, and at 6 o'clock.

Monday, *December* 1. Rode in company with Mrs. *Rachel Hewlings*, Mrs. *Rogers*, and the widow *White*, to *Nathan Perrigo*'s, and, with power from the Lord, preached to a large number of people. Then rode to *William Lynch*'s,

Lynch's, to whom I was introduced by Mrs. *Hewlings*, and had many to hear the word of truth.

Tueſday 2. Lodged to-night in a damp bed, and though I expected ſome bad conſequence, yet through mercy I received no injury. The next day, at *Joppa*, there were many people from the country, and ſome from the town.

Thurſday 4. Preached at *Joſeph Preſbury*'s to many people who could feel the word; and with much power in my own ſoul. Then rode 3 miles into the Neck, and had a ſolemn, heart-affecting time, while preaching from Rev. ii. 11. a paſſage which, it ſeems, juſt ſuited their caſe: afterwards returned to *Joſeph Preſbury*'s. Friday 5. After preaching, *Joſeph Daliam* conducted me to his houſe, and treated me with great kindneſs. Preached at his houſe, at 3 o'clock; and on Saturday, at *Moſes Browne*'s, about 3 miles off.

Lord's day 7. Went about 5 miles to preach in our firſt preaching-houſe. The houſe had no windows or doors: the weather was very cold; ſo that my heart pitied the people when I ſaw them ſo expoſed. Putting a handkerchief over my head, I preached, and after an hour's intermiſſion (the people waiting all the time in the cold) preached again.

Monday 8. *John King* and I went about 5 miles to lodge; and the next morning ſet off for *Bohemia*. We paſſed through *Charleſtown*, and dined at the head of *Elk*. We lodged at *Robert Thompſon*'s, where I ſpoke cloſely to the poor negroes, who took ſome notice of what was ſaid. Since I went from here laſt, my travels have been, perhaps, as much as 300 miles in about ſix weeks. And, glory to GOD, I have been favoured with inward peace and purity; and with zeal and power in my public exerciſes. Rode to *Bird*'s tavern for my trunk and box of books; and received a letter from Mr. *P*—which ſurpaſſes every thing I ever have met with from a Methodiſt preacher. The Lord judge between him and me! Then went to *Solomon Herſey*'s, and after preaching with life and freedom, to a few people, ſpoke to them, one by one, concerning the ſtate of their ſouls.

Tueſday

Tueſday 9. I intended to have preached at *George-town*; but in my way, found a large houſe belonging to a certain Mr. *Byard*, in which Mr. *Whitefield* had preached ſome years ago, to ſome Hollanders, who were eminent for religion: but the old people are now dead. Then proceeded on my way to *George-town*, and lodged at the houſe of a *Quaker*. He treated me with great kindneſs; and appeared to be an underſtanding man. His wife was ſomewhat tender in religious converſation. In the evening the negroes were collected, and I ſpoke to them in exhortation. In the morning 3 or 4 white people alſo attended at prayer, to whom I ſpoke about their ſouls. The friend went with me in the morning, and when I aſked him what ſatisfaction he required, he told me, no more than what he had received.

Wedneſday 10. Preached to many people, rich and poor, at *John Kandle*'s, and at another place in the evening.

Friday 12. Went 12 miles into Kent county, and had many great people to hear me. But before preaching, one Mr. *Read*, a church-miniſter, came to me and deſired to know who I was, and whether I was licenced. I told him who I was. He ſpoke great ſwelling words; and told me he had authority over the people, and was charged with the care of their ſouls. He alſo told me, that I could not, and ſhould not, preach; and if I did, he would proceed againſt me according to law. I let him know, that I came to preach, and preach I would; and farther aſked him, if he had authority to bind the conſciences of the people; or if he was a juſtice of the peace; and told him, I thought he had nothing to do with me. He charged me with making a ſchiſm. I told him, that I did not draw the people from the church; and aſked him, if his church was then open? He told me that I hindered people from their work; but I aſked him, if fairs and horſe-races did not hinder them? And farther told him that I came to help him. He ſaid, he had not hired me for an aſſiſtant, and did not want my help. I told him, if there were no ſwearers or other ſinners, *he* was ſufficient. But, ſaid he, what did

you

you come for? I replied, to turn ſinners to GOD. He ſaid, cannot I do that as well as you? I told him that I had authority from GOD. He then laughed at me and ſaid, you are a fine fellow indeed! I told him, I did not do this to invalidate his authority, and alſo gave him to underſtand that I did not wiſh to diſpute with him. But he ſaid, he had buſineſs with me, and came into the houſe in a great rage. I began to preach, and urged the people to repent and turn from all their tranſgreſſions, ſo iniquity ſhould not prove their ruin. After preaching, the parſon went out and told the people, they did wrong in coming to hear me; and ſaid that I ſpoke againſt learning. Whereas, I only ſpoke to this purpoſe,—when a man turned from all ſin, he would adorn every character in life, both in church and ſtate. Then left him and preached at *John Randle*'s at ſeven o'clock.

Lord's day 14. Preached twice, with very little intermiſſion, to many people collected at a ſchool-houſe near *Robert Thompſon*'s; and then rode to *Solomon Herſey*'s, and found it a comfortable time, while preaching at 6 o'clock. On Monday rode to *Newcaſtle*, and preached to a large company. My ſoul has lately been much bowed down.

Tueſday 16. There were but few people attended preaching at Mr. *Stedham*'s; and as the next day was wet, ſtaid and had a family-meeting. On Thurſday, went to Mr. *Tuſſey*'s. My mind has been much affected lately. May the Lord ſupport and teach me! After preaching at Mr. *Tuſſey*'s, went to hear a New Light, and found but little ſatisfaction.

Lord's day 21. Though it rained much, yet many people attended preaching at *Iſaac Herſey*'s. Then preached at a place about five miles off; and rode thence to *Newcaſtle*, where many people attended at night. The Lord favoured me with power, and my mind has been lately kept in peace. Monday 22, ſet out for *Bohemia*; and though my body was much fatigued with the ride, and my head ached violently, yet in the evening I enforced theſe words—*Be diligent, that ye may be found of him in peace, without ſpot, and blameleſs;* and endeavoured to ſhew them, that in juſtification,

cation, we have peace; in ſanctification we are without ſpot; and in perfect love we are blameleſs; and then proceeded to ſhew them, wherein we muſt be diligent.

Tueſday 23. On my way to *Suſquehannah*, a perſon came for me to viſit one Mrs. *Thomas*, who was dying with a dropſy. Then proceeded to *Joſiah Dallam*'s; and the next day ſet off for *Joſeph Preſbury*'s, to attend our quarterly meeting. Many people attended, and ſeveral friends came many miles. I preached from Acts xx. 28. *Take heed therefore unto yourſelves*, &c. After ſhewing to whom the charge was given, I proceeded to enforce the ſubject thus,

I. Take heed to your ſpirits.
II. Take heed to your practice.
III. Take heed to your doctrine.
IV. Take heed to the flock.
1. Thoſe that are under deep conviction.
2. Thoſe that are true believers.
3. Thoſe that are ſorely tempted.
4. Thoſe that are groaning for full redemption.
5. Thoſe that have backſliden.

Then urged the motives to this duty. We afterwards proceeded to our temporal buſineſs, and conſidered the following propoſitions.

1. What are our collections? We found them ſufficient to defray our expences.

2. How are the preachers ſtationed? Brother *Strawbridge* and brother *Owins* in *Frederick* county. Brother *King*, brother *Webſter* and *Iſaac Rawlins* on the other ſide of the bay; and myſelf in *Baltimore*.

3. Shall we be ſtrict in our ſociety-meetings, and not admit ſtrangers? Agreed.

4. Shall we drop preaching in the day time through the week? Not agreed to.

5. Will the people be contented without our adminiſtring the ſacrament? *John King* was neuter; brother *Strawbridge* plead much for the ordinances; and ſo did the people, who appeared to be much biaſed by him. I told them, I would not agree to it at that time, and inſiſted on our abiding by

our rules. But Mr. *Boardman* had given them their way at the quarterly meeting held here before, and I am obliged to connive at ſome things for the ſake of peace.

6. Shall we make collections weekly, to pay the preachers' board and expences? This was not agreed to. We then enquired into the moral characters of the preachers and exhorters. Only one exhorter was found any way doubtful, and we have great hopes of him. Brother *Strawbridge* received £. 8 quarterage; brother *King* and myſelf £. 6 each. Great love ſubſiſted among us. in this meeting, and we parted in much peace.

Then went to *Joſiah Dellam*'s; and on chriſtmas-day attended the church, and heard parſon *Weſt* preach a plain uſeful ſermon, which contained much truth; and afterwards received the ſacrament. Then rode 5 miles to *Buſh*, but as Mr. *Strawbridge* had not given public notice, few people attended, and the preaching was late. Perhaps Mr. *Strawbridge* omitted to give public notice, that it might prevent my going to church. The next day rode to *Warnet Preſton*'s, where we had a large congregation, and a very comfortable meeting. On the ſame day, at the houſe of *Henry Waters*, *N. W——s* ſpoke with great care, but with very little life or depth. He may improve and make a uſeful preacher in time.

Lord's day 27. Rode to the widow *Bond*'s, and preached twice, with very little intermiſſion, to a great number of people. Appointing a meeting in the evening, I had an opportunity of hearing *Iſaac Rawlins* exhort. His exhortation was coarſe and loud enough, though with ſome depth. I gave him a little advice which he ſeemed willing to take.

Monday 28. Many people of various kinds attended at *A. Standford*'s. Preached afterwards at *I. Moore*'s in the evening, and went thence to *I. B*—'s and met the claſs.

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LETTERS,

LETTERS, &c.

An extract of a letter from JOHN HAGERTY, *Elder of the Methodiſt Epiſcopal Church in* America, *to Biſhop* ASBURY, *dated* Annapolis, *February* 17, 1789.

My very dear Brother,

YOUR kind letter by brother *Chalmers* was as a cordial to my ſoul. I did expect we ſhould have a revival among us when our houſe was removed, but the Lord has prevented my expectation, and begun a moſt glorious work indeed, at a time and in a manner I did not expect. Brother *Chalmers* brought the holy fire from *Virginia* with him. He and brother *Long* took a little tour in the country, and the flame broke out, and ſuch a work is begun about brother *Weems*'s, the ſwamp, and about *Abel Hill*'s, and all through that part of the country, as was never known before in this ſtate. They returned on Monday, *Jan.* 26, and that night the work of powerful conviction began; firſt in brother *Long*'s family. All his children got awakened, and are now converted to GOD. On the Wedneſday following ſome were alarmed in the prayer-meeting. We had a watch-night on Thurſday evening, and ſome more got alarmed. But on Friday night the work of converſion began in a way I little expected. I met the claſs of young men, and received three into claſs. When claſs-meeting was over, I heard a poor ſoul groaning and praying. We went down ſtairs, and found in the paſſage a black woman in great diſtreſs. We began exhorting her, and then proceeded to ſinging and prayer. The noiſe called in others; another black woman was ſoon on her knees beſide the former, and GOD was pleaſed to ſet both their ſouls at liberty; and then an old man, and then a member whom I had joined that night, and then the man of the houſe in which we were, ſo that about nine o'clock we had many converted, among whom was my wife's brother, *Joſeph*, (a brand indeed plucked out of the fire,) a daughter of Mr. *Stowbridge*, and all three of brother *Long*'s children; my brother in law's wife alſo got her

her ſoul converted. I think about 15 found the peace of GOD at that time. We had a few on Monday night that found peace. Brother *Pigman* came to town this day, and preached a ſweet, ſmooth, edifying ſermon. I felt much of the power of GOD in my ſoul, and longed to ſay ſomething to the people. When he concluded, I ſpoke a few words. I began by ſinging and then exhorted, and the power of GOD came in a wonderful manner into my ſoul, and I think we had one of the loudeſt ſhouts I ever remember to have heard. Now it was that I entered into the ſpirit of the work. I approved of it before, but was not in the ſpirit of it. O how clear did the light ſhine upon my ſoul! I ſaw, and, glory be to GOD, I ſtill ſee the way to the kingdom of heaven clearer than ever. I may ſay, I am become, as it were, a new man; but what have I gained? An ill-name. I that was reckoned by ſome who knew no better, a man of ſenſe, am now become a fool. I never heard reproach with ſuch joy before; but, glory be to GOD, the work proſpers. I then requeſted as many as had a deſire, to come forth into the great congregation, and join the ſociety. Twenty four, one after another, gave me their names, moſt of whom had found peace. Our claſs-meetings are exceeding lively. Brother *Forreſt* was in town, and met the young men, and five of them ſtruggled into life. Sunday morning the power of GOD was with us, many were cut to the heart: in the afternoon we had another ſhout, and five or ſix were ſet at liberty; and many ſpake feelingly at the love-feaſt in the evening. This was a day to be remembered by many, and eſpecially by myſelf. Such tranſporting joy filled my ſoul, that I only wanted wings to fly away, and reſt for ever with my Lord and Saviour. Bleſſed be GOD, that ever I was born! The Chriſtians feel the ſhower, and many of them profeſs holineſs of heart. We had a remarkable ſeaſon on Monday night; I think at leaſt 20 found the Lord. On Tueſday I went to ſupply brother *Forreſt*'s place at the head of *South-River*. As ſoon as I began to ſpeak, the Lord applied his word, and ſinners began to tremble: we had a comfortable time. All the members in

ſociety

ſociety (who had almoſt fainted in their minds) got a freſh ſpring for heaven, and ſuch a time they have not had for years paſt. I gave out for a prayer-meeting in the evening: the people flocked together, and the Lord began to work. We had as many as five who profeſſed to find peace. One of them was powerfully converted to GOD. When I returned to town we had another wonderful ſhout, and one great perſecutor had a clear manifeſtation of GOD's love. But you know ſatan can not quietly let his ſubjects go: he raiſes a ſtorm of lies, the only weapon he has at preſent to fight with. He alſo threatens, but can go no farther: they have baniſhed me out of town by report, and are to cut off my ears, &c. &c. My heart pities and prays for them, and rejoices to hear it; for when the devil has lifted them up to the height, I truſt GOD will convert their ſouls, and make them witneſſes for himſelf. We have had 84 joined the ſociety, ſince January 30, and almoſt every one of them is converted to GOD; and many more are ready to come in. But who are they? Not the rich and great; but few of theſe are ſeen among us at all; we have ſome of the baſeſt characters, and ſome otherwiſe: but oh what a ſpirit of love reigns among us! It is good to be here; my hopes are up: we have ſcarce a meeting, but ſome one gets converted. Praiſed be our GOD! Pray for

Your moſt affectionate

Though unworthy brother in the Lord,

JOHN HAGERTY.

Mr. PRIEST's *Account of an old Woman.*

Cork, Feb. 16, 1778.

RIDING over a mountain called *Sleeveord*, in the county of *Tipperary*, my mare loſing a ſhoe, I ſtopped at a ſmith's ſhop to have one put on. The ſmith taking me into the houſe, I obſerved an old withered woman ſitting in the chimney-corner. On finding my heart grow warm

warm, I drew near to her and ſaid, As you ſeem, by the courſe of nature, to be on the confines of eternity, have you any aſſurance where you are going? She ſaid, "Bleſſed be GOD I have!" On aſking her if her aſſurance was well grounded? ſhe ſaid, "I hope it is." On aſking her what the ground of her aſſurance was? ſhe ſaid, "I have the love of GOD ſhed abroad in my heart, and the light of his countenance ſhining on my ſoul." I then aſked, *how* and *when* ſhe came by that experience? She ſaid, "When I was about eighteen years old, GOD convinced me that I was a ſinner. On ſeeing this, I was in great diſtreſs for ſome time. But one day, as I was going for water, acroſs a field, the Lord arreſted me by the way: on which I laid down my pail, and fell on my knees; and while I was at prayer, he manifeſted his pardoning love to my ſoul, ſhed abroad his love in my heart, and gave me an aſſurance of his favour. I am now eighty one, or eighty two years old, and from that time to the preſent, I have not been one day without a ſenſe of the love of GOD in my heart, and the light of his countenance ſhining upon me." I then aſked her how ſhe came to know ſhe was a ſinner? ſhe anſwered, "by reading good books."

I have often viſited her ſince, and always found her uniform and conſiſtent in her accounts. Having never met with any one before who experienced theſe things, ſhe ſaid, ſhe thought herſelf alone in the world, and ſeemed rather ſurpriſed at the accounts I gave of my own, and others experience.

Thus we ſee, GOD has his ſecret ones, even where the goſpel is not preached. Therefore let us rejoice in hope of meeting many in glory who were unknown, not only to us, but even to his whole church on earth.

INGRA-

INGRATITUDE.

[Extracted from a late author.]

ARTABANES was distinguished with peculiar favour by a wise, powerful and good prince. A magnificent palace, surrounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sovereign's table; was invested with extensive authority, and admitted to the honour of a free intercourse with his gracious master. But *Artabanes* was insensible of the advantages which he enjoyed. His heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty.

I detest such a character, said *Alexis*, with generous indignation! It is your own picture I have drawn, replied *Euphronius*. The great Potentate of heaven and earth has placed you in a world which displays the highest beauty, order and magnificence; and which abounds with every means of convenience, enjoyment and happiness. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the beasts of the field: and he has invited you to hold communion with himself, and to exalt your own nature, by the love and imitation of his divine perfections. Yet your eyes are wandering with brutal gaze, over the fair creation, unconscious of the mighty hand from which it sprung. You have rioted in the profusion of nature, without one secret emotion of gratitude to the sovereign dispoſer of all good: and you have slighted the glorious converse, and forgotten the presence of that omnipotent Being who fills all space, and exists through all eternity.

Reader, art not thou the man?

POETRY.

Poetry.

EDWIN AND ANGELINA.

TURN, gentle hermit of the dale,
And guide my lonely way,
To where yon taper cheers the vale
With hoſpitable ray.

For here, forlorn and loſt, I tread,
With fainting ſteps and ſlow,
Where wilds, immeaſurably ſpread,
Seem lengthening as I go.

Forbear, my ſon, the hermit cries,
To tempt the dangerous gloom;
For yonder faithleſs phantom flies
To lure thee to thy doom.

Here, to the houſeleſs child of want
My door is open ſtill;
And though my portion is but ſcant,
I give it with good-will.

Then turn to-night, and freely ſhare
Whate'er my cell beſtows;
My ruſhy couch and frugal fare,
My bleſſing and repoſe.

No flocks that range the valley free,
To ſlaughter I condemn:
Taught by that Power that pities me
I learn to pity them.

But

But from the mountain's grafſy ſide
A guiltleſs feaſt I bring;
A ſcrip with herbs and fruits ſupplied,
And water from the ſpring.

Then, pilgrim, turn, thy cares forego;
All earth-born cares are wrong:
Man wants but little here below,
Nor wants that little long.

Soft as the dew from heaven deſcends,
His gentle accents fell;
The modeſt ſtranger lowly bends,
And follows to the cell.

Far in a wilderneſs obſcure
The lonely manſion lay,
A refuge to the neighbouring poor,
And ſtrangers led aſtray.

No ſtores beneath its humble thatch
Requir'd a maſter's care;
The wicket, opening with a latch,
Receiv'd the harmleſs pair.

And now, when buſy crouds retire
To take their evening-reſt,
The hermit trimm'd his little fire,
And cheer'd his penſive gueſt;

And ſpread his vegetable ſtore,
And gaily preſt and ſmil'd,
And, ſkill'd in legendary lore,
The lingering hours beguil'd.

Around in ſympathetic mirth
Its tricks the kitten tries;
The cricket chirrups in the hearth,
The crackling faggot flies.

But nothing could a charm impart
To ſooth the ſtranger's woe;

For grief was heavy at his heart,
And tears began to flow.

His riſing cares the hermit ſpy'd,
With anſwering care oppreſt,
And whence unhappy youth, he cried,
The ſorrows of thy breaſt?

From better habitation ſpurn'd,
Reluctant doſt thou rove?
Or grieve for friendſhip unreturn'd,
Or unregarded love?

Alas! the joys that fortune brings,
Are trifling, and decay;
And thoſe who prize the paltry things,
More trifling ſtill than they.

And what is friendſhip but a name,
A charm that lulls to ſleep;
A ſhade that follows wealth or fame,
And leaves the wretch to weep.

And love is ſtill an emptier ſound,
The modern fair one's jeſt,
On earth unſeen, or only found
To warm the turtle's neſt.

For ſhame, fond youth, thy ſorrows huſh,
And ſpurn the ſex, he ſaid:
But, while he ſpoke, a riſing bluſh
His love-lorn gueſt betray'd.

Surpris'd, he ſees new beauties riſe
Swift mantling to the view,
Like colours o'er the morning-ſkies,
As bright, as tranſient too.

The baſhful look, the riſing breaſt,
Alternate ſpread alarms,
The lovely ſtranger ſtands confeſt
A maid in all her charms.

And ah! forgive a ſtranger rude,
A wretch forlorn, ſhe cried,
Whoſe feet unhallow'd thus intrude
Where heaven and you reſide.

But let a maid thy pity ſhare,
Whom love has taught to ſtray;
Who ſeeks for reſt, but finds deſpair
Companion of her way.

My father liv'd beſide the Tyne,
A wealthy lord was he;
And all his wealth was mark'd as mine,
He had but only me.

To win me from his tender arms,
Unnumber'd ſuitors came;
Who prais'd me for imputed charms,
And felt or feign'd a flame.

Each hour a mercenary croud
With richeſt proffers ſtrove:
Among the reſt, young *Edwin* bow'd,
But never talk'd of love.

In humble, ſimpleſt habit clad,
No wealth nor power had he;
Wiſdom and worth were all he had,
But theſe were all to me.

The bloſſom opening to the day,
The dews of heaven refin'd,
Could nought of purity diſplay
To emulate his mind.

The dew, the bloſſom on the tree,
With charms inconſtant ſhine;
Their charms were his; but, woe to me!
Their conſtancy was mine.

For ſtill I tried each fickle art,
Importunate and vain:

And,

And, while his paſſion touch'd my heart,
I triumph'd in his pain:

Till quite dejected with my ſcorn,
He left me to my pride,
And ſought a ſolitude forlorn,
In ſecret, where he died.

But mine the ſorrow, mine the fault,
And well my life ſhall pay:
I'll ſeek the ſolitude he ſought,
And ſtretch me where he lay.—

And there, forlorn, deſpairing, hid,
I'll lay me down and die;
'Twas ſo for me that *Edwin* did,
And ſo for him will I.

Forbid it, heaven! the hermit cry'd,
And claſp'd her to his breaſt:
The wondering fair-one turn'd to chide,
'Twas *Edwin*'s ſelf that preſt.

THE

THE

Arminian Magazine,

For AUGUST 1790.

PREDESTINATION CALMLY CONSIDERED.

[By JOHN WESLEY, M. A.]

[*Continued from page* 321.]

XXXIV. PERHAPS you will ſay they are not condemned for actual, but for original ſin. What do you mean by this term? The inward corruption of our nature? If ſo, it has been ſpoken of before. Or do you mean, the ſin which *Adam* committed in paradiſe? That this is imputed to all men, I allow; yea, that by reaſon thereof, *the whole creation groaneth and travaileth in pain together until now:* but that any will be damned for this alone, I allow not, till you ſhew me where it is written. Bring me plain proof from ſcripture, and I ſubmit: but till then, I utterly deny it.

XXXV. Should you not rather ſay, that unbelief is the damning ſin? and that thoſe who are condemned in that day, will be therefore condemned, *becauſe they believed not on the name of the only-begotten Son of GOD.* But *could* they believe? Was not this faith, both the *gift* and the *work* of GOD in the ſoul? And was it not a gift which he had eternally decreed, never to give them? Was it not a work which he was of old unchangeably determined never to work in their ſouls? Shall theſe men then be condemned, becauſe

GOD

GOD would not work; becauſe they did not receive what GOD would not give: could they "ungraſp the hold of his "right-hand, or force Omnipotence?"

XXXVI. There is, over and above, a peculiar difficulty here. You ſay, Chriſt did not die for theſe men. But if ſo, there was an impoſſibility in the very nature of the thing, that they ſhould ever ſavingly believe. For what is ſaving faith, but "a confidence in GOD through Chriſt that loved *me*, and gave himſelf for *me?*" Loved *thee*, thou reprobate! gave himſelf for *thee!* Away! thou haſt neither part nor lot herein. Thou believe in Chriſt, thou accurſed ſpirit! damned, or ever thou wert born! There never was any object for thy faith: there never was any thing for thee to believe. GOD himſelf (thus muſt you ſpeak to be conſiſtent with yourſelf) with all his omnipotence, could not make thee believe Chriſt atoned for thy ſins, unleſs he had made thee believe a lie.

XXXVII. If then GOD be juſt, there cannot, on *your* ſcheme, be any judgment to come: we may add, nor any future ſtate, either of reward or puniſhment. If there be ſuch a ſtate, GOD will therein *render to every man according to his deeds: to them who by patient continuance in well doing, ſeek for glory and honour and immortality, eternal life: but to them who do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every ſoul of man that doeth evil.*

But how is this reconcileable with *your* ſcheme? You ſay, the reprobates cannot but do evil, and that the elect, from the day of GOD's power, cannot but continue in well-doing. You ſuppoſe all this is unchangeably decreed: in conſequence whereof, GOD acts irreſiſtibly on the one, and ſatan on the other. Then, it is impoſſible for either one or the other, to *help acting* as they do; or rather, to *help* being *acted upon*, in the manner wherein they are. For if we ſpeak properly, neither the one nor the other can be ſaid to *act* at all. Can a ſtone be ſaid to act, when it is thrown out of a ſling? or a ball, when it is diſcharged from a cannon? No more can a man be ſaid to act, if he be only

ly moved by a force he cannot reſiſt. But if the caſe be thus, you leave no room either for reward or puniſhment. Shall the ſtone be rewarded for riſing from the ſling, or puniſhed for falling down? Shall the cannon-ball be rewarded for flying towards the ſun, or puniſhed for receding from it? As incapable of either reward or puniſhment is the man, who is ſuppoſed to be impelled by a force he cannot reſiſt. Juſtice can have no place in rewarding or puniſhing mere machines, driven to and fro by an external force. So that your ſuppoſition of GOD's ordaining from eternity whatſoever ſhould be done to the end of the world; as well as that of GOD's acting irreſiſtibly in the elect, and ſatan's acting irreſiſtibly in the reprobates; utterly overthrows the ſcripture-doctrine of rewards and puniſhments, as well as of a judgment to come.

XXXVIII. Thus ill does that election which implies reprobation agree with the ſcripture account of GOD's juſtice. And does it agree any better with his truth? How will you reconcile it with thoſe plain aſſertions, Ezek. xviii. 23. &c. *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? Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed—for why will ye die, O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn yourſelves, and live ye.*

Ezek. xxxiii. 11. &c. *As I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?*

XXXIX. But perhaps you will ſay, "Theſe ought to be "limited and explained by other paſſages of ſcripture; where- "in this doctrine is as clearly affirmed, as it is denied in "theſe?" I muſt anſwer, very plain; if this were true, we muſt give up all the ſcriptures together: nor would the infidels allow the Bible ſo honourable a title, as that of a *cunningly deviſed fable.* But it is not true: it has no colour of truth: it is abſolutely, notoriouſly falſe. To tear up the very roots of reprobation, and of all doctrines that have

have a neceſſary connection therewith, GOD declares in his word theſe three things, and that explicitly, in ſo many terms, 1. *Chriſt died for all*, 2 Cor. v. 15. namely, all that *were dead* in ſin, as the words immediately preceding fix the ſenſe: here is the fact affirmed. 2. *He is the propitiation for the ſins of the whole world*, 1 John ii. 2. even of all thoſe for whom he died: here is the conſequence of his dying for all. And 3. *he died for all, that they might not live unto themſelves, but unto him which died for them*, 2 Cor. v. 15. that they might be ſaved from their ſins: here is the deſign, the end of his dying for them. Now ſhew me the ſcriptures, wherein GOD declares in equally expreſs terms, 1. *Chriſt did not die for all*, but for ſome only. 2. *Chriſt is not the propitiation for the ſins of the whole world.* And 3. *he did not die for all*, at leaſt, not with that intent, *that they ſhould live unto him who died for them.* Shew me, I ſay, the ſcriptures that affirm theſe three things, in equally expreſs terms. You know, there are none. Nor is it poſſible to evade the force of thoſe above recited, but by ſupplying in number, what is wanting in weight: by heaping abundance of texts together, whereby, (though none of them ſpeak home to the point) the patrons of that opinion dazzle the eyes of the unwary, and quite overlay the underſtanding both of themſelves, and thoſe that hear them.

XL. To proceed. What an account does this doctrine give, of the ſincerity of GOD in a thouſand declarations, ſuch as theſe, *O that there were ſuch an heart in them, that they would fear me, and keep my commandments always! that it might be well with them, and with their children for ever*, Deut. v. 29. *My people would not hearken to my voice, and Iſrael would none of me: ſo I gave them up unto their own hearts' luſt; and they walked in their own counſels. O that my people had hearkened unto me, and Iſrael had walked in my ways! I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries*, Pſalm. lxxxi. 11, &c. And all this time you ſuppoſe GOD had unchangeably ordained, that there never ſhould be *ſuch an heart in them!* that it never

ver ſhould be poſſible for the people whom he thus *ſeemed* to lament over, to *hearken unto him*, or to *walk in his ways!*

XLI. How clear and ſtrong is the reaſoning of Dr. Watts on this head? "It is very hard indeed to vindicate the *ſincerity* of the bleſſed GOD or his Son, in their univerſal offers of grace and ſalvation to men; and their ſending miniſters with ſuch meſſages and invitations to accept of mercy; if there be not at leaſt a conditional pardon and ſalvation provided for them.

"His miniſters, indeed, as they know not the event of things, may be *ſincere* in offering ſalvation to all perſons, according to their general commiſſion, *Go ye into all the world, and preach the goſpel to every creature:* But how can GOD or Chriſt be *ſincere* in ſending them with this commiſſion, to offer his grace to all men, if GOD has not provided ſuch grace for *all men*, no, not ſo much as conditionally.

"It is hard to ſuppoſe, that the great GOD, who is truth itſelf, and faithful in all his dealings, ſhould call upon dying men, to truſt in a Saviour for eternal life, when this Saviour has not eternal life entruſted with him, to give them if they do as he requires. 'Tis hard to conceive how the great governor of the world can be *ſincere* in inviting ſinners, who are on the brink of hell, to caſt themſelves upon an empty word of invitation, a mere ſhadow and appearance of ſupport, if there be nothing real to bear them up from theſe deeps of deſtruction; nothing but mere words and empty invitations! Can we think that the righteous and holy GOD would encourage his miniſters, to call them to leave and reſt the weight of their immortal concerns, upon a goſpel, a covenant of grace, a Mediator, and his merit and righteouſneſs! all which are a mere nothing with regard to them, a heap of empty names, an unſupporting void which cannot uphold them?"

XLII. Our bleſſed Lord does indiſputably command and invite *all men every where to repent.* He calleth all. He ſends his ambaſſadors, in his name, *to preach the goſpel to every creature.* He himſelf *preached deliverance to the captives,*

tives, without any hint of reſtriction or limitation. But now, in what manner do you repreſent him, while he is employed in this work? You ſuppoſe him to be ſtanding at the priſon-doors, having the keys thereof in his hands, and to be continually inviting the priſoners to come forth, commanding them to accept of that invitation, urging every motive which can poſſibly induce them to comply with that command; adding the moſt precious promiſes if they obey; the moſt dreadful threatnings, if they obey not: and all this time you ſuppoſe him to be unalterably determined in himſelf, never to open the doors for them! even while he is crying, *Come ye, come ye, from that evil place; for why will ye die, O houſe of Iſrael!* "Why! (might one of them reply) becauſe we cannot help it. We *cannot* help ourſelves; and thou *wilt* not help us. It is not in our power to break the gates of braſs; and it is not thy pleaſure to open them. Why *will* we die! we *muſt* die: becauſe it is not thy will to ſave us." Alas! my brethren! what kind of ſincerity is this, which you aſcribe to GOD our Saviour?

XLIII. So ill do election and reprobation agree with the truth and ſincerity of GOD. But do they not agree leaſt of all, with the ſcriptural account of his love and goodneſs! that attribute which GOD peculiarly claims, wherein he glories above all the reſt. It is not written, "GOD is juſtice, or GOD is truth" (although he is juſt and true in all his ways;) but it is written, GOD *is love;* love in the abſtract, without bounds: and *there is no end of his goodneſs.* His love extends to thoſe who neither love nor fear him. He is good, even to the evil and the unthankful: yea, without any exception or limitation, to all the children of men. For *the Lord is loving* (or good) *to every man, and his mercy is over all his works.*

But how is GOD good or loving to a *reprobate*, or one that is not *elected?* (you may chuſe either term; for if none but the unconditionally-elect are ſaved, it comes preciſely to the ſame thing.) You cannot ſay, he is an object of the love or goodneſs of GOD, with regard to his eternal

eternal eſtate, whom he created (ſays Mr. Calvin plainly and fairly) *in vitæ contumeliam, et mortis exitium; to live a reproach, and die everlaſtingly.* Surely, no one can dream that the goodneſs of GOD is at all concerned with this man's eternal ſtate. "However, GOD is good to him in "this world." What! when by reaſon of GOD's unchangeable decree, it had been good for this man, never to have been born, when his very birth was a curſe, not a bleſſing? "Well, but he now enjoys many of the gifts of "GOD, both gifts of nature and of providence. He has "food and raiment, and comforts of various kinds. And "are not all theſe great bleſſings?" No, not to him. At the price he is to pay for them, every one of theſe alſo is a curſe. Every one of theſe comforts is by an eternal decree, to coſt him a thouſand pangs in hell. For every moment's pleaſure which he now enjoys, he is to ſuffer the torment of more than a thouſand years: for the ſmoke of that pit which is preparing for him, aſcendeth up for ever and ever. GOD knew this would be the fruit of whatever he ſhould enjoy, before the vapour of life fled away. He deſigned it ſhould. It was his very purpoſe, in giving him thoſe enjoyments. So that by all theſe (according to *your* account) he is in truth and reality, only fatting the ox for the ſlaughter. "Nay, but GOD gives him grace too." Yes, but what kind of grace? *Saving grace*, you own, he has none: none of a ſaving nature. And the *common grace* he has, was not given with any deſign to ſave his ſoul; nor with any deſign to do him any good at all; but only to reſtrain him from hurting the elect; ſo far from doing him good, that this grace alſo neceſſarily increaſes his damnation. And GOD knows this, you ſay; and deſigned it ſhould: it was one great end for which he gave it! Then I deſire to know, how is GOD good or loving to this man, either with regard to time or eternity?

XLIV. Let us ſuppoſe a particular inſtance. Here ſtands a man, who is reprobated from all eternity; or, if you would expreſs it more ſmoothly, one who is not elected, whom GOD eternally decreed to paſs by. Thou haſt nothing

thing therefore to expect from GOD after death, but to be caſt into the lake of fire burning with brimſtone; GOD having conſigned thy unborn ſoul to hell, by a decree which cannot paſs away. And from the time thou waſt born under the irrevocable curſe of GOD, thou canſt have no peace. For there is no peace to the wicked, and ſuch thou art doomed to continue, even from thy mother's womb. Accordingly, GOD giveth thee of this world's goods, on purpoſe to enhance thy damnation. He gives thee now ſubſtance or friends, in order hereafter to heap the more coals of fire upon thy head. He filleth thee with food, he maketh thee fat and well-liking, to make thee a more ſpecious ſacrifice to his vengeance. Good-nature, generoſity, a good underſtanding, various knowledge, it may be, or eloquence, are the flowers wherewith he adorneth thee, thou poor victim, before thou art brought to the ſlaughter. Thou haſt grace too! but what grace? not ſaving grace. That is not for thee, but for the elect only. Thine may properly be termed *damning grace;* ſince it is not only ſuch in the event, but in the intention. Thou receiveddſt it of GOD for that very end, that thou mighteſt receive the greater damnation. It was not given to convert thee, but only to convince; not to make thee without ſin, but without excuſe; not to deſtroy, but to arm the worm that never dieth, and to blow up the fire that never ſhall be quenched.

XLV. Now I beſeech you to conſider calmly, how is GOD good or loving to this man? Is not this ſuch love as makes your blood run cold? as cauſes the ears of him that heareth to tingle? And can you believe there is that man on earth or in hell, who can truly tell GOD, "Thus haſt thou done?" Can you think that the loving, the merciful GOD, ever dealt thus with any ſoul which he hath made? But you muſt, and do believe this, if you believe unconditional election. For it holds reprobation in its boſom: they never were, never can be divided. Take then your choice. If for the ſake of election you will ſwallow reprobation, well: but if you cannot digeſt this, you muſt neceſſarily give up unconditional election.

[*Continued at page* 417.]

SERMON

SERMON XX.

On HEBREWS vi. 1.

Let us go on to perfection.

THE whole ſentence runs thus: *Therefore leaving the principles of the doctrine of Chriſt, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward GOD,* which he had juſt before termed, *the firſt principles of the oracles of GOD,* and *meat fit for babes,* for ſuch as have juſt taſted that the Lord is gracious.

That the doing of this is a point of the utmoſt importance, the apoſtle intimates in the next words; *This will we do if GOD permit. For it is impoſſible for thoſe who were once enlightened, and have taſted the good word of GOD, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance.* As if he had ſaid, if they do not *go on to perfection,* they are in the utmoſt danger of *falling away.* And if they do fall away, it is *impoſſible* (that is, exceeding hard) *to renew them again unto repentance.*

In order to make this very important ſcripture as eaſy to be underſtood as poſſible, I ſhall endeavour,

Firſt, To ſhew what perfection is.

Secondly, To anſwer ſome objections to it: and,

Thirdly, To expoſtulate a little with the oppoſers of it.

Firſt, I will endeavour to ſhew what perfection is.

1. And firſt, I do not conceive the perfection here ſpoken of, to be the perfection of angels. As thoſe glorious beings never *left their firſt eſtate,* never declined from their original perfection, all their native faculties are unimpaired, their underſtanding in particular is ſtill a lamp of light, their apprehenſion of all things clear and diſtinct, and their judgment always true. Hence, though their knowledge is limited, (for they are creatures) though they are ignorant of innumerable things, yet they are not liable to miſtake:

their

their knowledge is perfect in its kind. And as their affections are all conſtantly guided by their unerring underſtanding, ſo all their actions are ſuitable thereto; ſo they do every moment not their own will, but the good and acceptable will of GOD. Therefore it is not poſſible for man, whoſe underſtanding is darkened, to whom miſtake is as natural as ignorance, who cannot think at all, but by the mediation of organs which are weakened and depraved, like the other parts of his corruptible body: it is not poſſible, I ſay, for man always to think right, to apprehend things diſtinctly, and to judge truly of them. In conſequence hereof his affections, depending on his underſtanding, are variouſly diſordered. And his words and actions are influenced more or leſs, by the diſorder both of his underſtanding and affections. It follows, that no man, while in the body, can poſſibly attain to *angelic perfection.*

2. Neither can any man while he is in a corruptible body, attain to adamic perfection. Adam before his fall, was undoubtedly as pure, as free from ſin as even the holy angels. In like manner his underſtanding was as clear as theirs, and his affections as regular. In virtue of this, as he always judged right, ſo he was able always to ſpeak and act right. But ſince man rebelled againſt GOD, the caſe is widely different with him. He is no longer able to avoid falling into innumerable miſtakes: conſequently he cannot always avoid wrong affections, neither can he always think, ſpeak, and act right. Therefore man, in his preſent ſtate, can no more attain adamic than angelic perfection.

3. The higheſt perfection which man can attain, while the ſoul dwells in the body, does not exclude ignorance and error, and a thouſand other infirmities. And from wrong judgments, wrong words and actions will often neceſſarily flow. And in ſome caſes, wrong affections alſo may ſpring from the ſame ſource. I may judge wrong of *you:* I may think more or leſs highly of you than I ought to think. And this miſtake in my judgment may not only occaſion ſomething wrong in my behaviour; but it may have a ſtill deep-

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er effect: it may occaſion ſomething wrong in my affections. From a wrong apprehenſion, I may love and eſteem you either more or leſs than I ought. Nor can I be freed from a liableneſs to ſuch a miſtake, while I remain in a corruptible body. A thouſand infirmities in conſequence of this, will attend my ſpirit, till it returns to GOD who gave it. And in numberleſs inſtances it comes ſhort of doing the will of GOD, as Adam did in Paradiſe. Hence the beſt of men may ſay from the heart,

" Every moment, Lord, I need
The merit of thy death,"

for innumerable violations of the adamic as well as the angelic law. It is well therefore for us, that we are not now under theſe, but under the law of love. *Love is now the fulfilling of the law*, which is given to fallen man. This is now, with reſpect to us, *the perfect law*. But even againſt this, through the preſent weakneſs of our underſtanding, we are continually liable to tranſgreſs. Therefore every man living needs the blood of atonement, or he could not ſtand before GOD.

4. What is then the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, *My ſon, give me thy heart*. It is the *loving the Lord his GOD with all his heart, and with all his ſoul, and with all his mind*. This is the ſum of Chriſtian perfection: it is all compriſed in that one word, Love. The firſt branch of it is the love of GOD: and as he that loves GOD, loves his brother alſo, it is inſeparably connected with the ſecond, *Thou ſhalt love thy neighbour as thyſelf*. Thou ſhalt love every man as thy own ſoul, as Chriſt loved us. *On theſe two commandments hang all the law and the prophets*: theſe contain the whole of Chriſtian perfection.

5. Another view of this is given us in thoſe words of the great apoſtle, *Let this mind be in you, which was alſo in Chriſt Jeſus*. For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far

far more extenſive ſenſe, ſo as to include the whole diſpoſition of his mind, all his affections, all his tempers, both toward GOD and man. Now it is certain, that as there was no evil affection in him, ſo no good affection or temper was wanting. So that *whatſoever things are holy, whatſoever things are lovely*, are all included in *the mind that was in Chriſt Jeſus.*

6. St. *Paul*, when writing to the *Galatians*, places perfection in yet another view. It is the one undivided *fruit of the Spirit*, which he deſcribes thus. *The fruit of the Spirit is love, joy, peace: long-ſuffering, gentleneſs, goodneſs: fidelity*, (ſo the word ſhould be tranſlated here) *meekneſs, temperance.* What a glorious conſtellation of graces is here! Now ſuppoſe all theſe things to be knit together in one, to be united together in the ſoul of a believer, this is Chriſtian perfection.

7. Again he writes to the Chriſtians at *Epheſus*, of *putting on the new man, which is created after GOD, in righteouſneſs and true holineſs.* And to the *Coloſſians*, of *the new man, renewed after the image of him that created him:* plainly referring to the words in Geneſis (chap. i. 27.) *So GOD created man in his own image.* Now the moral image of GOD conſiſts (as the apoſtle obſerves) *in righteouſneſs and true holineſs.* By ſin this is totally deſtroyed. And we never can recover it, till we are *created a-new in Chriſt Jeſus.* And this is perfection.

8. St. *Peter* expreſſes it in a ſtill different manner, tho' to the ſame effect. *As he that hath called you is holy, ſo be ye holy in all manner of converſation*, 1 Peter i. 15. According to this apoſtle then, perfection is another name for univerſal holineſs: inward and outward righteouſneſs: holineſs of life ariſing from holineſs of heart.

9. If any expreſſions can be ſtronger than theſe, they are thoſe of St. *Paul* to the *Theſſalonians:* (1 Epiſtle v. 23.) *The GOD of peace himſelf ſanctify you wholly: and may the whole of you, the ſpirit, the ſoul and the body* (this is the literal tranſlation) *be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

10. We

10. We cannot ſhew this ſanctification in a more excellent way, than by complying with that exhortation of the apoſtle, *I beſeech you, brethren, by the mercies of GOD, that ye preſent your bodies* (yourſelves, your ſouls and bodies; a part put for the whole, by a common figure of ſpeech) *a living ſacrifice unto GOD;* to whom ye were conſecrated many years ago in baptiſm. When, what was then devoted is actually preſented to GOD, then is the man of GOD perfect.

11. To the ſame effect St. *Peter* ſays, 1 Epiſtle ii. 5. *Ye are a holy prieſthood, to offer up ſpiritual ſacrifices acceptable to GOD through Jeſus Chriſt.* But what ſacrifices ſhall we offer now, ſeeing the Jewiſh diſpenſation is at an end? If you have truly preſented yourſelves, you offer up to him continually, all your thoughts, and words and actions, through the Son of his love, as a ſacrifice of praiſe and thankſgiving.

12. Thus you experience, that he whoſe name is called Jeſus, does not bear that name in vain: that he does in fact *ſave his people from their ſins*, the root as well as the branches. And this *ſalvation from ſin*, from all ſin, is another deſcription of perfection, though indeed it expreſſes only the leaſt, the lower branch of it, only the negative part of the great ſalvation.

II. I propoſed, in the ſecond place, to anſwer ſome objections to this ſcriptural account of perfection.

1. One common objection to it is, That there is no promiſe of it in the word of GOD. If this be ſo, we muſt give it up: we ſhould have no foundation to build upon. For the promiſes of GOD are the only ſure foundation of our hope. But ſurely there is a very clear and full promiſe that we ſhall all love the Lord our GOD with all our hearts. So we read, Deut. xxx. 6. *The Lord thy GOD will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy GOD with all thy heart, and with all thy ſoul.* Equally expreſs is the word of our Lord, which is no leſs a promiſe, though in the form of a command, (Matt. xxii. 37.) *Thou ſhalt love the Lord thy GOD with all thy heart, and with all thy ſoul, and with all thy mind:* no words can be more

ſtrong than theſe, no promiſe can be more expreſs. In like manner, *Thou ſhalt love thy neighbour as thyſelf* is as expreſs a promiſe as a command.

2. And indeed that general and unlimited promiſe, which runs through the whole goſpel-diſpenſation, *I will put my laws in their minds, and write them in their hearts*, turns all the commands into promiſes; and conſequently that among the reſt, *let this mind be in you which was alſo in Chriſt Jeſus*. The command here is equivalent to a promiſe, and gives us full reaſon to expect, that the Lord will work in us what he requires of us.

3. With regard to the fruit of the ſpirit, the apoſtle in affirming, *The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, fidelity, meekneſs, temperance*: does in effect affirm, that the Holy Spirit actually works love, and theſe other tempers in thoſe that are led by him. So that here alſo we have firm ground to tread upon; this ſcripture likewiſe being equivalent to a promiſe, and aſſuring us that all theſe ſhall be wrought in us, provided we are led by the Spirit.

4. And when the apoſtle ſays to the *Epheſians*, (chap. iv. 21, &c.) *Ye have been taught, as the truth is in Jeſus, to be renewed in the ſpirit of your mind, and to put on the new man, which is created after GOD*, (that is, after the image of GOD,) *in righteouſneſs and true holineſs:* he leaves us no room to doubt, but GOD will thus *renew* us *in the ſpirit of our mind*, and *create us anew* in the *image of GOD, wherein we were at firſt created*. Otherwiſe it could not be ſaid, that this is *the truth as it is in Jeſus*.

5. The command of GOD given by St. *Peter*, *Be ye holy as he that hath called you is holy in all manner of converſation*, implies a promiſe, that we ſhall be thus holy, if we are not wanting to ourſelves. Nothing can be wanting on GOD's part: as he has called us to holineſs, he is undoubtedly willing, as well as able, to work this holineſs in us. For he cannot mock his helpleſs creatures, calling us to receive what he never intends to give. That he does call us thereto is undeniable; therefore he will give it, if we are not diſobedient to the heavenly calling.

6. The

6. The prayer of St. *Paul* to the *Theſſalonians*, That GOD would *ſanctify them throughout*, and *that the whole of them, the ſpirit, the ſoul, and the body, might be preſerved blameleſs*: will undoubtedly be heard in behalf of all the children of GOD, as well as of thoſe at *Theſſalonica*. Hereby therefore all chriſtians are encouraged to expect the ſame bleſſing from *the GOD of peace*, namely, that they alſo ſhall be *ſanctified throughout, in ſpirit, ſoul and body:* and that *the whole of them ſhall be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt.*

7. But the great queſtion is, whether there is any promiſe in ſcripture, that we ſhall be *ſaved from ſin?* Undoubtedly there is. Such is that promiſe, Pſalm cxxx. 8. *He ſhall redeem Iſrael from all his ſins:* exactly anſwerable to thoſe words of the angel, *He ſhall ſave his people from their ſins*, and ſurely *he is able to ſave unto the uttermoſt, them that come unto GOD through him.* Such is that glorious promiſe given through the prophet *Ezekiel*, in the 36th chapter. *Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs and from all your idols will I cleanſe you: a new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh: and I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them*, ver. 25—27. Such (to mention no more) is that pronounced by *Zachariah*, (Luke i. 73—75,) *the oath which he ſware to our father Abraham, that he would grant unto us, being delivered out of the hand of our enemies* (and ſuch doubtleſs are all our ſins) *to ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life.* The laſt part of this promiſe is peculiarly worthy of our obſervation. Leſt any ſhould ſay, "True, we ſhall be ſaved from our ſins when we die;" that clauſe is remarkably added, as if on purpoſe to obviate this pretence, *all the days of our life.* With what modeſty then can any one affirm, "That none ſhall enjoy this liberty *till death?*"

8. "But

8. "But, ſay ſome, this cannot be the meaning of the words; for the thing is impoſſible." It is impoſſible to men: but the things impoſſible with men, are poſſible with GOD. "Nay, but this is impoſſible in its own nature: for it implies a contradiction, that a man ſhould be ſaved from all ſin, while he is in a ſinful body."

There is a great deal of force in this objection. And perhaps we allow moſt of what you contend for. We have already allowed that while we are in the body, we cannot be wholly free from miſtake. Notwithſtanding all our care, we ſhall ſtill be liable to judge wrong in many inſtances. And a miſtake in judgment will very frequently occaſion a miſtake in practice. Nay, a wrong judgment may occaſion ſomething in the temper or paſſions, which is not ſtrictly right. It may occaſion needleſs fear, or ill-grounded hope; unreaſonable love, or unreaſonable averſion. But all this is no way inconſiſtent with the perfection above deſcribed.

9. You ſay, "Yes, it is inconſiſtent with the laſt article: it cannot conſiſt with ſalvation from ſin." I anſwer, it will perfectly well conſiſt with ſalvation from ſin, according to the following definition of ſin, (which I apprehend to be the ſcriptural definition of it) "A voluntary tranſgreſſion of a known law." "Nay, but all tranſgreſſions of the law of GOD, whether voluntary or involuntary, are ſin. For St. *John* ſays, All *ſin is a tranſgreſſion of the law.*" True, but he does not ſay, "All tranſgreſſion of the law is ſin." This I deny: let him prove it that can.

To ſay the truth, this is a mere ſtrife of words. You ſay, "None is ſaved from ſin in *your* ſenſe of the word:" but I do not admit of that ſenſe, becauſe the word is never ſo taken in ſcripture. And you cannot deny the poſſibility of being ſaved from ſin, in *my* ſenſe of the word. And this is the ſenſe wherein the word ſin is over and over taken in ſcripture.

"But ſurely we cannot be ſaved from ſin, while we dwell in a *ſinful body.*" A *ſinful body?* I pray, obſerve, how deeply ambiguous, how equivocal this expreſſion is! But there is no authority for it in ſcripture: the word *ſinful body* is never found there. And as it is totally unſcriptural, ſo

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it is palpably abſurd. For no *body*, or matter of any kind, can be *ſinful*: ſpirits alone are capable of ſin. Pray, in what part of the body ſhould ſin lodge? It cannot lodge in the ſkin, nor in the muſcles, or nerves, or veins, or arteries: it cannot be in the bones any more than in the hair, or nails. Only the ſoul can be the ſeat of ſin.

10. "But does not St. *Paul* himſelf ſay, *They that are in the fleſh, cannot pleaſe GOD?*" I am afraid the ſound of theſe words has deceived many unwary ſouls; who have been told thoſe words, *they that are in the fleſh*, mean the ſame as they that are in the body. No, nothing leſs. *The fleſh* in this text no more means the body than it does the ſoul. Abel, Enoch, Abraham: yea, all that cloud of witneſſes recited by St. Paul in the eleventh of the Hebrews, did actually pleaſe GOD, while they were in the body, as he himſelf teſtifies. The expreſſion therefore here means neither more nor leſs, than they that are unbelievers, they that are in their natural ſtate, they that are without GOD in the world.

11. But let us attend to the reaſon of the thing. Why cannot the Almighty ſanctify the ſoul while it is in the body? Cannot he ſanctify *you* while you are in this houſe, as well as in the open air? Can the walls of brick or ſtone hinder him? No more can theſe walls of fleſh and blood hinder him a moment from ſanctifying you throughout. He can juſt as eaſily ſave you from all ſin in the body, as out of the body.

"But has he promiſed, thus to ſave us from ſin, while we are in the body?" Undoubtedly he has: for a promiſe is implied in every commandment of GOD: conſequently in that, *Thou ſhalt love the Lord thy GOD with all thy heart, and with all thy ſoul, and with all thy mind.* For this and every other commandment is given, not to the dead, but to the living. It is alſo expreſſed in the words above recited, That we ſhould *walk in holineſs before him all the days of our life.*

I have dwelt the longer on this, becauſe it is the grand argument of thoſe who oppoſe ſalvation from ſin: and alſo, becauſe it has not been ſo frequently and ſo fully anſwered: whereas

whereas the arguments taken from ſcripture, have been anſwered a hundred times over.

12. But a ſtill more plauſible objection remains, taken from experience; which is, That there are no living witneſſes of this ſalvation from ſin. In anſwer to this I allow,

1. That there are not many: even in this ſenſe, there are *not many fathers*. Such is our hardneſs of heart, ſuch our ſlowneſs to believe what both the prophets and apoſtles have ſpoke, that there are few, exceeding few true witneſſes of the great ſalvation.

I allow, 2. That there are falſe witneſſes, who either deceive their own ſouls, and ſpeak of the things they know not: or *ſpeak lies in hypocriſy*. And I have frequently wondered, that we have not more of both ſorts. It is nothing ſtrange, that men of warm imaginations ſhould deceive themſelves in this matter. Many do the ſame with regard to juſtification: they imagine they are juſtified, and are not. But though many imagine it falſely, yet there are ſome that are truly juſtified. And thus, though many imagine they are ſanctified, and are not, yet there are ſome that are really ſanctified. I allow, 3dly, That ſome who once enjoyed full ſalvation, have now totally loſt it. They once walked in glorious liberty, giving GOD their whole heart, *rejoicing evermore, praying without ceaſing, and in every thing giving thanks*. But it is paſt. They now are ſhorn of their ſtrength, and become like other men. Perhaps they do not give up their confidence; they ſtill have a ſenſe of his pardoning love. But even this is frequently aſſaulted by doubts and fears, ſo that they hold it with a trembling hand.

13. "Nay this (ſay ſome pious and ſenſible men) is the very thing which we contend for. We grant, it may pleaſe GOD, to make ſome of his children for a time unſpeakably holy and happy. We will not deny, that they may enjoy all the holineſs and happineſs which you ſpeak of. But it is only *for a time*: GOD never deſigned, that it ſhould continue to their lives' end. Conſequently ſin is only ſuſpended: it is not deſtroyed."

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This you affirm. But it is a thing of ſo deep importance, that it cannot be allowed without clear and cogent proof. And where is the proof? We know that in general *the gifts and callings of GOD are without repentance.* He does not repent of any gifts which he hath beſtowed upon the children of men. And how does the contrary appear, with regard to this particular gift of GOD? Why ſhould we imagine, that he will make an exception, with reſpect to the moſt precious of all his gifts on this ſide heaven? Is he not as able to give it us always, as to give it once? as able to give it for fifty years, as for one day? and how can it be proved, that he is not willing to continue this his loving-kindneſs? How is this ſuppoſition, that he is not willing, conſiſtent with the poſitive aſſertion of the apoſtle? Who after exhorting the Chriſtians at *Theſſalonica*, and in them all Chriſtians in all ages, to *rejoice evermore, pray without ceaſing, and in every thing give thanks*, immediately adds (as if on purpoſe to anſwer thoſe, who denied, not the *power*, but the *will* of GOD to work this in them) *For this is* the will *of GOD concerning you in Chriſt Jeſus.* Nay, and it is remarkable, that after he had delivered that glorious promiſe (ſuch it properly is) in the twenty third verſe, *The very GOD of peace ſhall ſanctify you wholly, and the whole of you* (ſo it is in the original) *the ſpirit, the ſoul, and the body, ſhall be preſerved blameleſs unto the coming of the Lord Jeſus Chriſt:* he adds again, *Faithful is he that hath called you, who alſo will do it.* He *will* not only ſanctify you wholly, but will preſerve you in that ſtate, until he comes to receive you unto himſelf.

14. Agreeably to this, is the plain matter of fact. Several perſons have enjoyed this bleſſing, without any interruption for many years. Several enjoy it at this day. And not a few have enjoyed it unto their death, as they have declared with their lateſt breath; calmly witneſſing, that GOD had ſaved them from all ſin, till their ſpirit returned to GOD.

15. As to the whole head of objections taken from experience, I deſire it may be obſerved farther, either the perſons

ſons objected to, have attained Chriſtian perfection, or they have not. If they have not, whatever objections are brought againſt them, ſtrike wide of the mark. For they are not the perſons we are talking of: therefore whatever they are or do, is beſide the queſtion. But if they have attained it, if they anſwer the deſcription given under the nine preceding articles, no reaſonable objection can lie againſt them. They are ſuperior to all cenſure. And *every tongue that riſeth up againſt* them, *will they utterly condemn.*

16. "But I never ſaw one" (continues the objector) "that anſwered my idea of perfection." It may be ſo. And it is probable (as I obſerved elſewhere) you never will. For your idea includes abundantly too much: even freedom from thoſe infirmities, which are not ſeparable from a ſpirit that is connected with fleſh and blood. But if you keep to the account that is given above, and allow for the weakneſs of human underſtanding, you may ſee at this day undeniable inſtances of genuine, ſcriptural perfection.

III. 1. It only remains, in the third place, to expoſtulate a little with the oppoſers of this perfection.

Now permit me to aſk, Why are you ſo angry with thoſe who profeſs to have attained this? and ſo mad (I cannot give it any ſofter title) againſt Chriſtian perfection? againſt the moſt glorious gift which GOD ever gave to the children of men upon earth? View it in every one of the preceding points of light, and ſee what it contains that is either odious or terrible: that is calculated to excite either hatred or fear, in any reaſonable creature.

What rational objection can you have, to the loving the Lord your GOD with all your heart? Why ſhould you have any averſion to it? Why ſhould you be afraid of it? Would it do you any hurt? Would it leſſen your happineſs, either in this world or the world to come? And why ſhould you be unwilling, that others ſhould give him their whole heart? Or that they ſhould love their neighbours as themſelves? Yea, *as Chriſt hath loved us?* Is this deteſtable? Is it the proper object of hatred? Or is it not the moſt amiable thing

under

under the ſun? Is it proper to move terror? Is it not rather deſirable in the higheſt degree?

2. Why are you ſo averſe to having in you the whole *mind which was in Chriſt Jeſus?* All the affections, all the tempers and diſpoſitions which were in him, while he dwelt among men? Why ſhould you be afraid of this? Would it be any worſe for you, were GOD to work in you this very hour, all the mind that was in him? If not, why ſhould you hinder others from ſeeking this bleſſing? Or be diſpleaſed at thoſe who think they have attained it? Is any thing more lovely? Any thing more to be deſired by every child of man?

3. Why are you averſe to having the whole *fruit of the Spirit?* Love, joy, peace, long-ſuffering, meekneſs, gentleneſs: fidelity, goodneſs, temperance? Why ſhould you be afraid of having all theſe planted in your inmoſt ſoul? As *againſt theſe there is no law*, ſo there cannot be any reaſonable objection. Surely nothing is more deſirable, than that all theſe tempers ſhould take deep root in your heart: nay, in the hearts of all that name the name of Chirſt: yea, of all the inhabitants of the earth.

4. What reaſon have you to be afraid of, or to entertain any averſion to, the being *renewed in the whole image of him that created you?* Is not this more deſirable than any thing under heaven? Is it not conſummately amiable? What can you wiſh for in compariſon of this, either for your own ſoul, or for thoſe for whom you entertain the ſtrongeſt and tendereſt affection? And when you enjoy this, what remains, but to be *changed from glory to glory, by the Spirit of the Lord?*

5. Why ſhould you be averſe to univerſal holineſs? The ſame thing under another name. Why ſhould you entertain any prejudice againſt this, or look upon it with apprehenſion, whether you underſtand by that term the being inwardly conformed to the whole image and will of God; or an outward behaviour, in every point ſuitable to that conformity? Can you conceive any thing more amiable than this? Any thing more deſirable? Set prejudice aſide, and ſurely you will deſire to ſee it diffuſed over all the earth.

6. Is perfection (to vary the expreſſion) the being *ſanctified throughout in ſpirit, ſoul and body?* What lover of GOD and man can be averſe to this, or entertain frightful apprehenſions of it? Is it not in your beſt moments your deſire to be all of apiece? All conſiſtent with yourſelf? "All faith, all meekneſs, and all love?" And ſuppoſe you were once poſſeſt of this glorious liberty, would not you wiſh to continue therein? To be preſerved *blameleſs unto the coming of our Lord Jeſus Chriſt?*

7. For what cauſe ſhould you that are children of GOD, be averſe to or afraid of preſenting yourſelves, your ſouls and bodies, as a living ſacrifice, holy, acceptable to GOD? to GOD your creator, your redeemer, your ſanctifier? Can any thing be more deſirable than this entire ſelf-dedication to him? And is it not your wiſh that all mankind ſhould unite in this *reaſonable ſervice?* Surely no one can be averſe to this, without being an enemy to all mankind.

8. And why ſhould you be afraid of or averſe to what is naturally implied in this? Namely, the offering up all our thoughts, and words, and actions, as a ſpiritual ſacrifice to GOD, acceptable to him through the blood and interceſſion of his well-beloved Son? Surely you cannot deny that this is good and profitable to men, as well as pleaſing to GOD. Should you not then devoutly pray, that both you and all mankind, may thus worſhip him in ſpirit and in truth?

9. Suffer me to aſk one queſtion more. Why ſhould any man of reaſon and religion, be either afraid of, or averſe to, ſalvation from all ſin? Is not ſin the greateſt evil on this ſide hell? And if ſo, does it not naturally follow, that an entire deliverance from it is one of the greateſt bleſſings on this ſide heaven? How earneſtly then ſhould it be prayed for by all the children of GOD? By ſin I mean, "a voluntary tranſgreſſion of a known law." Are you averſe to being delivered from this? Are you afraid of ſuch a deliverance? Do you then love ſin, that you are ſo unwilling to part with it? Surely no. You do not love either the devil or his works. You rather wiſh to be totally delivered from them; to have ſin rooted out both of your life and your heart.

10. I have

10. I have frequently obſerved, and not without ſurpriſe, that the oppoſers of perfection are more vehement againſt it when it is placed in this view, than in any other whatſoever: they will allow all you ſay of the love of GOD and man; of the mind which was in Chriſt, of the fruit of the Spirit, of the image of GOD, of univerſal holineſs, of entire ſelf-dedication, of ſanctification in ſpirit, ſoul, and body: yea, and of the offering up all our thoughts, words, and actions, as a ſacrifice to GOD. All this they will allow, ſo we will allow ſin, a little ſin, to remain in us till death.

11. Pray compare this with that remarkable paſſage in *John Bunyan's Holy War*. When *Immanuel*, ſays he, had driven *Diabolus* and all his forces out of the city of *Manſoul*, *Diabolus* preferred a petition to *Immanuel*, that he might have only a ſmall part of the city. When this was rejected, he begged to have only a little room within the walls. But *Immanuel* anſwered, "He ſhould have no place in it at all, no, not to reſt the ſole of his foot."

Had not the good old man forgot himſelf? Did not the force of truth ſo prevail over him here, as utterly to overturn his own ſyſtem? To aſſert perfection in the cleareſt manner? For if this is not ſalvation from ſin, I cannot tell what is.

12. "No," ſays a great man, "this is the error of errors: I hate it from my heart. I purſue it through all the world with fire and ſword." Nay, why ſo vehement? Do you ſeriouſly think there is no error under heaven equal to this? Here is ſomething which I cannot underſtand. Why are thoſe that oppoſe ſalvation from ſin, few excepted, ſo eager? I had almoſt ſaid furious? Are you fighting *pro aris & focis?* For GOD and your country? For all you have in the world? For all that is near and dear unto you? For your liberty? Your life? In GOD's name, why are you ſo fond of ſin? What good has it ever done you? What good is it ever likely to do, either in this world or in the world to come? And why are you ſo violent againſt thoſe that hope for deliverance from it? Have patience with us, if we are in an error:

yea,

yea, ſuffer us to enjoy our error. If we ſhould not attain it, the very expectation of this deliverance gives us preſent comfort: Yea, and miniſters ſtrength, to reſiſt thoſe enemies which we expect to conquer. If you could perſuade us to deſpair of that victory, we ſhould give over the conteſt. Now we *are ſaved by hope*: from this very hope a degree of ſalvation ſprings. Be not angry at thoſe who are

Felices errore ſuo:

Happy in their miſtake. Elſe, be their opinion right or wrong, your temper is undeniably ſinful: bear then with *us*, as we do with *you*: and ſee whether the Lord will not deliver us? Whether he is not able, yea, and willing to ſave them to the uttermoſt that come unto GOD through him?

Tunbridge-Wells, Dec. 6, 1784.

THE EXPERIENCE OF

ELIZABETH JACKSON.

June 18, 1764.

I Am not underſtood, for want of knowing how to explain myſelf. This cauſes ſome to ſay, my experience is not ſcriptural, becauſe I have no complaints. But I know, I am approved of GOD every moment. I find my nature is changed; my heart is ſprinkled from an evil conſcience, and cleanſed from all unrighteouſneſs. GOD has waſhed me with pure water, and I find, all I do or ſay is ſanctified. But when I ſay, I am perfectly happy, lacking nothing, many are offended. They aſk me if I want no more faith: and I know not how to anſwer them. But I feel the atoning blood of Chriſt applied to me every moment. This cauſes my joys to flow as a river, and makes me rejoice evermore, pray without ceaſing, and in every thing give thanks.

I find

I find my ſoul in one continual flame. I have liberty of ſpirit: Chriſt has freed me from every entanglement below: Chriſt ſits on my heart, and feeds my ſoul, and conſumes all my enemies. I find nothing within, but a ſweet ſerenity and harmony of love. My reſt is in GOD: my heart is ſtayed, and my life is one continual looking up to him. The Spirit is quick and powerful, and teſtifies that the work is finiſhed. My evidence of it is as clear as the ſun in the firmament. I ſee myſelf and my performances leſs than nothing; but GOD looks upon me in Chriſt. I find "my every act, word, thought, is love." My every breath aſcends to the throne of grace, and returns pure to my heart. My ſoul is watered every moment: the Spirit aſcendeth and deſcendeth, and ceaſeth not. My heart is as wax before the fire, ready to be diſſolved and be no more. The glorious weight of the power of GOD ſhakes this earthly tabernacle. Every ſinew is as unſtrung: every cord unlooſed: my body ſtands as in a totter. A little more of the fire of GOD's love, and it will drive the ſpirit hence. I thirſt for nothing but to ſee GOD. Yet my joys increaſe and abound, and are maintained every moment, I know not how; only it is by faith in the Son of GOD. He is ever with me; therefore nothing diſcompoſes my mind; but ſhould he withdraw, I ſhould faint. For I have no ſtrength: and I rely on nothing but the promiſes of GOD: who, I believe, *has* ſaved my ſoul, and *will* ſave me for ever.

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 339.]

IN the evening, while I was declaring that Jeſus Chriſt had *given himſelf a ranſom for all,* three perſons almoſt at once, ſunk down as dead, having all their ſins ſet in array before them. But in a ſhort time they were raiſed up, and knew that *the Lamb of* GOD *who taketh away the ſin of the world,* had taken away their ſins.

Sunday 13. I began expounding in the morning, the xiiith chapter of the firſt epiſtle to the *Corinthians.* At *Hannam* I farther explained the promiſe given by faith; as I did alſo at *Roſe-green.* At *Clifton* it pleaſed GOD to aſſiſt me greatly, in ſpeaking on thoſe words, *He that drinketh of this water ſhall thirſt again; but whoſo drinketh of the water that I ſhall give him, ſhall never thirſt: But the water which I ſhall give him ſhall be in him a well of water, ſpringing up into everlaſting life.*

My ordinary employment (in public) was now as follows: Every morning I read prayers and preached at *Newgate.* Every evening I expounded a portion of ſcripture, at one, or more of the ſocieties. On *Monday* in the afternoon I preached abroad near *Briſtol;* on *Tueſday* at *Bath* and *Two mile-hill* alternately. On *Wedneſday* at *Baptiſt-mills.* Every other *Thurſday* near *Pennsford.* Every other *Friday* in another part of *Kingswood.* On *Saturday* in the afternoon and *Sunday* morning, in the *Bowling-green* (which lies near the middle of the city.) On *Sunday* at eleven near *Hannam-Mount.* At two at *Clifton,* and at five on *Roſe-green.* And hitherto, *as my day is, ſo my ſtrength hath been.*

Tueſday 15. As I was expounding in the *Back-lane,* on the righteouſneſs of the Scribes and Phariſees, many who had before been righteous in their own eyes, abhorred themſelves

themſelves as in duſt and aſhes. But two, who ſeemed to be more deeply convinced than the reſt, did not long ſorrow as men without hope; but found in that hour, that they had *an advocate with the Father*, Jeſus Chriſt *the righteous:* As did three others in *Glouceſter-lane* the evening before, and three at *Baldwin-ſtreet* this evening. About ten, two who after having ſeen a great light, had again reaſoned themſelves into darkneſs, came to us heavy laden. We cried to GOD, and they were again *filled with peace and joy in believing.*

Wedneſday 16. While I was declaring at *Baptiſt-mills*, *He was wounded for our tranſgreſſions*, a middle aged man began violently beating his breaſt, and crying to him *by whoſe ſtripes we are healed.* During our prayer, GOD put a new ſong in his mouth. Some mocked, and others owned the hand of GOD. Particularly a woman of *Baptiſt-mills*, who was now convinced of her own want of an advocate with GOD, and went home full of anguiſh, but was in a few hours filled with joy, knowing he had *blotted out all her tranſgreſſions.*

[*Continued at page* 435.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 348.]

5. THE propoſal was as follows. "Our national depravity turns greatly on theſe two hinges, The profanation of the Lord's day, and the neglect of the education of children. Till ſome way is found of ſtopping up theſe two great inlets of wickedneſs, we muſt expect to ſee our workhouſes filled with aged parents, forſaken by their prodigal children, with wives forſaken by their faithleſs huſbands, and with the wretched offſpring of lewd women, and drunken

drunken men. Nay, we may expect to ſee the gaols and and even the gallows largely ſtocked (to the perpetual reproach of our nation) with unhappy wretches, ready to fall a ſacrifice to the laws of their country. "It is a common obſervation (ſays Dr. *Gibſon*, late biſhop of *London*) that public criminals, when they come to their unhappy end, and make their dying declarations to the world, generally charge the ſinful courſes in which they have lived, to the *neglect and abuſe of the Lord's day*, as the firſt occaſion of leading them into all other wickedneſs. And conſidering how frequently theſe declarations are repeated, and how many other inſtances of the ſame kind, though leſs public, are notorious enough to thoſe who will obſerve them; they may well be a warning to us, to conſider a religious obſervation of the Lord's day as the beſt preſervative of virtue and religion, and the neglect and profanation of it as the greateſt inlet to vice and wickedneſs."

6. "A pious clergyman farther obſerves, The want of education in children, is one of the principal cauſes of the miſery of families, cities and nations; ignorance, vice and miſery being conſtant companions. The hardeſt heart muſt melt at the melancholy ſight of ſuch a number of children, both male and female, who live in groſs ignorance and habitual profanation of the Lord's day. What crouds fill the ſtreets and fields, tempting each other to idleneſs, lewdneſs, and every other ſpecies of wickedneſs? Is it any wonder we ſhould have ſo many undutiful children, unfaithful apprentices, diſobedient ſervants, untruſty workmen, diſloyal ſubjects, and bad members of ſociety? Whence ſo much rapine, fornication and blaſphemy? Do not all theſe evils center in *ignorance and contempt of the Lord's day?* And ſhall we do nothing to check theſe growing evils?

7. "Perſons concerned for the welfare of the next generation, and well-wiſhers to church and ſtate, have already ſet us a fair example in *Stroud*, *Glouceſter*, *Birmingham*, *Mancheſter*, *Leeds*, *Briſtol*, and many country pariſhes. They have attempted to remedy theſe evils by ſetting up Sunday-ſchools, which by keeping children from corrupting one another,

ther, by promoting their attendance on divine worſhip, and by planting the firſt principles of uſeful knowledge in their minds and of piety in their hearts, bid fair for a public reformation of their manners, and for nipping in the bud the ignorance and impiety which is every where ſo common among the lower and more numerous claſſes of people."

8. The propoſals concerning Sunday-ſchools in the pariſh of *Madeley*, were as follows:

I. It is propoſed, That Sunday-ſchools be ſet up in this pariſh, for ſuch children as are employed all the week, and for thoſe whoſe education has been hitherto totally neglected.

II. That the children admitted into theſe, be taught reading, writing, and the principles of religion.

III. That there be a ſchool for boys and another for girls, in *Madeley*, *Madeley-Wood*, and *Coalbrook-Dale*, ſix in all.

IV. That a ſubſcription be opened, to pay each teacher one ſhilling per Sunday, and to buy tables, forms, books, pens and ink.

V. That two treaſurers be appointed to aſk and receive the contributions of the ſubſcribers.

VI. That whoever ſubſcribes one guinea a year ſhall be a governor.

VII. That three or four inſpectors be appointed, who are to viſit the ſchools once a week, to ſee that the children attend regularly, and the maſters do their duty.

VIII. That a book be provided, for ſetting down all receipts and expences; and another, for the names of the teachers and the ſcholars.

IX. That the ſchools be ſolemnly viſited once or twice a year: and a premium given to the children that have made the greateſt improvement.

9. As to the ſucceſs of his unwearied labours, although he was much diſcouraged when he firſt returned from abroad, finding ſo many of thoſe who had once run well, grown weary and faint in their mind: yet it was not long before he found freſh cauſe to rejoice, and to know, that GOD was with him of a truth. It was not long before he ob-

ſerved that a general reformation had taken place in the pariſh. And it was not only an outward reformation, even of many that had been notorious for all manner of wickedneſs, but an inward alſo; many, both young and old, having learned to worſhip *GOD in ſpirit and in truth.* A conſiderable number of theſe ſtill mourn, as ſheep bereaved of their ſhepherd. And yet one cannot doubt, but a ſtill larger company of his own children have hailed him on the celeſtial ſhore. But the ſeaſon is coming, when all ſecrets ſhall be laid open; and all the jewels of his crown ſhall be made manifeſt in that day.

10. One inſtance of the ſucceſs of his miniſtry he mentioned ſome years ſince at *Briſtol.* "One Sunday," ſaid he, "when I had done reading prayers at *Madeley*, I went up into the pulpit, intending to preach a ſermon, which I had prepared for that purpoſe. But my mind was ſo confuſed, that I could not recollect either my text or any part of my ſermon. I was afraid I ſhould be obliged to come down without ſaying any thing. But having recollected myſelf a little, I thought I would ſay ſomething on the firſt leſſon, which was the third chapter of *Daniel*, containing the account of the three children caſt into the fiery furnace: I found in doing it ſuch an extraordinary aſſiſtance from GOD, and ſuch a peculiar enlargement of heart, that I ſuppoſed there muſt be ſome peculiar cauſe for it. I therefore deſired, if any of the congregation found any thing particular, they would acquaint me with it in the enſuing week.

"In conſequence of this, the Wedneſday after, a woman came, and gave me the following account. I have been for ſome time much concerned about my ſoul; I have attended the church at all opportunities, and have ſpent much time in private prayer. At this my huſband (who is a butcher) has been exceedingly enraged, and threatened me ſeverely what he would do, if I did not leave off going to *John Fletcher*'s church: yea, if I dared to go any more to any religious meetings whatſoever. When I told him, I could not in conſcience refrain from going, at leaſt to our pariſh church, he grew quite outrageous, and ſwore dreadfully

fully, if I went any more, he would cut my throat as ſoon as I came home. This made me cry mightily to GOD, that he would ſupport me in the trying hour. And though I did not feel any great degree of comfort, yet having a ſure confidence in GOD, I determined to go on in my duty, and leave the event to him. Laſt Sunday, after many ſtruggles with the devil and my own heart, I came down ſtairs ready for church. My huſband aſked me, whether I was reſolved to go thither? I told him I was. Well then, ſaid he, I ſhall not (as I intended) cut your throat, but I will heat the oven and throw you into it, the moment you come home. Notwithſtanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way, that GOD would ſtrengthen me to ſuffer whatever might befal me. While you were ſpeaking of the three children whom *Nebuchadnezzar* caſt into the burning fiery furnace, I found it all belonged to *me*, and GOD applied every word to my heart. And when the ſermon was ended, I thought, if I had a thouſand lives, I could lay them all down for GOD. I felt my whole ſoul ſo filled with his love, that I haſtened home fully determined to give myſelf to whatſoever GOD pleaſed: nothing doubting, but that either he would take me to heaven, if he ſuffered me to burn to death, or that he would ſome way deliver me, even as he did his three *ſervants that truſted in him.* When I got almoſt to our own door, I ſaw the flames iſſuing out of the mouth of the oven. And I expected nothing elſe, but that I ſhould be thrown into it immediately. I felt my heart rejoice, that if it were ſo, the will of the Lord would be done. I opened the door, and to my utter aſtoniſhment ſaw my huſband upon his knees, wreſtling with GOD in prayer for the forgiveneſs of his ſins. He caught me in his arms, earneſtly begged my pardon, and has continued diligently ſeeking GOD ever ſince. I now know why my ſermon was taken from me, namely, that GOD might thus magnify his mercy."

11. Many were the dangers he went through in the courſe of his miniſtry; but the Lord delivered him out of all.

all. One of theſe Mrs. *Fletcher* relates in the following words.

" My huſband having appointed to preach one Sunday at a church about fourteen miles off, I felt ſome concern for his riding ſo far, and doing the whole Sunday's duty twice: eſpecially as it was neceſſary for him to return home the ſame night. The evening being exceeding dark and wet, I was ſtrongly led to commend him to GOD in prayer. While I was doing this, it was ſuggeſted to me, that his horſe was fallen, and had thrown him over his head: and the whole ſcene appeared to be clearly repreſented before my eyes. " My GOD," ſaid I, " he is thine. His life, his limbs, his health are all thine! I commit him to thee by faith." Immediately that word was impreſt on my heart, *The righteous is in the hand of the Lord: and there ſhall no evil touch him.* And it filled my ſoul with ſuch a ſweetneſs, that I could feel no fear. The night was uncommonly bad, which occaſioned many friends to continue with me. And while they expreſſed their great uneaſineſs at his ſtaying two hours longer than we could well account for, I was obliged to hide the calmneſs I felt by ſilence, leſt ſome ſhould have ſuppoſed it inſenſibility.* At laſt he came well, and praiſing GOD; but aſked for water to waſh himſelf, becauſe his horſe had fallen, and thrown him with great force over his head. Yet, glory be to GOD, he was no way hurt, except having a little ſkin grazed from one of his fingers. As he ſet the Lord always before him, ſo he found his help in every time of need."

12. The laying the foundation of the Sunday-ſchools at *Madley*, was the laſt public work in which he was employed. But as the liberal man is ever deviſing liberal things, he had ſeveral plans in his mind for preſerving a great number of deſolate children, brought up only to beg and ſteal. Such this populous pariſh, (and indeed moſt others) afford in great abundance. He had likewiſe propoſed writing va-

* Nay, I would have proclaimed it aloud, giving the glory to GOD, for the comfort of all that were preſent.

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rious little tracts* for the uſe of the ſchools. But he who cannot err, ſaw good to call his ſervant hence to *enjoy*, rather than leave him here to *do* and *ſuffer*.

CHAP. IX.

His Character.

1. I Am ſenſible, it is the method of almoſt all writers, to place the character of a man at the concluſion of his life. But there ſeems to be a particular reaſon for varying from the uſual practice in this place. The death of Mr. *Fletcher* (hardly to be paralleled in the preſent century) was ſo uncommon a diſplay of the power and goodneſs of GOD in behalf of his highly favoured ſervant, that it is not proper for any thing to come after it. It muſt needs therefore cloſe the whole account.

2. From even the imperfect account, which has been given of this great and good man, any diſcerning perſon may with very little difficulty extract his character. In general, it is eaſy to perceive, that a more excellent man has not appeared in the church for many ages. It is true, in ſeveral ages, and in ſeveral countries, many men have excelled in particular virtues and graces. But who can point out in any age or nation, one that ſo highly excelled in all? One that was enabled in ſo large a meaſure to *put on the whole armour of GOD?* Yea, ſo to *put on Chriſt*, as to *perfect holineſs in the fear of GOD.*

3. Yet there is a peculiar difficulty in giving a full account of either his life or character, becauſe we have ſcarce any light from himſelf. He was upon all occaſions very uncommonly reſerved in ſpeaking of himſelf, whether in writing or converſation. He hardly ever ſaid any thing concerning himſelf, unleſs it ſlipped from him unawares. And among the great number of papers which he has left, there

* I do not regret his not writing thoſe tracts: becauſe I deſpair of ſeeing any in the Engliſh tongue ſuperior to thoſe tracts from *Abbe Fleury* and Mr. *Poiret*, publiſhed under the title of "Inſtructions for children." I have never yet ſeen any thing comparable to them, either for depth of ſenſe, or plainneſs of language.

there is ſcarce a page, (except that ſingular account of his converſion to GOD) relative either to his own inward experience, or the tranſactions of his life. So that the moſt of the information we have, is gathered up, either from ſhort hints ſcattered up and down in his letters, from what he had occaſionally dropped among his friends, or from what one and another remembered concerning him. Herein he did not attend to that wiſe remark of the ancient writers, (exactly agreeable to various paſſages that occur in the canonical ſcriptures) *It is good to conceal the ſecrets of a king, but to declare the loving-kindneſs of the Lord.*

4. This defect was indeed in ſome meaſure ſupplied, by the intire intimacy which ſubſiſted between him and Mrs. *Fletcher*. He did not willingly, much leſs deſignedly, conceal any thing from her. They had no ſecrets with regard to each other, but had indeed one houſe, one purſe, and one heart. Before her it was his invariable rule, to *think aloud:* always to open the window in his breaſt. And to this we are indebted for the knowledge of many particulars, which muſt otherwiſe have been buried in oblivion.

5. But whatever the materials were, however compleat our informations, yet I am thoroughly ſenſible of my own inability to draw ſuch a portrait as Mr. *Fletcher* deſerves. I have no turn at all for panegyric: I have never accuſtomed myſelf to it. It gives me therefore no ſmall ſatisfaction to find, that this is in a great meaſure done to my hands. The picture is already drawn; and that by no mean pencil. All then which I ſhall attempt is, to retouch Mrs. *Fletcher*'s obſervations, and now and then to add a few articles, either from my own knowledge or from the information of others.

9. The following are moſtly her own words, for where they are clear and expreſſive, as they generally are, I do not think it right to alter them for altering ſake.

" Whatever he might be with regard to *charity*, ſaid ſhe, he was no leſs eminent for his ſpirit of *faith*. Indeed he was not ſo much led by ſights or impreſſions (which many miſtake for faith) as abundance of people have been; but by a ſteady,

a ſteady, firm reliance upon the love and truth and faithfulneſs of GOD. His ardent deſire was, ſo to believe, as to be a partaker of all the great and precious promiſes: to be a witneſs of all that mind which was in Chriſt Jeſus. And being conſcious that he muſt be crucified with his Maſter, or never reign with him, he gave himſelf up to him, whom he continually ſet before him, to lie in his hand as the paſſive clay. He would often ſay, 'It is my buſineſs in all events, to hang upon the Lord, with a ſure truſt and confidence that he will order all things in the beſt time and manner. Indeed it would be nothing to be a believer, nay, in truth, there would be no room for faith, if every thing were ſeen here. But againſt hope to believe in hope, to have a full confidence in that unſeen power, which ſo mightily ſupports us in all our dangers and difficulties, this is the believing which is acceptable to GOD.' Sometimes when I have expreſſed ſome apprehenſion of an approaching trial, he would anſwer, I do not doubt but the Lord orders all: therefore I leave every thing to him. In outward dangers, if they were ever ſo great, he ſeemed to know no ſhadow of fear. When I was ſpeaking once concerning a danger, to which we were then particularly expoſed, he anſwered, I know GOD always gives his angels charge concerning us: therefore we are equally ſafe every where.

Not leſs eminent than his faith was his *humility*. Amidſt all his laying himſelf out for GOD, and for the good of ſouls, he ever preſerved that ſpecial grace, the making no account of his own labours. He held himſelf and his own abilities in very low eſteem; and ſeemed to have that word continually before his eyes, "I am an unprofitable ſervant." And this humility was ſo rooted in him, as to be moved by no affront. I have ſeen many, even of the moſt provoking kind, offered him; but he received them as his *proper portion*: being ſo far from deſiring the honour which cometh of men, that he took pleaſure in being little and unknown. Perhaps it might appear from ſome paſſages of his life, that in this he even leaned to an extreme. For genuine humility does not require, that any man ſhould *deſire to be deſpiſed*. Nay

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we are to avoid it, ſo far as we poſſibly can, conſiſtently with a good conſcience; for that direction, *Let no man deſpiſe thee*, concerns every man as well as *Timothy*.

" It is rare to meet with an eminent perſon that can bear an equal. But it was his choice and delight, to prefer every one to himſelf. And this he did in ſo free and eaſy a manner, that in him it appeared perfectly natural. He never willingly ſuffered any unkindneſs ſhewn to him to be mentioned again; and if it was, he generally anſwered, " O let it drop; we will offer it in ſilence to the Lord." And indeed the beſt way of bearing croſſes, is to conſecrate all in ſilence to GOD.

" From this root of humility ſprung ſuch a *patience*, as I wiſh I could either deſcribe or imitate. It produced in him a moſt ready mind, which embraced every croſs with alacrity and pleaſure. For the good of his neighbour, nothing ſeemed hard, nothing wearifome. Sometimes I have been grieved to call him out of his ſtudy two or three times in an hour: eſpecially when he was engaged in compoſing ſome of his deepeſt works. But he would anſwer, with his uſual ſweetneſs, " O my dear, never think of that. It matters not, if we are but always ready to meet the will of GOD." It is conformity to the will of GOD that alone makes an employment excellent. He never thought any thing too mean, but ſin; he looked on nothing elſe as beneath his character. If he overtook a poor man or woman on the road with a burden too heavy for them, he did not fail to offer his aſſiſtance to bear part of it. And he would not eaſily take a denial. This therefore he has frequently done.

" In bearing pain he was moſt exemplary, and continued more and more ſo to the laſt. Nor in the moſt humbling part of the miniſtry, was his coming down to the capacities of the ignorant the leaſt excellency. Nevertheleſs he had a moſt reſolute courage in the reproving of ſin. To daring ſinners he was a ſon of thunder; and no worldly conſiderations were regarded, whenever he believed GOD had given him a meſſage to deliver to any of them.

[*Continued at page* 443.]

THE

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

(*Continued from page* 354.)

TUESDAY 29. At Mr. *Sinclair*'s, found great peace of mind, and, thanks be to GOD, had power in preaching, though the people were dead and ſtupid. The next day at Mr. *Chamberlain*'s, I had many people, and preached with freedom; then went to *Galloway*'s, where we had great conſolation.

January 1, 1773. My body has been weak for ſome time, but my mind has enjoyed a good degree of peace; and I have a ſtrong deſire to be kept in the meekneſs of Jeſus Chriſt. My heart has been affected by reading, lately, part of *Sewel*'s hiſtory of the Quakers. How great was the ſpirit of perſecution in *New-England*, when ſome were impriſoned, ſome had their ears cut off, and ſome were hanged! O that our GOD would ariſe, and bow the nations to himſelf!

January 2. After preaching to ſeveral people, at *John Murray*'s, a new place, then rode back to Mr. *Colegate*'s, and preached in the evening.

January 3. Rode to *Baltimore* and had a large congregation at the houſe of Captain *Patten*, at the *Point*. Many of the principal people were there; and the Lord enabled me to ſpeak with freedom and power. At night, I preached in town. The houſe was well filled with people, and we have a comfortable hope the work of the Lord will revive in this place. Bleſs the Lord, O ye ſaints! Holineſs is the element of my ſoul. My earneſt prayer is, that nothing contrary to holineſs may live in me.

Monday 4. Rode to *S. Stevenſon*'s, found life in my ſoul, and was much affected in preaching to the people. Then met and regulated the claſs. Tueſday 5. They were kind enough to offer me the court-houſe in town; but judging it

it unfit, I preached in another houſe; then met the ſociety and ſettled a claſs of men. Wed. 6. We had a pretty good gathering at *N. P*—'s, about 6 miles from town. Then rode back to town, and after preaching with comfort in the evening, I formed a claſs of women.

Thurſday 7. Roſe with a determination to live more to GOD. Preached twice in the country, met two claſſes and ſettled them as well as I could. The claſs at Mr. *Simms*'s were lively and had the power of GOD among them. They were the fruit of *Nathan P*—'s labours, and many of them could give a good account of their experience.

Friday 8. My mind is fixed on GOD. I both deſire and purpoſe to exerciſe faſting, prayer and faith. After ſome exerciſe of mind, the Lord enabled me to preach with life and power at Mr. *Merryman*'s, from theſe words, *Be not ye partakers with them.* I ſhewed Firſt, whom the words were ſpoken to. Secondly, with whom they were not to be partakers. Thirdly, how they were not to partake with them, viz. In ſpirit—in judgment—in practice.

Lord's day, *January* 10. Many people attended at *Joſeph Pr-ſbury*'s, to whom I preached twice, with ſome life, and then went 3 miles into the *Neck;* and felt much power while preaching on perfect love. The more I ſpeak on this ſubject, the more my ſoul is filled and drawn out in love. This doctrine has a great tendency to prevent people from ſettling on their lees.

Monday 11. Preached with great plainneſs to many people at *Daniel Ruff*'s, and then rode to Mr. *Dellam*'s.

Tueſday 12. Rode to *Moſes Brown*'s, but as they had no previous notice, we collected but few. However, I preached, and afterwards returned to Mr. *Dellam*'s, and preached to his family.

Thurſday 13. It was late before I reached *Samuel Litten*'s, and as there was much rain and ſnow, the company was ſmall. Young Doctor *A—s* took me home with him. The young man, with his ſiſter and mother ſeemed tender, but his father appeared to be a ſtiff old man, and I did by no means like his ſpirit.

Friday

Friday 14. Many people attended preaching at *S. F—'s*. I was ſhut up in ſpeaking, but found peace in my mind, and afterwards rode home with friend *Preſton*.

Saturday 15. This morning, I roſe to glorify GOD, with a determination to do his will, and that only; to be wholly devoted to the Lord, in ſpirit, ſoul and body. Many people came to hear the word of life to-day, though it was very cold.

Lord's day 16. Preaching to-day, at friend *Preſton*'s, on the barren fig-tree, I firſt ſhewed that it was applicable to the Jews, and ſecondly to the Proteſtant church; at the ſame time deſcribed the barren fig-tree as—one without leaves—or, one without bloſſoms—or, one without fruit—or, one that did not bear ſo much fruit as another might bear.—I then rode to *J. Dellam*'s, and preached to his family with a few others. On Monday, but few people attended at *Bond*'s; and in the evening I preached at Mr. *Duke*'s, but was ſhut up. The next day many country-people came to hear the word at *Joppa*, though but few from the town. There are about forty houſes in this town, and it ſtands on a neck of land near the water; but the people ſeem to be buried in trade, ſenſuality and ſuperſtition.

Wedneſday 19. The weather being cold, there were but few at *James Baker*'s; nevertheleſs I preached and found peace, power and love—If Iſrael be not gathered, yet I hope to be the Lord's.

Tueſday 20. After preaching with liberty at Mr. *Chamberlain*'s, I went to *Aquilla Galloway*'s, and found life in preaching there. The next day, at *John Murray*'s, I preached to a ſtupid company, and then rode to *John Colegate*'s, where I was favoured with liberty in diſpenſing the bleſſed word. My ſoul felt life alſo in the evening at *Joſhua Owen*'s. How pleaſant and profitable it is to feel ſpiritual life in public exerciſes! Saturday I rode to *Baltimore* and had a large congregation.

Lord's day 23. I preached twice at the *Point*, and once in town. On Monday my heart felt great ſorrow. This day

day I wrote to my mother, and in the evening found great conſolation.

Tueſday 25. My mind was wholly given up to GOD, and I have a great hope that the goſpel will yet ſpread in this town. On Wedneſday there was a moving among the people while I preached at *Nathan Perrigo*'s; and afterwards returning to town, preached in the evening. On Thurſday I felt power and life in my ſoul, while preaching to a large number of people at Mr. *Gatch*'s. On Friday I preached in the Neck and at *Joppa*.

Saturday 29. Perceiving the great wickedneſs of the people who were ſwearing and drinking in a tavern, great ſtruggles aroſe in my mind about preaching there; however, I broke through every difficulty, and felt both life and power in diſpenſing the word among them.

Lord's day 30. This was a day of power and comfort. I rode to *Joſeph Preſbury*'s, preached three times and met the claſſes. Many of the people, through grace, were able to give a good account of their experience.

February 1. Was favoured with freedom in preaching to a number of people at *Daniel Ruff*'s; and my mind has been kept in purity and peace.

Tueſday 2. Was greatly aſſiſted in preaching to-day, both at *Swan-Creek* and Mr. *Dellam*'s. The next morning I breakfaſted with *Richard Dellam*, and found that he was very fond of Mr. *Law*'s works. He treated me with great kindneſs. After preaching and meeting the ſociety at the ferry, I went to *J. G*——'s, a man much talked of for his overreaching and unjuſt dealing; but what he is I know not. In principle he appeared to be a *Quaker*. He was much troubled with the gout, which he told me his father had before him. He ſaid, his father cured himſelf of the gout by milk and moderate diet; but threw himſelf into a dropſy. On Thurſday, after preaching at *Deer-Creek*, I rode to *B. Preſton*'s. My preſent purpoſe is to put all the people who are fit for it into bands.

Friday 5. Many people attended at *Forward*'s, and my ſoul was alive in preaching to them. I then rode back

to

to *B. Preſton*'s, and put the people into bands as I had deſigned.

Saturday 6. My mind was calm and ſerene this morning. I preached with ſome power, and we had a comfortable meeting. *William Duke*, a lad about 16 or 17 years of age, exhorted the people. He ſeems to be a promiſing youth, and I gave him a licence to exhort.

Lord's day 7. Some great critics attended at the preaching-houſe to-day, but I preached twice, and ſpoke freely.

Monday 8. Though the weather was very cold, I went to *William Bond*'s, and enforced on a dull congregation, theſe awful words of our Lord, *What ſhall it profit a man if he ſhall gain the whole world, and loſe his own ſoul.* I went afterwards to the widow *Bond*'s, and ſpoke cloſely to the girls, who appeared to be ſomewhat ſerious.

Tueſday 9. After preaching to more people than uſual at *Aquilla Stamford*'s, I went to *Baker*'s in the evening, and both met the claſs and formed ſome bands. I alſo gave them a copy of the proper deed for ſecuring their preaching-houſe.

Wedneſday 10. I went to C——'s and preached. This perhaps will be the laſt time, for it is a diſorderly houſe. I then went to *Aquilla Galloway*'s, and preached with ſome comfort. There is room to hope that the Lord will do ſomething for the people here.

Thurſday 11. The congregation was large at *John Murray*'s, and I preached with plainneſs and power, ſo that the ſleepy people ſeemed to awake. I then went back to *Colegate*'s, and preached with ſome ſatisfaction; but Satan was cloſe at my heels; however, the Lord gave me power to reſiſt him.

Friday 12. The Lord enables me to ſtand faſt in the midſt of temptations. My ſoul poſſeſſes inward and ſpiritual power. Many people attended preaching to-day at *Joſhua Owen*'s; I afterwards met the claſs, and then gave an exhortation in the evening.

Lord's day 14. Many country people came to hear the word of GOD at the *Point;* ſome came 12 miles before thoſe

thoſe of the town had left their houſes; perhaps before ſome of them had left their beds. I found ſome life and power in preaching both at the *Point* and in *Baltimore*.

Monday 15. Roſe this morning with holy thoughts of GOD; and we had a good time in public worſhip.

Wedneſday 17. I preached and met the ſociety; and employed Mr. *Moreton* to draw up a deed for the houſe in *Gun-powder Neck*.

Thurſday 18. Preached with power, both at *Nathan Perrigo*'s and Mr. *Gatch*'s.

Friday 19. A few people attended at Mr. *Merryman*'s; going afterwards about 4 miles to Mr. *D*——'s, I preached and met the ſociety; moſt of them appeared to be under a good work of grace.

Lord's day 21. The weather was exceſſively ſevere, yet many people came to hear the word at *J. Preſbury*'s. I rode about 6 or 7 miles to preach in the *Neck*, but never felt colder weather. The water froze as it run from the horſe's noſtrils; and a friend ſaid, the water froze as it came from his eyes. However, after preaching to a few people, I returned.

Monday 22. I had 16 miles to ride to preach to a few people, and 5 more to *Joſiah Dellam*'s to get my dinner. I have ſuffered a little by lodging in open houſes this cold weather, but this is a very ſmall thing when compared to what the dear Redeemer ſuffered for the ſalvation of precious ſouls.

Tueſday 23. Glory to GOD! I had peace, and power, and love.

Wedneſday 24. After preaching with plainneſs to a conſiderable number of people, I then went to *Joſiah Dellam*'s, where many people attended, and we had a comfortable time. My old opponent, Mr. *Evans*, met me here, but he did not appear ſo forward as he had been. I rode thence to *Rocky-run*, and preached there with ſatisfaction. Mr. *Giles* and his wife treated me with great kindneſs.

Thurſday 25. I had a good time and many people at Mr. *L*——'s. Two letters came to hand to-day, one from *York*, and

and one from *Philadelphia*. They intreat me to return, and inform me that trouble is at hand. But I cannot fear while my heart is upright with GOD. I ſeek nothing but him; and fear nothing but his diſpleaſure.

[*Continued at page* 453.]

THOUGHTS *upon* METHODISM.

1. I AM not afraid, that the people called Methodiſts, ſhould ever ceaſe to exiſt either in *Europe* or *America*. But I am afraid, leſt they ſhould exiſt only as a dead ſect, having the form of religion without the power. And this undoubtedly will be the caſe, unleſs they hold faſt both the doctrine, ſpirit and diſcipline, with which they firſt ſet out.

2. What was their fundamental doctrine? That the bible was the whole and ſole rule both of chriſtian faith and practice. Hence they learned, 1. That religion is an inward principle: that it is no other than the mind that was in Chriſt: or in other words, the renewal of the ſoul after the image of GOD, in righteouſneſs and true holineſs: 2. That this can never be wrought in us, but by the power of the Holy Ghoſt: 3. That we receive this and every other bleſſing, merely for the ſake of Chriſt; and, 4. That whoſoever hath the mind that was in Chriſt, the ſame is our brother, and ſiſter, and mother.

3. In the year 1729, four young ſtudents in *Oxford*, agreed to ſpend their evenings together. They were all zealous members of the church of England, and had no peculiar opinions, but were diſtinguiſhed only by their conſtant attendance on the church and ſacrament. In 1735, they were increaſed to fifteen: when the chief of them embarked for *America*, intending to preach to the heathen *Indians*. Methodiſm then ſeemed to die away: but it revived again in the year 1738. Eſpecially after Mr. *Weſley* (not being allowed to preach in the churches) began to preach

preach in the fields. One and another then coming to enquire, what they muſt do to be ſaved? He deſired them to meet him all together, which they did, and increaſed continually in number. In November, a large building, the Foundery, being offered him, he began preaching therein, morning and evening; at five in the morning, and ſeven in the evening, that the people's labour might not be hindered.

4. From the beginning, the men and women ſat apart, as they always did in the primitive church. And none were ſuffered to call any place their own, but the firſt comers ſat down firſt. They had no pews; and all the benches for rich and poor, were of the ſame conſtruction. Mr. *Weſley* began the ſervice with a ſhort prayer; then ſung a hymn and preached, (uſually about half an hour) then ſang a few verſes of another hymn, and concluded with prayer. His conſtant doctrine was, ſalvation by faith, preceded by repentance, and followed by holineſs.

5. But when a large number of people was joined, the great difficulty was, to keep them together. For they were continually ſcattering hither and thither, and we knew no way to help it. But GOD provided for this alſo, when we thought not of it. A year or two after, Mr. *Weſley* met the chief of the ſociety in *Briſtol*, and enquired, "How ſhall we pay the debt upon the preaching-houſe?" Captain *Foy* ſtood up and ſaid, "Let every one in the ſociety give a penny a week and it will eaſily be done." "But many of them," ſaid one, "have not a penny to give." "True," ſaid the captain, "then put ten or twelve of them to me. Let each of theſe give what they can weekly, and I will ſupply what is wanting." Many others made the ſame offer. So Mr. *Weſley* divided the ſocieties among them: aſſigning a *claſs* of about twelve perſons, to each of theſe who were termed *Leaders*.

6. Not long after one of theſe informed Mr. *Weſley*, that calling on ſuch an one in his houſe, he found him quarrelling with his wife. Another was found in drink. It immediately ſtruck into Mr. *Weſley*'s mind, this is the very

very thing we wanted. The *Leaders* are the perſons, who may not only receive the contributions, but alſo watch over the ſouls of their brethren. The ſociety in *London* being informed of this, willingly followed the example of that in *Briſtol*. As did every ſociety from that time, whether in *Europe* or *America*. By this means it was eaſily found, if any grew weary or faint, help was ſpeedily adminiſtered. And if any walked diſorderly, they were quickly diſcovered, and either amended or diſmiſſed.

7. For thoſe who knew in whom they had believed, there was another help provided. Five or ſix, either married or ſingle men, met together at ſuch an hour as was convenient, according to the direction of St. *James*, "Confeſs your faults one to another, and pray one for another, that ye may be healed." And five or ſix of the married or ſingle women met together for the ſame purpoſe. Innumerable bleſſings have attended this inſtitution, eſpecially in thoſe who were *going on to perfection*. When any ſeemed to have attained this, they were allowed to meet with a ſelect number, who appeared, ſo far as man could judge, to be partakers of the ſame *great ſalvation*.

8. From this ſhort ſketch of Methodiſm (ſo called) any man of underſtanding may eaſily diſcern, that it is only plain ſcriptural religion, guarded by a few prudential regulations. The eſſence of it is holineſs of heart and life: the circumſtantials all point to this. And as long as they are joined together in the people called Methodiſts, no weapon formed againſt them ſhall proſper. But if ever the circumſtantial parts are deſpiſed, the eſſential will ſoon be loſt. And if ever the eſſential parts ſhould evaporate, what remains will be dung and droſs.

9. It nearly concerns us to underſtand how the caſe ſtands with us at preſent. I fear, wherever riches have increaſed (exceeding few are the exceptions) the eſſence of religion, the mind that was in Chriſt, has decreaſed in the ſame proportion. Therefore I do not ſee how it is poſſible, in the nature of things, for any revival of true religion to continue long. For religion muſt neceſſarily produce both induſtry and fru-

gality. And theſe cannot but produce riches. But as riches increaſe, ſo will pride, anger, and the love of the world in all its branches.

10. How then is it poſſible that Methodiſm, that is, the religion of the heart, though it flouriſhes now as a green bay-tree, ſhould continue in this ſtate? for the Methodiſts in every place grow diligent and frugal: conſequently they increaſe in goods. Hence they proportionably increaſe in pride, in anger, in the deſire of the fleſh, the deſire of the eyes, and the pride of life. So, although the form of religion remains, the ſpirit is ſwiftly vaniſhing away.

11. Is there no way to prevent this? This continual declenſion of pure religion? We ought not to forbid people to be diligent and frugal: we *muſt* exhort all chriſtians, to gain all they can by honeſt induſtry, and to ſave all they can: that is, in effect, to grow rich. What way then (I aſk again) can we take, that our money may not ſink us to the nethermoſt hell? There is one way, and there is no other under heaven. If thoſe who *gain all they can*, and *ſave all they can*, will likewiſe *give all they can*, then the more they gain, the more they will grow in grace, and the more they will lay up in heaven.

London, Auguſt 4, 1786.

An account of Mrs. SPENCER, *who died January* 16, 1787.

[Written by her late huſband.]

THE Lord gave, and the Lord hath taken away my dear wife. Yea, ſhe that never gave me an angry word, nor ſo much as the ſhadow of an angry look, is now numbered among the dead! My loſs is ſo truly great, that I am ſure none but GOD can repair it. But I ſubmit. Father, thy will be done!

Under

Under her great affliction ſhe ſet ſuch an example of patience and reſignation, as is ſeldom ſeen. And as ſhe lived ſo ſhe died, full of faith and of the Holy Ghoſt.

A little before her departure, ſhe ſaid, "I hear ſuch delightful muſic, as is beyond the power of any mortal to deſcribe!" and then in a rapture cried out, "See! GOD is ſo good, as to ſend his angels to take care of me! See! ſee! O the great goodneſs of GOD to me!" After this ſhe lay ſtill awhile, and then fell aſleep in the arms of Jeſus.

As to her character, it may be truly ſaid, ſhe was one of the excellent of the earth. She took great delight in private prayer, and often retired to pour out her ſoul before GOD. Her reverence for his word was ſuch, that ſhe ſeldom read it but on her knees. She frequently roſe at midnight to praiſe GOD, be the weather cold or hot. She took great delight in viſiting the ſick, and the diſtreſſed, and in relieving them according to her ability: but ſhe took care to go no where, at any time, without a probability either of getting or doing good.

I cannot recollect that ſhe ever miſſed any public ordinances, be the weather ever ſo ſevere.

And as to evil-ſpeaking, I never heard her once utter a diſreſpectful word of any one; and when others did, ſhe reproved them in good earneſt, and at the ſame time with the utmoſt meekneſs: ſaying, "Are you doing to that perſon what you would he ſhould do unto you? Have you forgot what the Holy Ghoſt ſays by St. *James*, *Brethren, ſpeak not evil one of another.*"

Thus ſhe lived, and died, holy in all manner of converſation, as he who had called her is holy.

JOHN SPENCER.

Thorne, Feb. 7, 1787.

A ſhort

A ſhort Account of Miſs SARAH BUTLER.

THE ſubject of the following obſervations being little known, it was not her deſire that any thing ſhould be ſaid concerning her. But in an age when early piety is too ſeldom ſeen, whenever there is any appearance thereof, it ſhould not be wholly overlooked, ſince GOD does not light a candle to put it under a buſhel.

Sarah Butler was born in the year 1769; and though for the firſt eight years of her life nothing remarkable occurred; yet ſhe paſſed that period in great ſimplicity: ſeldom giving her parents any uneaſineſs by her undutifulneſs.

Her religious concern began at the time Mr. *Broadbent* inſtructed the children weekly: which ſhe has ſince mentioned with great delight.

Early in the laſt ſpring, as her diſorder increaſed, her ſenſe of ſin increaſed alſo; which made her very earneſt with GOD in ſeeking a ſenſe of his favour: and it was not long before he anſwered her in the joy of her heart.

From the time ſhe firſt knew the forgiving love of GOD, ſhe retained ſuch a growing confidence in him, that no ſuggeſtion of ſatan could ſhake it for any long continuance. Hence, if at any time ſhe perceived her mother troubled, ſhe would remind her that GOD had promiſed to provide for thoſe that love and ſerve him: hence alſo aroſe her patience under the moſt violent pains which ſhe often endured.

For the laſt few months of her life, ſhe enjoyed cloſe communion with GOD, and could approach him with a great degree of holy boldneſs, on all occaſions.

The fear of death, for ſome time before her departure, was ſo entirely taken away, that the nearer ſhe ſaw it approach, the ſtronger was her confidence in GOD.

The evening before her departure ſhe ſpoke of the love of Chriſt in a manner very affecting.—"O, ſaid ſhe, if I was an impenitent ſinner now, what would become of me! what ſhould I do! But I am waſhed in the blood of Jeſus, and ſhall ſoon be with him: O what a precious Saviour he is!

No

No tongue can tell how I love him for what he has done and ſuffered for me! He was ſpit upon and crowned with thorns! He was nailed to the croſs, and at laſt was crucified, that I might be ſaved! And glory be to his name, I am ſaved! I know that my Redeemer liveth! Come Lord Jeſus! Come quickly! Make no delay! O what love I feel! And what a heaven do I behold ready to receive me! O how I long to be gone, and leave this body, this world and all that is in it behind!"—After this ſhe lay ſtill awhile, and then (*May* 10, 1786) fell aſleep in Jeſus, having juſt entered the ſeventeenth year of her age.

Poetry.

A FUNERAL HYMN.

"WHY do thy chariot-wheels delay?"
The gracious ſuff'rer cries,
"Why thus drag on? Lord, haſte away,
"And bear me to the ſkies."

Bleſt are the dead, who in the Lord
Their Saviour, ſweetly reſt;
Sav'd from their toils, to bliſs reſtor'd,
An heav'n in Jeſu's breaſt.

That bliſs is thine, the ſtruggle's o'er,
Th' unfetter'd ſpirit's fled;
The body, rack'd with pain no more,
Lies number'd with the dead.

Chaſten'd by ſharp affliction's rod,
Faith anſwers, all is right;

It checks the groan, and makes the load,
Through meek ſubmiſſion, light.

Long in the fiery furnace try'd
With ſalutary pain;
In ſuff'rings to thy Lord ally'd,
With him triumphant reign!

GOD brought thee low, to raiſe thee up,
He kill'd to make alive:
Go, bleſs him for the bitt'reſt cup
Thy Saviour's love could give.

Yes, 'twas from love, from love divine,
Thy ſharpeſt ſuff'rings flow'd,
To wean from earth their bleſt deſign,
And fit the ſoul for GOD.

Behold the huſband, father, friend,
His parting bleſſing give:
He lov'd his own, and to the end
Exhorts in love to live.

But what engroſs'd his care ſupreme,
Was *Mary*'s better part:
"Religion be your ſingle aim,
"Let GOD have all your heart!"

"And now, O ſpotleſs Lamb, to thee
"My ſpirit I reſign;
"To thy all-cleanſing blood I flee:
"Sweet Jeſus, I am thine."

Thus may we cloſe our days of woe,
And quit this ſcene of pain;
Nor ſigh at loſing all below,
When all above we gain.

Divinely

Divinely arm'd, we dare defy
The worſt that death can bring:
O grave, where is thy victory!
O death, where is thy ſting!

PSALM xlvi.

ON GOD ſupreme our hope depends;
Whoſe omnipreſent ſight
Through all the pathleſs realms extends
Of uncreated night.

Plung'd in the gulph of deep diſtreſs,
To him we raiſe our cry;
His mercy bids our ſorrows ceaſe,
And fills our tongues with joy.

Though earth her ancient ſeat forſake,
By pangs convulſive torn;
Though her ſelf-balanc'd fabric ſhake,
And troubled nature mourn:

Though hills be in the ocean loſt,
With all their ſhaggy load,
No fear ſhall e'er invade the juſt,
Or ſhake his truſt in GOD.

In vain th' unbottom'd wild abyſs
Its force tumultuous pours,
In vain the watry legions riſe
Loud thundering o'er the ſhores.

What though the frighted mountains nod
Shook by the rolling war?
Sion ſecure enjoys the flood
Wide-waſting from afar!

The

The Lord moſt high, on Sion's hill
Has fixt his ſure abode;
Nor dare the threatening waves aſſail
The city of our GOD!

The ſtormy winds and wild abyſs,
Th' almighty word obey;
Which rules the raging of the ſea,
And points the ſtorm its way.

GENESIS xxiii. 20.

The field and the cave were made ſure to Abraham, for a poſſeſſion of a burying-place.

ACQUIRING his *firſt* ſpot of ground,
A burying place the Patriarch found!
May I, like him, a ſtranger rove,
Heir of the promis'd land above;
The ſettlement on earth I crave,
The ſole poſſeſſion is—a grave!

EXODUS xix. 4.

I bear you on eagles' wings, and brought you unto myſelf.

AS an eagle cleaves the air,
Whoſe wings ſupport her young,
Jeſus doth his people bear,
As ſwift, as ſmooth, as ſtrong!
Saviour, urge thy rapid flight;
Soar to that ſublime abode!
Bear us far above all height,
And bring us home to GOD.

THE

THE

Arminian Magazine,

For SEPTEMBER 1790.

PREDESTINATION CALMLY CONSIDERED.

[By JOHN WESLEY, M. A.]

[*Continued from page* 373.]

XLVI. "BUT you cannot do this: for then you ſhould "be called a *Pelagian*, an *Arminian*, and "what not?" And are you afraid of hard names? Then you have not begun to be a diſciple of Jeſus Chriſt. "No, "that is not the caſe. But you are afraid, if you do not "hold election, you muſt hold free-will, and ſo rob GOD "of his glory in man's ſalvation."

I anſwer, 1. Many of the greateſt maintainers of election utterly deny the conſequence, and do not allow, that even *natural* free-will in man, is repugnant to GOD's glory. Theſe accordingly aſſert, that every man living has a meaſure of natural free-will. So the *aſſembly* of divines (and therein the body of *Calviniſts* both in *England* and *Scotland*) "GOD hath endued the will of man with that *natural li-* "*berty*, that is neither forced, nor, by an abſolute neceſſity "of nature, determined to do good or evil:" Chap. ix. And this they aſſert of man in his fallen ſtate, even before he receives the grace of GOD.

But I do not carry free-will ſo far (I mean not in moral things); *natural free-will*, in the preſent ſtate of mankind, I do

do not underſtand; I only aſſert, that there is a meaſure of free-will *ſupernaturally* reſtored to every man, together with that *ſupernatural* light, which *enlightens every man that cometh into the world.* But indeed, whether this be natural or no, as to your objection it matters not. For that equally lies againſt both, againſt any free-will of any kind: your aſſertion being thus, "If man has any free-will, GOD cannot have "the whole glory of his ſalvation." Or, "It is not ſo much "for the glory of GOD, to ſave man as a free agent, put "into a capacity of concurring with his grace on the one "hand, and of reſiſting it on the other; as to ſave him in "the way of a neceſſary agent, by a power which he can-"not poſſibly reſiſt."

XLVII. With regard to the former of theſe aſſertions, "If man has any free-will, then GOD cannot have the whole "glory of his ſalvation," is your meaning this: "If any "man has any power to *work out his own ſalvation*, then "GOD cannot have the wholy glory?" If it be, I muſt aſk again, what do you mean by GOD's having "the whole "glory?" Do you mean, "his doing the whole work, with-"out any concurrence on man's part?" If ſo, your aſſertion is; "If man do at all *work together with* GOD, in *working* "*out his own ſalvation*, then GOD does not do the whole "work, without man's *working together with him.*" Moſt true; moſt ſure: but cannot you ſee, how GOD nevertheleſs may have all the glory? Why the very power to *work together with him*, was from GOD. Therefore to him is all the glory. Has not even experience taught you this? Have you not often felt, in a particular temptation, power either to reſiſt or yield to the grace of GOD? And when you have yielded to work together with him, did you not find it very poſſible notwithſtanding, to give him all the glory? So that both experience and ſcripture are againſt you here, and make it clear to every impartial enquirer, that though man have *freedom* to work or not *work together with* GOD, yet may GOD have the whole glory of his ſalvation.

XLVIII. If then you ſay, "We aſcribe to GOD alone, "the whole glory of our ſalvation." I anſwer, ſo do *we* too.

too. If you add, "Nay, but we affirm, that GOD alone "does the whole work, without man's working at all;" in one ſenſe, we allow this alſo. We allow, it is the work of GOD alone, to juſtify to ſanctify, and to glorify, which three comprehend the whole of ſalvation. Yet we cannot allow, that man can only reſiſt, and not in any wiſe *work together with* GOD: or, that GOD is ſo the whole worker of our ſalvation, as to exclude man's working at all. This I dare not ſay; for I cannot prove it by ſcripture; nay, it is flatly contrary thereto: for the ſcripture is expreſs, that (having received power from GOD) we are to *work out our own ſalvation:* and that (after the work of GOD is begun in our ſouls) we are *workers together with him.*

XLIX. Your objection propoſed in another form, is this: "It is not ſo much for the glory of GOD, to ſave man "as a free agent, put into a capacity of either concurring "with, or reſiſting his grace: as to ſave him in the way of "a neceſſary agent, by a power which he cannot poſſibly "reſiſt."

O that the Lord would anſwer for himſelf! that he would ariſe and maintain his own cauſe! that he would no longer ſuffer his ſervants, few as they are, to weaken one another's hands, and to be wearied not only with *the contradiction of ſinners*, but even of thoſe who are in a meaſure ſaved from ſin! *Wo is me, that I am conſtrained to dwell with Meſhek! among them that are enemies to peace! I labour for peace: but when I ſpeak thereof*, they ſtill *make themſelves ready for battle.*

L. If it muſt be then, let us look one another in the face. How is it more for the glory of GOD, to ſave man irreſiſtibly, than to ſave him as a free agent, by ſuch grace as he may either concur with or reſiſt? I fear you have a confuſed, unſcriptural notion of "the glory of GOD." What do you mean by that expreſſion? The glory of GOD, ſtrictly ſpeaking, is his glorious eſſence and his attributes, which have been ever of old. And this glory admits of no increaſe, being the ſame yeſterday, to-day, and for ever. But the ſcripture frequently ſpeaks of the glory of GOD,

in

in a ſenſe ſomething different from this; meaning thereby, the manifeſtation of his eſſential glory, of his eternal power and Godhead, and of his glorious attributes, more eſpecially his juſtice, mercy, and truth. And it is in this ſenſe alone, that the glory of GOD is ſaid to be advanced by man. Now then this is the point which it lies on you to prove, "that "it does more eminently manifeſt the glorious attributes of "GOD, more eſpecially his juſtice, mercy, and truth, to "ſave man irreſiſtibly, than to ſave him by ſuch grace as it "is in his power either to concur with, or to reſiſt."

LI. But you muſt not imagine, I will be ſo unwiſe, as to engage you here on this ſingle point. I ſhall not now diſpute (which yet might be done) whether ſalvation by an irreſiſtible grace (which indeed makes man a mere machine, and conſequently no more rewardable than puniſhable) whether I ſay, ſalvation by irreſiſtible grace, conſidered apart from its conſequences, manifeſt the glory of GOD more or leſs, than ſalvation by grace, which may be reſiſted. Not ſo; (but by the aſſiſtance of GOD) I ſhall take your whole ſcheme together; irreſiſtible grace for the elect, implying the denial of ſaving grace to all others: or unconditional election, with its inſeparable companion, unconditional reprobation.

The caſe is clearly this. You may drive me, on the one hand, unleſs I will contradict myſelf, or retract my principles, to own a meaſure of free-will in every man (though not by nature, as the aſſembly of divines). And on the other hand, I can drive you, and every aſſertor of unconditional election, unleſs you will contradict yourſelf, or retract your principles, to own unconditional reprobation.

Stand forth then, free-will on the one ſide, and reprobation on the other. And let us ſee, whether the one ſcheme, attended with the abſurdity (as you think it) of free-will; or the other ſcheme, attended with the abſurdity of reprobation, be the more defenſible. Let us ſee (if it pleaſe the Father of Lights to open the eyes of our underſtanding) which of theſe is moſt to the glory of GOD, for the diſ-

play

play of his glorious attributes, for the manifeſtation of his wiſdom, juſtice, and mercy to the ſons of men.

LII. Firſt, his wiſdom. If man be in ſome meaſure free, if by that light which *lighteth every man that cometh into the world*, there be *ſet before him life and death, good and evil*; then how gloriouſly does the manifold wiſdom of GOD appear in the whole œconomy of man's ſalvation? Being willing that all men ſhould be ſaved, yet not willing to force them thereto; willing that men ſhould be ſaved, yet not as trees or ſtones, but as men, as reaſonable creatures, endued with underſtanding to diſcern what is good, and liberty either to accept or refuſe it: how does he ſuit the whole ſcheme of his diſpenſations to this his προθεσις, his plan, *the counſel of his will?* His firſt ſtep is, to enlighten the underſtanding, by that general knowledge of good and evil. To this he adds many ſecret reproofs, if they act contrary to this light: many inward convictions, which there is not a man on earth who has not often felt. At other times he gently moves their wills, he draws and woos them, as it were, to walk in the light. He inſtils into their hearts good deſires, though perhaps they know not from whence they come. Thus far he proceeds with all the children of men; yea, even with thoſe who have not the knowledge of his written Word. But in this, what a field of wiſdom is diſplayed, ſuppoſe man be in ſome degree a free agent? How is every part of it ſuited to this end? To ſave man, as man; to ſet life and death before him, and then perſuade, not force, him to chooſe life! According to this grand purpoſe of GOD, a perfect rule is firſt ſet before him, to ſerve as a *lantern to his feet, and a light in all his paths.* This is offered to him in the form of a law, enforced with the ſtrongeſt ſanctions, the moſt glorious rewards for them that obey, the ſevereſt penalties on them that break it. To reclaim theſe, GOD uſes all manner of ways; he tries every avenue of their ſouls. He applies ſometimes to their underſtandings, ſhewing them the folly of their ſins: ſometimes to their affections, tenderly expoſtulating with them for their ingratitude, and even condeſcending to aſk, *What could*

could I have done for you (conſiſtent with my eternal purpoſe, not to force you) *which I have not done?* He intermixes ſometimes threats, *Except ye repent, ye ſhall all likewiſe periſh:* ſometimes promiſes, *Your ſins and your iniquities will I remember no more.* Now what wiſdom is ſeen in all this, if man may indeed chooſe life or death? But if every man be unalterably confined to heaven or hell, before he comes from his mother's womb, where is the wiſdom of this: of dealing with him in every reſpect *as if* he were *free*, when it is no ſuch thing? What avails, what can this whole diſpenſation of GOD avail a reprobate? What are promiſes or threats, expoſtulations or reproofs to thee, thou firebrand of hell? What indeed (O my brethren; ſuffer me to ſpeak, for *I am full of matter*) but empty force, but mere grimace, ſounding words, that mean juſt nothing? O where (to wave all other conſiderations now) is the wiſdom of this proceeding? To what end does all this apparatus ſerve? If you ſay, to inſure his damnation; alas, what needeth that? ſeeing this was inſured before the foundation of the world. Let all mankind then judge, which of theſe accounts is more for the glory of GOD's wiſdom!

LIII. We come next to his juſtice. Now if man be capable of chooſing good or evil, then he is a proper object of the juſtice of GOD, acquitting or condemning, rewarding or puniſhing. But otherwiſe he is not. A mere machine is not capable of being either acquitted or condemned. Juſtice cannot puniſh a ſtone for falling to the ground; nor, on *your* ſcheme, a man or falling into ſin. For he can no more help it than a ſtone, if he be, in *your* ſenſe, *fore-ordained to this condemnation.* Why does this man ſin? "He cannot ceaſe from ſin." Why cannot he ceaſe from ſin? "Becauſe he has no ſaving grace." Why has he no ſaving grace? "Becauſe GOD of his own good "pleaſure, hath eternally decreed not to give it him." Is he then under an unavoidable neceſſity of ſinning? "Yes: "as much as a ſtone is of falling. He never had any more "power to ceaſe from evil, than a ſtone has to hang in the "air."

" air." And ſhall this man, for not doing what he never could do, and for doing what he never could avoid, be ſentenced to depart into everlaſting fire, prepared for the devil and his angels? " Yes, becauſe it is the ſovereign will of " GOD."—Then " you have either found a new god, or " *made* one!" This is not the God of the chriſtians. Our GOD is juſt in all his ways: he reapeth not where he hath not ſtrewed. He requireth only according to what he hath given; and where he hath given little, little is required. The glory of his juſtice is this, to *reward every man according to his works*. Hereby is that glorious attribute ſhewn, evidently ſet forth before men and angels, in that every man is accepted or rejected according to that he hath, and not according to that he hath not. This is that juſt decree which cannot paſs, either in time or in eternity.

Thus one ſcheme gives the juſtice of GOD its full ſcope, leaves room for it to be largely diſplayed in all its branches: whereas the other makes it a mere ſhadow, yea, brings it abſolutely to nothing.

LIV. Juſt as glorioufly does it diſplay his love! ſuppoſing it to be fixt on one in ten of his creatures; (might I not rather ſay, on one in an hundred?) and to have no regard to the reſt. Let the ninety and nine reprobates periſh without mercy. It is enough for him, to love and ſave the one elect. But why will he have mercy on theſe alone, and leave all thoſe to inevitable deſtruction? " He will—becauſe he " will!" O that GOD would give unto you who thus ſpeak, meekneſs of wiſdom! then would I aſk, What would the univerſal voice of mankind pronounce of the man that ſhould act thus? That being able to deliver millions of men from death, with a ſingle breath of his mouth, ſhould refuſe to ſave any more than one in an hundred, and ſay, " I will not, becauſe I will not?" How then do you exalt the mercy of GOD, when you aſcribe ſuch a proceeding to him? What a ſtrange comment is this on his own word, *that his mercy is over all his works?*

Do you think to evade this by ſaying, " his mercy is more " diſplayed in irreſiſtibly ſaving the elect, than it would be in " giving

" giving the choice of ſalvation to all men, and actual ſalva-
" tion to thoſe that accepted it?" How ſo? Make this ap-
pear, if you can. What proof do you bring of this aſſerti-
on? I appeal to every impartial mind, whether the reverſe be not obviouſly true? Whether the mercy of GOD would not be far leſs glorioufly diſplayed, in ſaving a few by his irreſiſtible power, and leaving all the reſt without help, without hope, to periſh everlaſtingly, than in offering ſalvation to every creature, actually ſaving all that conſent thereto, and in doing for the reſt, all that infinite wiſdom, almighty power, and boundleſs love can do, without *forcing* them to be ſaved, which would be to deſtroy the very nature he had given them? I appeal, I ſay, to every impartial mind, and to your own, if not quite blinded with prejudice, which of theſe accounts places the mercy of GOD in the moſt advantageous light?

LV. Perhaps you will ſay, " But there are other attri-
" butes of GOD; namely, his ſovereignty, unchangeable-
" neſs, and faithfulneſs. I hope you do not deny theſe." I anſwer, no; by no means. The ſovereignty of GOD appears, 1. In fixing from eternity that decree touching the ſons of men, *He that believeth ſhall be ſaved: he that believeth not ſhall be damned:* 2. In all the general circumſtances of creation; in the time, the place, the manner of creating all things: in appointing the number and kinds of creatures, viſible and inviſible: 3. In allotting the natural endowments of men, theſe to one, and thoſe to another: 4. In diſpoſing the time, place, and other outward circumſtances (as parents, relations) attending the birth of every one: 5. In diſpenſing the various gifts of his Spirit, for the edification of his church: 6. In ordering all temporal things (as health, fortune, friends;) every thing ſhort of eternity. But in diſpoſing the eternal ſtates of men, it is clear, that not ſovereignty *alone*, but juſtice, mercy, and truth hold the reins. The governor of heaven and earth, the I AM over all, GOD, bleſſed for ever, takes no ſtep here but as theſe direct, and prepare the way before his face. This is his eternal and irreſiſtible will, as he hath revealed it unto us by his Spirit:

declaring.

declaring in the ſtrongeſt terms, adding his oath to his word, and becauſe he could ſwear by no greater, ſwearing by himſelf, *As I live, ſaith the Lord GOD, I have no pleaſure in the death of him that dieth.* The death of him that dieth can never be reſolved into my pleaſure or ſovereign will. No! it is impoſſible. We challenge all mankind, to bring one clear, ſcriptural proof to the contrary. You can bring no ſcripture-proof that GOD ever did, or aſſertion that he ever will, act as *mere Sovereign*, in eternally condemning any ſoul that ever was, or will be born into the world.

[*Continued at page* 469.]

SERMON XXII.

On JOHN i. 47.

Behold an Iſraelite indeed, in whom there is no guile.

1. SOME years ago a very ingenious man, profeſſor *Hutcheſon* of *Glaſgow*, publiſhed two treatiſes, on the original of our ideas of beauty and virtue. In the latter of theſe he maintains, That the very eſſence of virtue is, the love of our fellow creatures. He endeavours to prove, that virtue and benevolence are one and the ſame thing: that every temper is only ſo far virtuous, as it partakes of the nature of benevolence: and that all our words and actions are then only virtuous, when they ſpring from the ſame principle. "But does he not ſuppoſe gratitude or the love of GOD to be the foundation of this benevolence?" By no means: ſuch a ſuppoſition as this never entered into his mind. Nay he ſuppoſes juſt the contrary: he does not make the leaſt ſcruple to aver, That if any temper or action be produced by any regard to GOD, or any view to a reward from him, it is not virtuous at all: and that if an action

ſpring partly from benevolence, and partly from a view to GOD, [the more there is in it of a view to God,] the leſs there is of virtue.

2. I cannot ſee this beautiful eſſay of Mr. *Hutcheſon* in any other light, than as a decent, and therefore more dangerous attack upon the whole of the Chriſtian Revelation: ſeeing this aſſerts the love of GOD to be the true foundation, both of the love of our neighbour and all other virtues: and accordingly places this as *the firſt and great commandment*, on which all the reſt depend, *Thou ſhalt love the Lord thy GOD with all thy heart, and with all thy mind, and with all thy ſoul, and with all thy ſtrength.* So that according to the Bible, benevolence, or the love of our neighbour, is only the ſecond commandment. And ſuppoſe the ſcripture be of GOD, it is ſo far from being true, that benevolence alone is both the foundation and eſſence of all virtue, that benevolence itſelf is no virtue at all, unleſs it ſpring from the love of GOD.

3. Yet it cannot be denied, that this writer himſelf has a marginal note in favour of Chriſtianity. "Who would not wiſh, ſays he, that the Chriſtian Revelation could be proved to be of GOD? Seeing it is unqueſtionably the moſt benevolent inſtitution that ever appeared in the world." But is not this, if it be conſidered thoroughly, another blow at the root of that Revelation? Is it more or leſs than to ſay, "I wiſh it could; but in truth it cannot be proved?"

4. Another ingenious writer advances an hypotheſis totally different from this. Mr. *Wollaſton*, in the book which he entitles "The Religion of Nature delineated," endeavours to prove, that "Truth is the eſſence of virtue," or conformableneſs to truth. But it ſeems Mr. *Wollaſton* goes farther from the Bible, than Mr. *Hutcheſon* himſelf. For Mr. *Hutcheſon*'s ſcheme ſets aſide only one of the two great commandments, namely, *Thou ſhalt love the Lord thy GOD*: whereas Mr. *Wollaſton* ſets aſide both: for his hypotheſis does not place the eſſence of virtue, in either the love of GOD or of our neighbour.

5. How-

5. However both theſe authors agree, though in different ways, to put aſunder what GOD has joined. But St. *Paul* unites them together in teaching us to *ſpeak the truth in love*. And undoubtedly both truth and love were united in him, to whom he who knows the hearts of all men, gives this amiable character, *Behold an Iſraelite indeed, in whom is no guile*.

6. But who is it concerning whom our bleſſed Lord gives this glorious teſtimony? Who is this *Nathaniel*, of whom ſo remarkable an account is given, in the latter part of the chapter before us? Is it not ſtrange, that he is not mentioned again in any part of the New Teſtament? He is not mentioned again under this name: but probably he had another, whereby he was more commonly called. It was generally believed by the ancients, that he is the ſame perſon who is elſewhere termed *Bartholomew*, one of our Lord's apoſtles, and one that in the enumeration of them, both by St. *Matthew* and St. *Mark*, is placed immediately after St. *Philip*, who firſt brought him to his maſter. It is very probable, that his proper name was *Nathaniel*, a name common among the Jews: and that his other name, *Bartholomew*, meaning only the ſon of *Ptolemy*, was derived from his father, a cuſtom which was then exceeding common among the Jews, as well as the Heathens.

7. By what little is ſaid of him in the context, he appears to have been a man of an excellent ſpirit: not haſty of belief, and yet open to conviction, and willing to receive the truth, from whenceſoever it came. So we read (ver. 45, &c.) *Philip findeth Nathaniel*, (probably by what we term accident) *and ſaith unto him, We have found him of whom Moſes in the law, and the prophets, did write, Jeſus of Nazareth. Nathaniel ſaid unto him, Can any good thing come out of Nazareth?* Has *Moſes* ſpoke, or did the prophets write, of any prophet to come from thence? *Philip ſaith unto him, Come and ſee*, and thou wilt ſoon be able to judge for thyſelf. *Nathaniel* took his advice, without ſtaying to confer with fleſh and blood. *Jeſus ſaw Nathaniel coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom*

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is no guile! Nathaniel ſaith unto him, doubtleſs with ſurprize enough, *Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before Philip called thee, when thou waſt under the fig-tree, I ſaw thee. Nathaniel anſwered and ſaith unto him*, (ſo ſoon was all prejudice gone!) *Rabbi, thou art the Son of GOD! Thou art the King of Iſrael!*

But what is implied in our Lord's character of him? *In whom is no guile?* It may include all that is contained in that advice,

"Still let thy heart be true to GOD!
Thy words to it, thy actions to them both!"

I. 1. We may, firſt, obſerve, what is implied in having our hearts true to GOD? Does this imply any leſs than is included in that gracious command, *My ſon, give me thy heart?* Then only is our heart *true to GOD*, when we give it to him. We give him our heart in the loweſt degree, when we *ſeek* our happineſs in him: when we do not ſeek it in gratifying *the deſire of the fleſh*, in any of the pleaſures of ſenſe: nor in gratifying *the deſire of the eye*, in any of the pleaſures of the imagination, ariſing from grand, or new, or beautiful objects, whether of nature or art: Neither in *the pride of life*, in *the honour that cometh of men*, in being beloved, eſteemed and applauded by them: no, nor yet in what ſome term with equal impudence and ignorance, *the main chance*, the *laying up treaſures on earth*. When we ſeek happineſs in none of theſe, but in GOD alone, then we in ſome ſenſe give him our heart.

2. But in a more proper ſenſe we give GOD our heart, when we not only ſeek, but find happineſs in him. This happineſs undoubtedly begins, when we begin to know him by the teaching of his own Spirit: when it pleaſes the Father to reveal his Son in our heart, ſo that we can humbly ſay, "My Lord and my GOD." And when the Son is pleaſed to reveal his Father in us by *the Spirit of adoption, crying in our hearts, Abba Father*, and bearing his *teſtimony with our ſpirits that we are the children of GOD*: then

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it is that *the love of GOD* alſo *is ſhed abroad in our hearts.* And according to the degree of our love, is the degree of our happineſs.

3. But it has been queſtioned, whether it is the deſign of GOD, that the happineſs which is at firſt enjoyed by all that know and love him, ſhould continue any longer than, as it were, the day of their eſpouſals? In very many, we muſt allow, it does not: but in a few months, perhaps weeks or even days, the joy and peace either vaniſhes at once, or gradually decays. Now if GOD is willing that their happineſs ſhould continue, how is this to be accounted for?

4. I believe, very eaſily. St. *Jude*'s exhortation, *Keep yourſelves in the love of GOD*, certainly implies, that ſomething is to be done on our part, in order to its continuance. And is not this agreeable to that general declaration of our Lord concerning this and every gift of GOD, *Unto him that hath, ſhall be given, and he ſhall have more abundantly: but from him that hath not*, that is, uſes it not, improves it not, *ſhall be taken away even that which he hath?* Luke viii. 18. Matt. xiii. 12.

5. Indeed, part of the verſe in St. *Luke*, is tranſlated in our verſion, *that which he* ſeemeth to have. But it is difficult to make ſenſe of this. For if he only *ſeemeth* to have this, or any other gift of GOD, he really hath it not. And if ſo, it cannot be taken away: for no man can loſe what he never had. It is plain therefore ὃ δοκεῖ ἔχειν, ought to be rendered *what he aſſuredly hath.* And it may be obſerved, that the word δοκέω in various places of the New Teſtament, does not leſſen, but ſtrengthen the ſenſe of the word joined with it. Accordingly, whoever improves the grace he has already received, whoever increaſes in the love of GOD, will ſurely retain it. GOD will continue, yea, will give it more abundantly: whereas, whoever does not improve this talent, cannot poſſibly retain it. Notwithſtanding all he can do, it will infallibly be taken away from him.

II. 1. Mean time as the heart of him that is an *Iſraelite indeed* is true to GOD, ſo his words are ſuitable thereto. As there is no guile lodged in his heart, ſo there is none

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found in his lips. The firſt thing implied herein is *veracity*, the ſpeaking the truth from his heart: the putting away all wilful lying, in every kind and degree. A lie, according to the well-known definition of it is, *Falſum teſtimonium cum intentione fallendi:* a falſehood known to be ſuch by the ſpeaker, and uttered with an intention to deceive. But even the ſpeaking a falſehood is not a lie, if it be not ſpoken with an intent to deceive.

2. Moſt caſuiſts, particularly thoſe of the church of *Rome*, diſtinguiſh lies into three ſorts: the firſt ſort is malicious lies; the ſecond, harmleſs lies; the third, officious lies. Concerning which they paſs a very different judgment. I know not any that are ſo hardy as even to excuſe, much leſs defend, *malicious* lies: that is, ſuch as are told with a deſign to hurt any one: theſe are condemned by all parties. Men are more divided in their judgment, with regard to harmleſs lies, ſuch as are ſuppoſed to do neither good nor harm. The generality of men, even in the chriſtian world, utter them without any ſcruple, and openly maintain, that if they do no harm to any one elſe, they do none to the ſpeaker. But they have certainly no place in the mouth of him that is *an Iſraelite indeed.* He cannot tell lies in jeſt, any more than in earneſt; nothing but truth is heard from his mouth. He remembers the expreſs command of GOD to the *Epheſian* chriſtians, *putting away* all lying, *ſpeak every man truth to his neighbour,* Eph. iv. 25.

3. Concerning *officious* lies, thoſe that are ſpoken with a deſign to do good, there have been numerous controverſies in the chriſtian church. Abundance of writers, and thoſe men of renown for piety as well as learning, have publiſhed whole volumes upon the ſubject, and in deſpite of all oppoſers, not only maintained them to be innocent, but commended them as meritorious. But what ſaith the ſcripture? One paſſage is ſo expreſs, that there does not need any other. It occurs in the third chapter of the epiſtle to the *Romans*, where the very words of the apoſtle are (ver. 7, 8.) *If the truth of GOD hath more abounded through my lie unto his glory, why am I yet judged as a ſinner?*

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(Will not that lie be excuſed from blame, for the good effect of it?) *And not rather, as we are ſlanderouſly reported, and as ſome affirm that we ſay, let us do evil that good may come? Whoſe damnation is juſt.* Here the apoſtle plainly declares, 1. That the good effect of a lie, is no excuſe for it. 2. That it is a mere ſlander upon chriſtians to ſay, "they teach men to do evil that good may come." 3. That if any in fact do this, either teach men to do evil that good may come, or do ſo themſelves, their damnation is juſt. This is peculiarly applicable to thoſe who tell lies, in order to do good thereby. It follows, that officious lies, as well as all others, are an abomination to the GOD of truth. Therefore there is no abſurdity, however ſtrange it may ſound, in that ſaying of the ancient father, "I would not tell a wilful lie, to ſave the ſouls of the whole world."

4. The ſecond thing which is implied in the character of *an Iſraelite indeed*, is *ſincerity*. As veracity is oppoſite to lying, ſo ſincerity is to cunning. But it is not oppoſite to wiſdom or diſcretion, which are well conſiſtent with it. "But what is the difference between wiſdom and cunning? Are they not almoſt, if not quite the ſame thing?" By no means. The difference between them is exceeding great. Wiſdom is the faculty of diſcerning the beſt ends, and the eaſieſt means of attaining them. The end of every rational creature is GOD; the enjoying him in time and in eternity. The beſt, indeed the only means of attaining this end, is, *The faith that worketh by love.* True *prudence* in the general ſenſe of the word, is the ſame thing with wiſdom. *Diſcretion* is but another name for prudence: if it be not rather a part of it: as it ſometimes is referred to our outward behaviour, and means, the ordering our words and actions right. On the contrary, cunning (ſo it is uſually termed among common men, but policy among the great) is in plain terms, neither better nor worſe than the art of deceiving. If therefore it be any wiſdom at all, it is *the wiſdom from beneath:* ſpringing from the bottomleſs pit, and leading down to the place from whence it came.

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5. The two great means which cunning uſes in order to deceive, are *ſimulation* and *diſſimulation*. Simulation is, the ſeeming to be what we are not: diſſimulation, the ſeeming not to be what we are: according to the old verſe, *Quod non eſt, ſimulo; diſſimuloque quod eſt.* Both the one and the other we commonly term, The hanging out of falſe colours. Innumerable are the ſhapes that ſimulation puts on, in order to deceive. And almoſt as many are uſed by diſſimulation for the ſame purpoſe. But the man of ſincerity ſhuns them, and always appears exactly what he is.

6. "But ſuppoſe we are engaged with artful men, may we not uſe ſilence or reſerve, eſpecially if they aſk inſidious queſtions, without falling under the imputation of cunning?" Undoubtedly we may; nay, we ought on many occaſions, either wholly to keep ſilence, or to ſpeak with more or leſs reſerve as circumſtances may require. To ſay nothing at all, is in many caſes conſiſtent with the higheſt ſincerity. And ſo it is, to ſpeak with reſerve, to ſay only a part, perhaps a ſmall part of what we know. But were we to pretend it to be the whole, this would be contrary to ſincerity.

7. A more difficult queſtion than this is, May we not ſpeak the truth in order to deceive? Like him of old, who broke out into that exclamation, applauding his own ingenuity, "*Hoc ego mihi puto palmarium, ut vera dicendo eos ambos fallam.*" "This I take to be my maſter-piece, to deceive them both by ſpeaking the truth." I anſwer, A Heathen might pique himſelf upon this; but a Chriſtian could not. For although this is not contrary to veracity, yet it certainly is to ſincerity. It is therefore the moſt excellent way, if we judge it proper to ſpeak at all, to put away both ſimulation and diſſimulation, and to ſpeak the naked truth from our heart.

8. Perhaps this is properly termed *ſimplicity*. It goes a little farther than ſincerity itſelf. It implies not only, Firſt, The ſpeaking no known falſehood, and Secondly, The not deſignedly deceiving any one; but Thirdly, The ſpeaking plainly and artleſsly to every one, when we ſpeak at all: the

the ſpeaking as little children, in a child-like, though not in a childiſh manner. Does not this utterly exclude the uſing any *compliments?* A vile word, the very ſound of which I abhor: quite agreeing with our poet,

" It never was good day,
Since lowly fawning was called compliment."

I adviſe men of ſincerity and ſimplicity never to take that ſilly word in their mouth; but labour to keep at the utmoſt diſtance, both from the name and the thing.

9. Not long before that remarkable time,

" When ſtateſmen ſent a prelate croſs the ſeas
By long-fam'd acts and penalties,"

ſeveral biſhops attacked biſhop *Atterbury* at once, then biſhop of *Rocheſter*, and aſked, " My Lord, why will you not ſuffer your ſervants to deny you, when you do not care to ſee company? It is not a lie for them to ſay, Your lordſhip is not at home. For it deceives no one. Every one knows it means only, Your lordſhip is buſy." He replied, " My lords, if it is (which I doubt) conſiſtent with ſincerity, yet I am ſure it is not conſiſtent with that ſincerity which becomes a chriſtian biſhop."

10. But to return. The ſincerity and ſimplicity of him in whom is no guile, has likewiſe an influence on his whole behaviour; it gives a colour to his whole outward converſation: which though it be far remote from every thing of clowniſhneſs and ill-breeding, or roughneſs and ſurlineſs, yet is plain and artleſs, and free from all diſguiſe, being the very picture of his heart. The truth and love which continually reign there, produce an open front, and a ſerene countenance: ſuch as leave no pretence for any one to ſay, with that arrogant king of *Caſtile*, " When GOD made man, he left one capital defect: he ought to have ſet a window in his breaſt:" for *he* opens a window in his own breaſt, by the whole tenor of his words and actions.

11. This then is real, genuine, ſolid virtue. Not truth alone, nor conformity to truth: this is a *property* of real

virtue; not the *eſſence* of it. Not love alone: though this comes nearer the mark; for *love* in one ſenſe *is the fulfilling of the law.* No: truth and love united together are the eſſence of virtue or holineſs. GOD indiſpenſably requires *truth in the inward parts*, influencing all our words and actions. Yet truth itſelf, ſeparate from love, is nothing in his ſight. But let the humble, gentle, patient love of all mankind, be fixt on its right foundation, namely, the love of GOD ſpringing from faith, from a full conviction that GOD hath given his only Son to die for *my* ſins: and then the whole will reſolve into that grand concluſion, *worthy of all men to be received: Neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love.*

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 391.]

THE ſcripture which came in turn at *Newgate* to-day, was the viith of St. *John*. The words which I chiefly inſiſted on as applicable to every miniſter of Chriſt, who in any wiſe follows the ſteps of his maſter, were theſe, *The world cannot hate you; but me it hateth, becauſe I teſtify of it, that its deeds are evil. There was a murmuring therefore concerning him among the multitude; for ſome ſaid, he is a good man: Others ſaid nay, but he deceiveth the people.* After ſermon I was informed the ſheriffs had ordered, "I ſhould preach here for the future, *but once a week.*" Yea, and this is *once too often*, if *he deceiveth the people:* But if otherwiſe, why not once a day?

Saturday 19. At *Weaver's-Hall*, a woman firſt, and then a boy (about fourteen years of age) was overwhelmed with ſin

ſin and ſorrow and fear. But we cried to GOD, and their ſouls were delivered.

Sunday 20. Seeing many of the rich at *Clifton* church, my heart was much pained for them, and I was earneſtly deſirous that ſome even of them might *enter into the kingdom of heaven.* But full as I was, I knew not where to begin, in warning them to flee from the wrath to come, till my Teſtament opened on theſe words, *I came not to call the righteous, but ſinners to repentance:* In applying which, my ſoul was ſo enlarged, that methought I could have cried out, (in another ſenſe than poor, vain *Archimedes*) "Give me where to ſtand, and I will ſhake the earth." GOD's ſending forth lightning with the rain, did not hinder about fifteen hundred, from ſtaying at *Roſe-Green.* Our ſcripture was, *It is the glorious* GOD *that maketh the thunder. The voice of the* Lord *is mighty in operation, the voice of the* Lord *is a glorious voice.* In the evening he ſpoke to three whoſe ſouls were all ſtorm and tempeſt, and immediately there was a great calm.

During this whole time, I was almoſt continually aſked, either by thoſe who purpoſely came to *Briſtol*, to enquire concerning this ſtrange work, or by my old or new correſpondents, *How can theſe things be?* And innumerable cautions were given me (generally grounded on groſs miſrepreſentations of things) "Not to regard viſions or dreams; or to fancy people had remiſſion of ſins, becauſe of their cries or tears, or bare outward profeſſions." To one who had many times wrote to me on this head, the ſum of my anſwer was as follows:

"The queſtion between us turns chiefly, if not wholly on matter of fact. You deny, That GOD does *now* work *theſe* effects: At leaſt, that he works them in *this* manner. I affirm both; becauſe I have heard theſe things with my own ears, and ſeen them with my eyes. I have ſeen (as far as a thing of this kind can be ſeen) very many perſons changed in a moment, from the ſpirit of fear, horror, deſpair, to the ſpirit of love, joy and peace; and from ſinful deſire till then reigning over them, to a pure deſire of doing the

the will of GOD. Theſe are matters of fact, whereof I have been, and almoſt daily am, an eye or ear witneſs. What I have to ſay, touching viſions or dreams is this: I know ſeveral perſons in whom this great change was wrought, in a dream or during a ſtrong repreſentation to the eye of their mind, of Chriſt either on the croſs or in glory. This is the fact; let any judge of it as they pleaſe. And that ſuch a change was *then* wrought, appears (not from their ſhedding tears only, or falling into fits, or crying out: Theſe are not the fruits, as you ſeem to ſuppoſe, whereby I judge) but from the whole tenor of their life, *till then* many ways wicked; *from that time*, holy, juſt and good.

I will ſhew you him that was a lion *till then*, and is now a lamb: Him that *was* a drunkard, and *is* now exemplarily ſober: The whoremonger that *was*, who now abhors the very garment ſpotted by the fleſh. Theſe are my living arguments for what I aſſert, viz. *That* GOD *does now, as aforetime, give remiſſion of ſins and the gift of the Holy Ghoſt, even to us and to our children: Yea and that, always ſuddenly, as far as I have known, and often in dreams or in the viſions of* GOD. If it be not ſo, I am found a falſe witneſs before GOD. For theſe things I *do*, and by his grace *will* teſtify."

Perhaps it might be, becauſe of the hardneſs of our hearts, unready to receive any thing, unleſs we ſee it with our eyes and hear it with our ears, that GOD in tender condeſcenſion to our weakneſs, ſuffered ſo many outward ſigns at the very time when he wrought this inward change, to be continually ſeen and heard among us. But although they ſaw *ſigns* and *wonders* (for ſo I muſt term them) yet many would not believe. They could not indeed *deny* the facts; but they could *explain* them away. Some ſaid, "Theſe were purely *natural* effects; The people fainted away, only becauſe of the heat and cloſeneſs of the rooms." And others were ſure, "It was all a cheat: They might help it if they would. Elſe why were theſe things only in their private ſocieties? Why were they not done in the face of the ſun?" To-day *Mond.* 21. our Lord anſwered for himſelf. For while I was inforcing theſe words, *Be ſtill and know that I*

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am GOD. He began to make bare his arm, not in a cloſe room, neither in private, but in the open air, and before two thouſand witneſſes. One and another and another was ſtruck to the earth; exceedingly trembling at the preſence of his power. Others cried, with a bitter cry, *What muſt we do to be ſaved?* And in leſs than an hour, ſeven perſons, wholly unknown to me till that time, were rejoicing and ſinging, and with all their might giving thanks to the GOD of their ſalvation.

In the evening, I was interrupted at *Nicholas-ſtreet*, almoſt as ſoon as I had begun to ſpeak, by the cries of one who was *pricked at the heart*, and ſtrongly groaned for pardon and peace. Yet I went on to declare what GOD had already done, in proof of that important truth, that he is *not willing* any *ſhould periſh, but that* all *ſhould come to repentance.* Another perſon dropped down, cloſe to one who was a ſtrong aſſerter of the contrary doctrine. While he ſtood aſtoniſhed at the ſight, a little boy near him was ſeized in the ſame manner. A young man who ſtood behind, fixed his eyes on him, and ſunk down himſelf as one dead: but ſoon began to roar out and beat himſelf againſt the ground, ſo that ſix men could ſcarcely hold him. His name was *Thomas Maxfield.* Except *J—h* I never knew one ſo torn of the evil one. Mean while many others began to cry out to the *Saviour of all*, that he would come and help them, inſomuch that all the houſe, (and indeed all the ſtreet for ſome ſpace) was in an uproar. But we continued in prayer; and before ten, the greater part found reſt to their ſouls.

I was called from ſupper to one who feeling in herſelf ſuch a conviction as ſhe never had known before, had run out of the ſociety in all haſte, *that ſhe might not expoſe herſelf.* But the hand of GOD followed her ſtill, ſo that after going a few ſteps, ſhe was forced to be carried home, and when ſhe was there grew worſe and worſe. She was in a violent agony when we came. We called upon GOD, and her ſoul found reſt.

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About twelve, I was greatly importuned to go and viſit one perſon more. She had only one ſtruggle after I came, and was then filled with peace and joy. I think 29 in all, had their heavineſs turned into joy this day.

Tueſday 22. I preached to about a thouſand at *Bath*. There were ſeveral fine, gay things among them, to whom eſpecially I called, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light!*

Saturday 26. One came to us in deep deſpair; but after an hour ſpent in prayer, went away in peace. The next day, having obſerved in many a zeal which did not ſuit with the ſweetneſs and gentleneſs of love, I preached at *Roſe-green* on thoſe words (to the largeſt congregation I ever had there, I believe upwards of ten thouſand ſouls) *Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy men's lives, but to ſave them.* At the ſociety in the evening, 11 were deeply convinced of ſin, and ſoon after comforted.

Monday 28. I began preaching at *Weaver's-hall*, at eleven in the forenoon; where two perſon were enabled to cry out in faith, *My Lord and my GOD!* As were ſeven, during the ſermon in the afternoon, before ſeveral thouſand witneſſes; and ten in the evening at *Baldwin-ſtreet*; of whom two were children.

Tueſday 29. I was unknowingly engaged in converſation with a famous infidel, a confirmer of the unfaithful in theſe parts. He appeared a little ſurprized and ſaid, *He would pray to GOD to ſhew him the true way of worſhipping him.*

On Aſcenſion-day in the morning, ſome of us went to *King's-Weſton-hill*, four or five miles from *Briſtol*. Two gentlemen going by, ſent up to us in ſport, many perſons from the neighbouring villages: to whom therefore I took occaſion to explain theſe words, *Thou art aſcended up on high, thou haſt led captivity captive; and received gifts for men, yea, even for the rebellious, that the Lord GOD might dwell among them.*

Sunday, June 3. In the morning to about ſix thouſand perſons, in concluding the xiiith chapter of the firſt epiſtle

to

to the *Corinthians*, I deſcribed a truly charitable man. At *Hannam* I enforced theſe words, *That every mouth may be ſtopped, and all the world become guilty before GOD.* And again in the afternoon at *Roſe-green*, to, I believe, eight or nine thouſand. In the evening not being permitted to meet in *Baldwin-ſtreet*, we met in the ſhell of our new ſociety-room. The ſcripture which came in courſe to be explained, was, *Marvel not, if the world hate you.* We ſung

Arm of the Lord, awake, awake,
Thine own immortal ſtrength put on:
And GOD, even our own GOD gave us his bleſſing.

Monday 4. Many came to me and earneſtly adviſed me, "not to preach abroad in the afternoon, becauſe there was "a combination of ſeveral perſons, who threatened terrible "things." This report being ſpread abroad brought many thither, of *the better ſort of people* (ſo called) and added, I believe, more than a thouſand to the ordinary congregation. The ſcripture to which, not my choice, but the providence of GOD directed me was, *Fear not thou, for I am with thee: be not diſmayed, for I am thy GOD. I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs.* The power of GOD came with his word: ſo that none ſcoffed, or interrupted, or opened his mouth.

Tueſday 5. There was great expectation at *Bath*, of what a noted man was to do to me there: and I was much intreated "not to preach; becauſe no one knew what might happen." By this report I alſo gained a much larger audience, among whom were many of the rich and great. I told them plainly, *the ſcripture* had *concluded* them *all under ſin*, high and low, rich and poor, one with another. Many of them ſeemed to be not a little ſurpriſed, and were ſinking a pace into ſerioufneſs, when their champion appeared, and coming cloſe to me, aſked "by what authority I did theſe things?" I replied, by the authority of Jeſus Chriſt, conveyed to me by the (now) Archbiſhop of *Canterbury*, when he laid his hands upon me and ſaid, "Take thou authority to preach the goſpel." He ſaid, "this is

contrary

contrary to act of parliament. This is a conventicle." I anſwered, "Sir, the conventicles mentioned in that act (as the preamble ſhews) are *ſeditious* meetings. But this is not ſuch. Here is no ſhadow of ſedition. Therefore it is not contrary to that act." He replied, "I ſay it is. And beſide, your preaching frightens people out of their wits." *Sir, did you ever hear me preach?* No. *How then can you judge of what you never heard?* Sir, by common report. Common report is enough. *Give me leave, Sir, to aſk, is not your name* Naſh? My name is *Naſh. Sir, I dare not judge of you by common report. I think it not enough to judge by.* Here he pauſed a while, and having recovered himſelf, aſked, "I deſire to know, what this people comes here for?" On which one replied, "Sir, leave him to me. Let an old woman anſwer him." "You, Mr. *Naſh*, take care of your body. We take care of our ſouls, and for the food of our ſouls we come here." He replied not a word, but walked away.

As I returned, the ſtreet was full of people, hurrying to and fro, and ſpeaking great words. But when any of them aſked, "which is he?" and I replied, "I am he," they were immediately ſilent. Several ladies following me into Mr. *Marchant*'s houſe, the ſervant told me, "There were ſome wanted to ſpeak with me." I went to them, and ſaid, "I believe, ladies, the maid miſtook: you only wanted to look at me." I added, "I do not expect that the rich and great ſhould want either to ſpeak with *me*, or hear *me*, for I ſpeak the plain truth; a thing *you* hear little of, and do not deſire to hear." A few more words paſt between us, and I retired.

Thurſday 7. I preached at *Prieſt-Down*, on *What muſt we do to be ſaved?* In the midſt of the prayer after ſermon, two men, (hired, as we afterwards underſtood, for that purpoſe,) began ſinging a ballad. After a few mild words (for I ſaw none that were angry) uſed without effect, we all began ſinging a pſalm which put them utterly to ſilence. We then poured out our ſouls in prayer for them, and they appeared

peared altogether confounded. O may this be a day much to be remembered by them, for the loving kindneſs of the Lord!

Monday 11. I received a preſſing letter from *London* (as I had ſeveral others before) to come thither as ſoon as poſſible: "Our brethren at *Fetter-lane* being in great confuſion for want of my preſence and advice." I therefore preached in the afternoon on theſe words, *I take you to record this day, that I am pure from the blood of all men; for I have not ſhunned to declare unto you all the counſel of* GOD. After ſermon, I commended them to the grace of GOD, in whom they had believed. Surely GOD hath yet a work to do in this place. I have not found ſuch love, no not in *England*; nor ſo childlike, artleſs, teachable a temper, as he hath given to this people.

Yet during this whole time I had many thoughts concerning the *unuſual manner* of my miniſtring among them. But after frequently laying it before the Lord, and calmly weighing whatever objections I heard againſt it, I could not but adhere to what I had ſome time ſince wrote to a friend, who had freely ſpoken his ſentiments concerning it. An extract of that letter I here ſubjoin; that the matter may be placed in a clear light.

Dear Sir,

THE beſt return I can make for the kind freedom you uſe, is to uſe the ſame to you. O may the GOD whom we ſerve ſanctify it to us both, and teach us the whole truth as it is in Jeſus!

You ſay, "you cannot reconcile ſome parts of my behaviour with the character I have long ſupported." No, nor ever will. Therefore I have diſclaimed that character on every poſſible occaſion. I told all in our ſhip, all at *Savannah*, all at *Frederica*, and that over and over, in expreſs terms, "I am not a Chriſtian: I only follow after if haply I may attain it." When they urged my works and ſelf-denial, I anſwered ſhort, *Though I give all my goods to feed the poor, and my body to be burned, I am nothing.* For I

have not charity. I do not love GOD with all my heart. If they added, "Nay, but you could not preach as you do, if you was not a Chriſtian:" I again confronted them with St. *Paul*, *Though I ſpeak with the tongue of men and angels, and have not charity, I am nothing.* Moſt earneſtly therefore, both in public and private, did I inculcate this; "Be not ye ſhaken however I may fall; for the foundation ſtandeth ſure."

If you aſk, "On what principle then I acted?" It was this, "A deſire to be a Chriſtian, and a convicti-" on that whatever I judge conducive thereto, that I am "bound to do; where-ever I judge I can beſt anſwer this "end, thither it is my duty to go." On this principle I ſet out for *America*; on this, I viſited the Moravian church; and on the ſame, am I ready now (GOD being my helper) to go to *Abyſſinia* or *China*, or whitherſoever it ſhall pleaſe GOD by this conviction to call me.

As to your advice, "That I ſhould ſettle in college," I have no buſineſs there, having now no office and no pupils. And whether the other branch of your propoſal be expedient for me, viz. "To accept of a cure of ſouls," it will be time enough to conſider, when one is offered to me.

But in the mean time, you think "I ought to ſit ſtill; "becauſe otherwiſe I ſhould invade another's office, if I in-"terfered with other people's buſineſs and intermeddled with "ſouls that did not belong to me." You accordingly aſk, "How is it that I aſſemble Chriſtians who are none of my "charge, to ſing pſalms and pray and hear the ſcriptures "expounded: And think it hard to juſtify doing this in "other men's pariſhes, upon catholic principles?"

Permit me to ſpeak plainly. If by catholic principles, You mean any other than *ſcriptural*, they weigh nothing with *me:* I allow no other rule, whether of faith or practice than the holy ſcriptures. But on ſcriptural principles, I do not think it hard to juſtify whatever I do. GOD in ſcripture commands me, according to my power, to inſtruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this, in another's pariſh; that is, in effect,

effect, to do it at all; ſeeing I have no pariſh of my own, nor probably ever ſhall. Whom then ſhall I hear? GOD or man? *If it be juſt to obey man rather than* GOD, *judge you. A diſpenſation of the goſpel is committed to me, and wo is me if I preach not the goſpel.* But where ſhall I preach it upon the principles you mention? Why, not in *Europe*, *Aſia*, *Africa*, or *America*: Not in any of the Chriſtian parts, at leaſt, of the habitable earth. For all theſe are, after a ſort divided into pariſhes. If it be ſaid, "Go back then to the Heathens from whence you came." Nay, but neither could I now, (on your principles) preach to them. For all the Heathens in *Georgia* belong to the pariſh either of *Savannah* or *Frederica*.

[*Continued at page* 487.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 400.]

"ONE conſiderable part of humility is, to know our own place. Every member has its peculiar appointment in the human body, where the wiſe Maſter-builder has placed it. And it is well, while each continues its place. But as every diſlocated bone gives pain, and muſt continue ſo to do, till it is replaced in its proper ſocket: ſo every diſlocated affection muſt give pain to the ſoul, till it is reſtored to its own place; till it is totally fixt in GOD, till we reſign our whole ſelves to the diſpoſal of infinite wiſdom. This is the proper place of every rational creature: and in this place he invariably ſtood. Whatever he believed to be the will of GOD, he reſolutely performed, though it were to pluck out a right eye, to lay his *Iſaac* on the altar. When it appeared that GOD called him to any journey, he immediately prepared for it without the leaſt heſitation:

heſitation: although for the laſt years of his life, he hardly ever travelled to any conſiderable diſtance, without feeling ſome tendency to a relapſe into his former diſtemper. And it was uſually ſome weeks after his return, before he recovered his uſual ſtrength.

. "*Humility* continually produces *meekneſs*, and the latter bears an exact proportion to the former. I received a letter on this head but a few days ſince, which it may not be improper to ſubjoin.

"Rev. Sir,

"I was yeſterday in company with ſeveral clergymen, who among other things mentioned Mr. *Fletcher*, and ſeemed particularly anxious, that in the account of his life, a proper degree of caution ſhould be obſerved in the panegyric that may be applied to his character. They ſay he was extremely paſſionate; and that there was in many inſtances an auſtere ſeverity and rigour in his conduct to the young people under his care, particularly at *Trevecka*. As this information comes from a gentleman, eminent for his knowledge of mankind, and univerſally eſteemed as one of the greateſt geniuſes of the age, and one whoſe veracity has never been queſtioned, it will have no ſmall weight in the learned world."

7. I am glad this information came to my hands in time, as it may now receive ſo ſufficient an anſwer, as will probably ſatisfy every candid and impartial reader.

Two things are here aſſerted concerning Mr. *Fletcher;* the firſt, That he was extremely paſſionate; the ſecond, That there was an auſtere ſeverity and rigour in his conduct toward the young perſons under his care, particularly at *Trevecka*. The former aſſertion is unqueſtionably true: ſuch he was *by nature*. The latter I queſtion much, with regard to his conduct at *Tern* as well as at *Trevecka*. None can be a more competent witneſs of his conduct at *Tern*, than Mr. *Vaughan*, who lived ſo long in the ſame houſe; and whoſe teſtimony concerning him has been ſo largely given in the preceding pages. But waving this: can it poſſibly be ſuppoſed

ſed, that either Mr. *Hill*, or his ſons then verging toward manhood, would have borne the auſtere rigour and ſeverity of a young man, that received his bread from them? Yea, and that year after year? Surely the ſuppoſition ſhocks all credibility.

8. Equally incredible is the aſſertion of his "auſtere ſeverity and rigour" toward the young men at *Trevecka*. This is inconſiſtent with the whole account given by Mr. *Benſon*, an eye and ear witneſs of all his conduct. Had it been true in any degree, would it have been poſſible that he ſhould have been ſo eſteemed and beloved by thoſe very young men? I cannot form the leaſt conjecture, whence ſuch an aſſertion could ariſe, unleſs it was invented by ſome young man, after Mr. *Fletcher* was diſmiſſed, in order to ingratiate himſelf with his patroneſs.

9. The farther account which Mr. *Benſon* gives of him from perſonal knowledge is this. "Mr. *Fletcher*," ſays he, "was naturally a man of ſtrong paſſions, and prone to anger in particular: inſomuch that he has frequently thrown himſelf on the floor, and laid there moſt of the night bathed in tears, imploring victory over his own ſpirit. And he did not ſtrive in vain: he did obtain the victory in a very eminent degree. For twenty years and upwards before his death, no one ever ſaw him out of temper, or heard him utter a raſh expreſſion, on any provocation whatever. I have often thought the teſtimony that biſhop *Burnet* (in the hiſtory of his own times) bears of archbiſhop *Leighton*, might be borne of him with equal propriety. "After an intimate acquaintance with the archbiſhop for many years, and after being with him by night and by day, at home and abroad, in public and in private, on ſundry occaſions, and in various affairs: I muſt ſay, I never heard an idle word drop from his lips, nor any converſation which was not to the uſe of edifying. I never ſaw him in any temper, in which I myſelf would not have wiſhed to be found at death." Any that has been intimately acquainted with Mr. *Fletcher*, will ſay the ſame of him. But they that knew him beſt will ſay it with the moſt aſſurance.

10. His

10. His *diſengagements from the world* and *love of the poor*, Mrs. *Fletcher* joins together. "Never," ſays ſhe, "did I behold any one more dead to the things of the world. His treaſure was above: and ſo was his heart alſo. He always remembered that admonition of the apoſtle, *No man that warreth entangleth himſelf with the things of this life.* It was his conſtant endeavour to preſerve a mind free and diſencumbered: and he was exceeding wary of undertaking any buſineſs, that might diſtract and hurry it. Yet in his worldly concerns, knowing himſelf to be a ſteward for GOD, he would not through careleſsneſs waſte one penny. He likewiſe judged it to be his bounden duty to demand what he knew to be his right. And yet he could well reconcile this with that word, *He that will have thy coat, let him have thy cloake alſo.* Indeed whether he had leſs or more, it was the ſame thing upon his own account: as he had no other uſe for it, but to ſpread the goſpel, and to aſſiſt the poor. And he frequently ſaid, he never was happier, than when he had given away the laſt penny he had in his houſe. If at any time I had gold in my drawers, it ſeemed to afford him no comfort. But if he could find a handful of ſmall ſilver, when he was going out to ſee the ſick, he would expreſs as much pleaſure over it, as a miſer would in diſcovering a bag of hid treaſure. He was never better pleaſed with my employment, than when he had ſet me to prepare food or phyſic for the poor. He was hardly able to reliſh his dinner, if ſome ſick neighbour had not part of it; and ſometimes, if any one of them was in want, I could not keep the linen in his drawers. On Sundays he provided for numbers of people, who came from a diſtance to hear the word: and his houſe, as well as his heart, was devoted to their convenience: to relieve them that were afflicted in body or mind, was the delight of his heart. Once a poor man who feared GOD, being brought into great difficulties, he took down all the pewter from the kitchen ſhelves, ſaying, "this will help *you:* and I can do without it: a wooden trencher will ſerve *me* juſt as well." In epidemic and contagious diſtempers, when the neighbours

bours were afraid to nurſe the ſick, he has gone from houſe to houſe, ſeeking ſome that were willing to undertake it. And when none could be found, he has offered his ſervice, to ſit up with them himſelf. But this was at his firſt ſetting out here. At preſent there appears in many (and has done ſo for many years) a moſt ready mind to viſit and relieve the diſtreſſed.

11. "He thoroughly complied with that advice,

"Give to all ſomething: to a good poor man,
Till thou change hands, and be where he began."

I have heard him ſay, that when he lived alone in his houſe, the tears have come into his eyes, when one has brought him five or ſix inſignificant letters at three or fourpence apiece: and perhaps he had only a ſingle ſhilling in the houſe, to diſtribute among the poor to whom he was going. He frequently ſaid to me, "O *Polly*, can we not do without beer? Let us drink water, and eat leſs meat. Let our neceſſities give way to the extremities of the poor."

12. But with all his generoſity and charity he was ſtrictly careful to follow the advice of the apoſtle, *Owe no man any thing*. He contracted no debt. While he gave all he had, he made it a rule to pay ready money for every thing, believing this was the beſt way to keep the mind unencumbered and free from care. Meanwhile his ſubſtance, his time, his ſtrength, his life, were devoted to the ſervice of the poor. And laſt of all he gave *me* to them. For when we were married, he aſked me ſolemnly, "whether I was willing to marry his pariſh?" And the firſt time he led me among his people in this place, he ſaid, "I have not married this wife only for myſelf, but for *you*. I aſked her of the Lord, for *your* comfort, as well as my own."

13. All his life, as well as during his illneſs, particularly at *Newington* and *Briſlington* (as has been largely related) he was *grateful* in a very high degree to thoſe who conferred the leaſt benefit upon him: yea, or even endeavoured ſo to do. One of theſe was Mr. *Richard Edwards* of *London*, to whoſe care he was committed as a leader, when he

he was firſt admitted into the *London* ſociety. A lively ſenſe of the kindneſs which Mr. *Edwards* then ſhewed him, he retained to the end of his life. This he teſtified by repeated letters: one or two of which it may be well to tranſcribe.

Tern, Oct. 19, 1756.

"Deareſt brother,

This is to let you know, that (praiſe be to the Lord) I am very well in body, and pretty well in ſoul—But I have very few chriſtian friends here. And GOD has been pleaſed to take away the chief of thoſe few by a moſt comfortable death. And lately I heard that my aged father is gone the way of all fleſh. But the glorious circumſtances of his death make me ample amends for the ſorrow which I felt. For ſome years I have wrote to him with as much freedom as I could have done to a ſon, though not with ſo much effect as I wiſhed. But laſt ſpring GOD viſited him with a ſevere illneſs, which brought him to a ſenſe of himſelf. And after a deep repentance, he died about a month ago in the full aſſurance of faith. This has put ſeveral of my friends on thinking ſeriouſly, which affords me great cauſe of thankfulneſs. I am,

your unworthy brother

and ſervant in the Lord,

JOHN FLETCHER."

14. Two years after, he wrote to him as follows:

"I thank you for your encouraging obſervations. I want them, and uſe them by the grace of GOD. When I received yours, I had not had one opportunity of preaching: ſo incenſed were all the clergy againſt me. One however let me have the uſe of his church, the abbey church at *Shrewſbury*. I preached in the forenoon with ſome degree of the demonſtration of the Spirit. The congregation was very numerous: and I believe one half at leaſt deſired to hear me again. But the miniſter would not let me have the pulpit any more. The next Sunday the miniſter of a neigh-

neighbouring pariſh lying a dying, I was ſent for to officiate for him. He died a few days after, and the chief man in the pariſh offered to make intereſt, that I might ſucceed him. But I could not conſent. The next Sunday I preached at *Shrewſbury* again, but in another church. The next day I ſet out for *Briſtol*, and was much refreſhed among the brethren. As I returned, I called at *New-Kingswood*, about ſixteen miles from *Briſtol*. (The miniſter offering me his church) I preached to a numerous congregation, gathered on half an hour's notice. I think the ſeed then ſown will not be loſt."——

15. "Another uncommon talent which GOD had given him, ſays Mrs. *F.* was a peculiar *ſenſibility* of ſpirit. He had a temper the moſt feeling of any I ever knew. Hardly a night paſſed over, but ſome part of it was ſpent in groans for the ſouls and bodies committed to his care. I dreaded his hearing either of the ſins or ſufferings of any of his people before the time of his going to bed, knowing how ſtrong the impreſſions would be on his mind, chaſing the ſleep from his eyes.

"And yet I have heard him ſpeak of a time, twelve or fourteen years ago, when he was greatly tempted to think, that he was not ſenſible enough of the afflictions of his fellow-creatures. He obſerved Chriſt bore our infirmities, and carried our ſorrows: but added he, "I have not that Chriſt-like temper: I do not bear the ſorrows of others." After being for ſome time buffeted with this temptation, he prayed that a meaſure of this ſpirit might be given him. Not long after, as he was viſiting a poor, ſick family, ſo lively a ſenſe of their affliction, on a ſudden, fell upon his mind, that he could ſcarce get home. As ſoon as he ſat down in his houſe, his ſoul was penetrated with ſuch a ſenſe of the woes of mankind, as utterly depreſſed and overcame him, and drank up his ſpirits, inſomuch that he could not help himſelf, or move from one chair to another. And he was no more able to walk than a new-born child. At the ſame time he ſeemed to loſe the uſe of his memory, and of all his faculties. He thought, what is this? Is it a

diſeaſe? Is it a ſtroke of the palſy? Rather is it not an anſwer to my own ill-judged, though well intended prayer? Did I not aſk a burden unſuitable to a finite, and capable of being borne only by an infinite being? He remained ſome hours in this ſituation. Then it came into his mind, If this is a purely natural event, the will of the Lord be done! But if it be the anſwer to an improper prayer, GOD will anſwer again by removing it. He cried to the Lord, and was immediately reſtored to ſtrength both of body and mind.

"When we were at *Leeds*, in the year 1784, I had another proof of the tender ſenſibility of his heart. O how deeply was he affected, concerning the welfare of his brethren! When any little diſputes aroſe between them, his inmoſt ſoul groaned under the burden. And by two or three o'clock in the morning I was ſure to hear him breathing out prayer for the peace and proſperity of Sion. When I obſerved to him, I was afraid it would hurt his health, and wiſhed him to ſleep more, he would anſwer, "O *Polly*, the cauſe of GOD lies near my heart!"

"Toward *me*, his tenderneſs was exerted in its utmoſt extent. My ſoul, my body, my health, my eaſe and comfort, were his daily ſtudy. We had no thought either paſt or preſent, which we purpoſely concealed from each other. My ſpiritual advancement was his conſtant endeavour: and to this he was continually ſtirring me up, inviting me to walk more cloſely with GOD: urging that thought, "O my dear, let us pray for dying grace; for we ſhall not be long here." His temporal affairs he committed ſolely to me, though he was always ready to aſſiſt me in the ſmalleſt matters.

"One article more remains to be ſpoken of, namely, his *communion with GOD*. Although he enjoyed this, more or leſs at all times and in all places, yet I have frequently heard him obſerve, that the ſeaſons of his cloſeſt communion were always in his own houſe or in the church: uſually in the latter. It is much to be lamented, that we have no account of it from his own pen. It was his conſtant

endeavour

endeavour to maintain an uninterrupted ſenſe of the preſence of GOD. In order to this, he was ſlow of ſpeech, and had the greateſt government of his words. Indeed he both acted, and ſpoke, and thought, as under the eye of GOD. And thus ſetting GOD always before him, he remained unmoved in all occurrences, at all times and on every occaſion poſſeſſing inward recollection. Nor did I ever ſee him diverted therefrom, on any occaſion whatever, either going out or coming in, whether by ourſelves or in company. Sometimes he took his journies alone: but above a thouſand miles I have travelled with him: during which, neither change of company, place, nor the variety of circumſtances which naturally occur in travelling, ever ſeemed to make the leaſt difference in his firm attention to the preſence of GOD. To preſerve this uniform habit of ſoul, he was ſo watchful and recollected, that to ſuch as were unexperienced in theſe things, it might appear like inſenſibility: although no one could converſe in a more lively and ſenſible manner, even on natural things, when he ſaw it was to the glory of GOD. He was always ſtriving to raiſe his own and every other ſpirit to a cloſe and immediate intercourſe with GOD. And I can ſay with truth, all his union with me was ſo intermingled with prayer and praiſe, that every employment, and every meal were perfumed therewith."

16. I had concluded what I purpoſed to ſay concerning the *character* of Mr. *Fletcher*, when I received a long letter from Mr. *Benſon;* an extract of which I cannot withhold from the reader. For although moſt of the particulars hereof are contained in the preceding pages, yet as they are here placed in quite another order, and have alſo ſeveral new circumſtances intermixed, I could not doubt of their being both agreeable and profitable to every perſon of piety.

"As to *drawing* the character of that great and good man," ſays Mr. *Benſon*, "it is what I will not attempt: but if I can ſuggeſt any thing that will *aſſiſt* you therein, I ſhall think my little labour well beſtowed. With this view I have been looking over many of his letters, and obſerve in them all, what I have a thouſand times obſerved in his converſation

tion and behaviour, the plaineſt marks of every chriſtian grace and virtue.

" Perhaps if he followed his Maſter more cloſely in one thing than another, it was in *humility*. It is one branch of poverty of ſpirit (another word for humility) to think meanly of ourſelves. And he certainly thought meanly of himſelf, both as a *chriſtian*, as *preacher*, and as a *writer*. I need not ſay, how he ſhone in all thoſe characters; but he knew not that he ſhone in any of them. How low an opinion he had of himſelf as a chriſtian, manifeſtly appears from his placing himſelf at the feet of all, and ſhewing a continual deſire to learn from every company he was in. He paid all due deference to the judgment of others, readily acknowledged whatever was good in them, and ſeemed to think himſelf the only perſon in whom there dwelt no excellency worth notice. Hence it was that he often wrote and ſpoke, as if he had not received that grace, which he undoubtedly had received. And indeed he overlooked what he had attained, through the eager deſire he had of higher and greater things. Many of his letters ſhew, how very meanly he thought of his own attainments as a chriſtian, through the continually increaſing views which he had of the divine purity, and of the high degree of conformity thereto, which is attainable even in this world.

" And however little he was in his own eyes as a *chriſtian*, he was equally ſo as a *writer* and a *preacher*. In conſequence of the mean opinion he had of his own abilities, he gladly offered what he wrote to be corrected by any friend, however inferior to himſelf. Thus in a letter, dated Nov. 23, 1771, he ſays, " I have ſent a letter of fifty pages upon Antinomianiſm. I beg, upon my bended knees, you would reviſe and correct it. I have followed my light, ſmall as it is. Put yours to mine." What a mean opinion he had of his own *writings*, appears from a letter written, March 20, 1774. " I do not repent of my having engaged in this controverſy: for, though my little publication cannot reclaim thoſe, who are confirmed in believing the lie of the day, yet they may here and there ſtop one from ſwallowing

lowing it at at all, or at leaſt from ſwallowing it ſo deeply." Two years after, he ſays, "I have almoſt run my race of ſcribbling: and I have preached as much as I could, though to little purpoſe: but I muſt not complain. If one perſon has received good by my ten years labour, it is an honour for which I cannot be too thankful, if my mind were as low as it ſhould be. Let us bleſs the Lord in all things."

"As difficult as it is to think meanly of ourſelves, it is ſtill more difficult to be willing that others ſhould think meanly of us. And how eminent he was in this, appears from hence, that he was conſtantly upon his guard, leſt any expreſſion ſhould drop either from his lips or pen, which tended to make any one think well of him, either on account of his family, or learning, or parts, or uſefulneſs. Yea, he took as much pains to *conceal* his excellencies, as others do to *ſhew* them, having the ſame deſire to be little and unknown, which many have to be known and eſteemed.

[*Continued at page* 495.]

The JOURNAL *of* FRANCIS ASBURY, *Biſhop of the Methodiſt-Epiſcopal Church.*

From March 26, 1772, to April 14, 1773.

(*Continued from page* 407.)

LORD's day 28. After preaching yeſterday at *Samuel Forward*'s, I returned to friend *Preſton*'s and preached twice to-day. Then rode to Mr. *Dellam*'s, and ſpent the evening comfortably.

Monday, *March* 1. Mr. *Dellam* and myſelf rode to *Bond*'s, where I ſpoke with great plainneſs of ſpeech. There appears to be ſome reaſon to doubt of the people in general here; though the young women ſeem to be deeply ſerious and thoughtful. I then went to Capt. *S*—'s; but found

found very little ſatisfaction. The man and his wife, are, I fear, too fond of their own opinions. After preaching here, I went to *Bond*'s again and ſpent ſome time in ſerious converſation; afterwards prayed and gave an exhortation; I rode to *Murray*'s and preached; then returned to *C*—'s, & preached there: but found the old man too much of a Quaker in principle. He objects againſt prayer in his family; and greatly diſcourages his daughter, who ſtrives to live in the fear of GOD. Frid. *March 5.* Went to *John Owen*'s, where we had a melting time; and the people ſeemed to be much affected both in the day and in the evening. Satan has aſſaulted me very much of late: but hitherto the Lord hath helped and delivered me. I came next to *Baltimore*, and had many to hear the word.

Saturday 6. Went to the *Point*, but the people ſeemed very hard in their minds. In the evening, at *Baltimore*, we had a moving, melting ſeaſon. I humbly believe, the labour was not in vain.

Monday 8. Roſe this morning with a determination to fight or die; and ſpent an hour in earneſt prayer. Lord, keep me ever watchful. I was alſo much comforted by a letter, which I lately received from *Richard Owen*. Part of which was as follows, "I know not what it will come to. "Almoſt every perſon ſeems to be under a religious con- "cern. There are about 22 perſons already joined in ſocie- "ty at *Seneca*. At *George-town*, four have been lately en- "abled to rejoice in GOD; and one at *Rocky-creek*. Bleſ- "ſed be GOD, who hath not forgotten to be gracious."

Tueſday 9. This was a day of ſweet peace to my ſoul. Went to dine with one Mr. *L*—, and found him and his wife both ſerious. Preached in the evening, with power.

Wedneſday 10. I went to *N. P*—'s. It was a rainy morning; but a time of power to thoſe who were preſent. In going thence to Mr. *Gatch*'s, it was with great difficulty we croſſed the water. The next morning, ſet off for *Gunpowder-neck*; but found the *Great falls* very high; however, I got in about one o'clock, and found it a good time, while preaching the word of GOD.

Friday

Friday 12. Preached a funeral ſermon at *John Wilſon's*, from *Iſaiah* lvii. 1, 2.—*The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come. He ſhall reſt in peace: they ſhall reſt in their beds, each one walking in his uprightneſs.* This was a ſolemn time indeed. What melting and weeping appeared among the people! There was ſcarce a dry eye to be ſeen. O that it may not be as ſeed ſown by the way-ſide! After preaching, rode to Mr. *Dellam's*; and met with brother *King* and brother *Webſter*, and found myſelf abundantly comforted in their company.

Lord's day 14. Preached at *Bohemia*. There were but few people; though it was a melting time. Rode then to *S. Herſey's*, but was much ſhut up in preaching.

Monday 15. Found my mind, this morning, free to do the will of GOD; and was more than ever ſtrengthened in prayer. But ſet out for *Worton*, to-day, with my mind depreſt in ſuch a manner, as I hardly ever felt it before. In my journey, my heart ſunk within me; and knew not why. At a certain Mr. *Dixon's*, at the *Croſs-roads*, many people, who appeared to be ſtrangers to the truth, were waiting to hear the word. I ſtood at the door, and declared—*The time is fulfilled, the kingdom of GOD is at hand.* I ſpoke with great feeling, and exerted myſelf much, but could not get my ſpirit free. They perſuaded me to ſtay all night; but it was as if I had been bound in chains.

Tueſday 16. Went to *Randall's*, and found myſelf delivered from my ſhackles; but ſtill my ſpirit is not altogether at home; it longs for GOD, and my heart has been kept in a great meaſure pure. I do humbly and confidently hope, to live more to GOD than ever. Lord, keep me every moment.

Wedneſday 17. Went down to the lower church, but with ſome backwardneſs of mind. However, there were many people, who were ſtill and attentive; and I felt a melting ſenſe of GOD in my own ſoul.

Friday

Friday 18. Spoke, with power, to many people at *Newcaſtle.* Went thence to *Wilmington*, and ſpoke to a few people with great feeling.

Lord's day 20. But few attended, at *Iſaac Herſey*'s, becauſe of the rain; but I felt myſelf greatly aſſiſted. Went thence, through the rain, to *Newport*, where many people attended in the evening. They appeared to have very little ſenſe of religious things.

Monday 21. Being a rainy day, we ſet out late for *Marlborough.* There was, notwithſtanding, a large congregation waiting. Though unwell, I gave them an exhortation at night, and *Iſaac Rawlins* preached. He has been of ſome uſe to the people here.

Tueſday 22. My mind was ſerene; and I felt a nearneſs to GOD—a determination to live to him alone.

Went to *Thomas Ellis*'s, and felt much life while preaching to a large company there: but was much afflicted with a violent pain in the head.

Wedneſday 23. Many great people attended the preaching at *Woodard*'s; and we had a comfortable time. Rode thence to *Samuel Hooper*'s: many Quakers were preſent, and it was a moving ſeaſon—I then went about twenty miles, through wet weather and bad roads, to Mr. *Tuſſey*'s. The night was very dark, the road was through the woods, and it was late before we reached the place; but, by the help of a good guide, I got there ſafe at laſt.

" In all my ways, thy hand I own,
Thy ruling Providence I ſee;
O help me ſtill my courſe to run,
And ſtill direct my paths to thee."

Was ſomewhat troubled to hear of Mr. *W*—who had printed ſome of Mr. *Weſley*'s books, for the ſake of gain. This will not do. It does by no means look well.

Friday 25. Many young people attended, among others, at *Chriſteen*-bridge, while I preached from *Eccle.* xi. 9. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart,*

and

and in the ſight of thine eyes: but know thou, that for all theſe things GOD will bring thee into judgment. Deep ſerioufneſs ſat on the faces of all; and the mouths of many gainſayers were in a great meaſure ſtopped.

Saturday 27. Rode to *Bohemia*, and lodged with a Preſbyterian elder. The next day preached in the ſchool-houſe. But theſe people who profeſs religion, could ſcarce be ſerious during the time of preaching. Mr. *B*——, and ſome other great oppoſers of our doctrine, were preſent at *Solomon Herſey*'s, at three o'clock: I therefore changed my purpoſe, and preached from John iii. 23. *And this is his commandment, that we ſhould believe on the name of his ſon Jeſus Chriſt, and love one another; as he gave us commandment.* And had great hope that it was well received.

Monday 29. Rode twenty miles to *Suſquehannah*; and juſt got in, almoſt ſpent, time enough to preach at 3 o'clock. Hitherto the Lord hath helped. Praiſed, for ever, be his dear and bleſſed name.

Tueſday, 30. Our quarterly meeting began. After I had preached, we proceeded to buſineſs: and in our little conference, the following queries were propounded, viz.

1. Are there no diſorderly perſons in our claſſes? It was thought not.

2. Does not dram-drinking too much prevail among our people?

3. Do none contract debts without due care to pay them? We found that this evil is much avoided among our people.

4. Are the band-meetings kept up?

5. Is there nothing immoral in any of our preachers?

6. What preachers travel now, and where are they ſtationed? It was then urged that none muſt break our rules, under the penalty of being excluded from our connexion. All was ſettled in the moſt amicable manner. Mr. *Strawbridge* preached a good and uſeful ſermon, from Joel ii. 17. *Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, &c.* Many people were preſent at our love-feaſt, among whom were ſome ſtrangers: but all were

deeply ſerious, and the power of GOD was preſent indeed. Brother *Owen* preached a very alarming ſermon, and brother *Stephenſon* gave a moving exhortation. The whole ended in great peace. And we all went, in the ſtrength of the Lord, to our ſeveral appointments.

Saturday 3. Preached at *Baltimore*, where we had a comfortable meeting. Lord's day 4. Delivered a funeral diſcourſe, but was much ſhut up in my mind. Went thence to the *Foreſt*, and preached at 7 o'clock, with much comfort. Several rich people attended preaching the laſt three days, and did not ſeem diſpleaſed with the plain truths of the goſpel. One or two perſons here ſeem to be groaning for full redemption. My heart is grieved that I have not been entirely devoted to GOD; but have great reaſon to be thankful, that I feel more and more deſire after GOD.

Thurſday 8. I left *Baltimore*. *John King* and three exhorters being preſent, we held a watch-night at *Preſton*'s, in which the Lord was powerfully with us.

Friday 9. Preached at *Letton*'s with power. But found it a heavy croſs, while preaching at Mr. *Giles*'s.

Lord's day 11. Preached at *Bohemia;* but the people there ſeem to be but little affected. Rode thence to *Solomon Herſey*'s, where many people attended; and I was enabled to ſpeak with ſolemnity from Deut. xxx. 19. *I have ſet before you life and death, &c.* Went thence to *New-Caſtle*, but found them out of order. Then rode to *Red-Clay Creek*, where I preached with power.

Tueſday 13. Many people came to hear the word at *Mount-Pleaſant*.

Wedneſday 14. Came very weary to *Philadelphia;* but the ſight of my friends greatly revived me; and all ſeem to be in peace.

[*To be continued in* Vol. III.]

LET-

LETTERS, &c.

The Fall and Lamentation of ORIGEN.

IN the reign of the emperor *Dacius*, *Origen* endured great torments for the ſake of Chriſt and the goſpel, and was frequently threatened even with death itſelf.

One day, hearing that ſome Chriſtians were forcibly carried to an idol-temple to ſacrifice, he ran thither to diſſuade them from it. When his adverſaries ſaw him, they let go the others, and laid hold on him; putting him to his choice, whether he would offer incenſe to the idol, or have his body defiled with a woman? As he choſe the former, they put incenſe into his hands; whilſt he demurred, they took his hands and cauſed him to throw it into the fire, and then cried out, *Origen* hath ſacrificed! *Origen* hath ſacrificed! When this was known to the church, he was excommunicated; and being filled with ſhame and ſorrow, he left *Alexandria*, and came to *Jeruſalem*, where he was conſtrained by importunity to preach to them. He took his Bible, opened it, and the firſt place he caſt his eyes upon was this ſcripture: *Unto the wicked GOD ſaith, why doſt thou preach my law, and take my covenant into thy mouth?* Pſalm l. 16. When he had read theſe words he ſat down and burſt out into abundance of tears; the whole congregation weeping with him alſo; ſo that he was not able to ſay any more unto them. After this he wandered up and down in great grief and torment of conſcience, and wrote the following lamentation.

" In the bitterneſs of grief, I go about to ſpeak unto them, who ſhall hereafter read this confuſed writing. But how can I ſpeak, when my tongue is tied up, and my lips dare not once move? My throat alſo is dried up, and all my ſenſes are polluted with iniquity.

" O ye ſaints and bleſſed of GOD, with wateriſh eyes and wet cheeks, ſoaked in ſorrow and pain, I beſeech you to fall down before the ſeat of almighty GOD, for me a miſe-

miſerable ſinner, who by reaſon of my ſins, dare not crave aught at the hands of GOD! Wo is me, my mother, that ever thou broughteſt me forth! A righteous man, to be converſant in unrighteouſneſs! An heir of the kingdom of GOD, to be an inheritor of the kingdom of ſatan. A miniſter, to be found wallowing in impiety! A man beautified with honour and dignity, to be in the end blemiſhed with ſhame and ignominy! A lofty turret, yet ſuddenly thrown to the ground! A burning light, yet forthwith darkened! A fruitful tree, yet quickly withered! A running fountain, yet by and by dried up! Wo is me, that ever I was decked with gifts and graces; and now pitifully deprived of all! But who will miniſter moiſture to my head? And who will give ſtreams of tears unto my eyes, that I may bewail myſelf in this my ſorrowful plight! Alas! O my miniſtry, how ſhall I lament thee? O all ye my friends, tender my caſe, and pity my perſon, that am ſo dangerouſly wounded! Pity me, O ye my friends, for that I have now trodden under foot the ſeal and cogniſance of my profeſſion, and joined in league with the devil! Pity me, O ye my friends, for that I am rejected and caſt away from before the face of GOD Almighty. There is no ſorrow comparable to my ſorrow. There is no affliction that exceeds my affliction. No bitterneſs that paſſeth my bitterneſs! No lamentation more lamentable than mine; neither is there any ſin greater than mine; and there is no ſalve for me. Where is that good Shepherd of ſouls? Where is he that went down from *Jeruſalem* to *Jericho*, which ſalved and cured him that was wounded by thieves? Seek me out, O Lord, that am fallen from the higher *Jeruſalem*; who have broken the vow which I made in baptiſm. Alas that ever I was a doctor; and now occupy not the room of a diſciple. Thou knoweſt, O Lord, that I fell againſt my will; whereas I went about to enlighten others, I darkened myſelf. When I endeavoured to bring others from death to life, I brought myſelf from life to death. When I minded to preſent others before GOD, I preſented myſelf before the devil. When I deſired to be found a friend and favour-

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er of godlineſs, I was found a foe, and a furtherer of iniquity. When I ſet myſelf againſt the aſſemblies of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the devil. Some promiſed me that they would be baptized; but after I paſſed from them, the devil transformed himſelf into an angel of light, and ſaid unto me, When thou art up in the morning, go and bring them unto GOD. But the devil going before me prepared the way, and I ſkipping out of my bed at the dawn of day, could not finiſh my wonted devotion, neither accompliſh my uſual prayers; deſiring that all men might be ſaved, and come to the knowledge of the truth. I gat me to thoſe wicked men, and required them to perform the promiſe made the night before. But I knew not their ſubtilty, till we came to the place of baptiſm. O blinded heart, how didſt thou not remember! O fooliſh mind, how didſt thou not bethink thyſelf. But it was the devil that lulled thee aſleep, and in the end, ſlew thy wretched ſoul. O ſatan, what haſt thou done unto me! How haſt thou wounded me! I bewailed ſometimes the fall of *Sampſon*; but now have fallen worſe myſelf. *Sampſon* had his hair cut off; but the crown of glory is fallen from my head. *Sampſon* loſt the eyes of his body; but my ſpiritual eyes are put out. It was the wilineſs of a woman that brought confuſion upon him; but it was my tongue that brought me into this ſinful condition.

" Alas! my church liveth; yet I am a widower. My ſons are alive; yet I am barren. Every creature rejoiceth; and I alone am deſolate and ſorrowful. Bewail me, O ye bleſſed people of GOD, who am baniſhed from GOD. Bewail me, who am ſhut out of the wedding-chamber of Chriſt. Bewail me who am abhorred of the angels, and ſevered from the ſaints. Who knoweth whether the Lord will have mercy on me, and pity my fall? Whether he will be moved with my deſolation? Whether he will have reſpect to my humiliation, and incline his tender compaſſion towards me? I will proſtrate myſelf before the threſhold and porch of his church, that I may entreat all people, both ſmall and

and great, ſaying unto them, trample and tread me under foot, who am the unſavoury ſalt; tread upon me, who have no taſte nor ſavour of GOD; tread upon me, who am fit for nothing.

" Now let the elders mourn, for that the ſtaff whereon they leaned is fallen.

" Now let the young men mourn, for that their ſchoolmaſter is fallen.

" Now let the virgins mourn, for that the advancer of virginity is defiled.

" Now let the miniſters mourn, for that their patron and defender is ſhamefully fallen.

" Wo is me, that I fell ſo foully! Wo is me that I fell moſt dangerouſly, and cannot riſe again! Aſſiſt me, O Holy Spirit, and give me grace to repent: let the fountain of tears be opened, and guſh out into ſtreams, to ſee, if peradventure I may have grace thoroughly to repent, and to wipe out of the book of my conſcience, the accuſations printed therein againſt me. But thou, O Lord, think not upon my pollated lips, neither weigh thou the tongue that hath uttered lewd things; but accept of my repentance and have mercy upon me, and raiſe me up out of the mire of corruption; for the puddle thereof hath even choaked me. Wo is me that was ſometimes a pearl glittering in the golden garland of glory; but now am thrown into the duſt, and trodden in the mire of contempt. Wo is me, that the ſalt of GOD now lieth on the dunghill.

" Now I will addreſs myſelf unto GOD. Why haſt thou lifted me up, and caſt me down? I had not committed this impiety, unleſs thou hadſt withdrawn thine hand from me. But why, O Lord, haſt thou ſhut my mouth by the holy prophet *David?* Have I been the firſt that ſinned, or am I the firſt that fell? Why haſt thou forſaken me, being deſolate, and baniſhed me from amongſt thy ſaints, and aſtoniſhed me, when I ſhould preach thy law? *David* himſelf, who hath ſhut up my mouth, ſinned too bad in thy ſight; yet upon repentance, thou receivedſt him to mercy. *Peter*, that

that was a pillar, after his fall, wipes it away with brin tears, not continuing long in the puddle of infidelity.

" Now, I humbly beſeech thee, O Lord, call me back for that I have trodden a moſt perilous and deſtructive way grant me that good guide and inſtructor, the Holy Ghoſt that I become not the habitation of devils; but that I may tread under foot the devils that trode upon me, and over coming all his ſlights, may be again reſtored to the joys o thy ſalvation.

" Now, all ye who behold my wound, tremble for fear and take heed that ye ſlumber not, nor fall into the like crime; but rather let us aſſemble together, and rend our hearts. I mourn, and am ſorry at the heart, O ye my friends, that ever I fell.

" Let the angels lament over me, becauſe of this my dangerous fall.

" Let the aſſemblies of ſaints lament over me, for that I am ſevered from their bleſſed ſocieties.

" Let the holy church lament over me, for that I am wofully declined.

" Let all the people lament over me, for that I have my death's wound.

" Bewail me, that am in like caſe with the reprobate Jews; for this which was ſaid unto them, why doſt thou preach my law, &c. now ſoundeth alike in my ears. What ſhall I do, that am thus beſet with manifeſt miſchiefs. Alas! O death, why doſt thou linger? O ſatan, what miſchief haſt thou brought unto me? How haſt thou pierced my breaſt with thy poiſonous dart? Thinkeſt thou, that my ruin will avail any thing at all? Thinkeſt thou, to procure to thyſelf any eaſe or reſt, whilſt I am grievouſly tormented? Who is able to ſignify unto thee, whether my ſins be wiped and done away? whether I ſhall not again be coupled with, and made a companion of the ſaints? O Lord, I fall before thy mercy-ſeat; have mercy upon me, who mourn thus out of meaſure, becauſe I have greatly offended! Rid my ſoul, Lord, from the roaring lion. The aſſembly of the ſaints doth make interceſſion for me, who am an unprofitable

ble ſervant. Shew mercy, O Lord, to thy wandering ſheep, who are ſubject to the rending teeth of the ravenous wolf! Save me, O Lord, out of his mouth! Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be again received into the joy of my GOD. Let me be thought worthy of his kingdom, through the earneſt petitions of the church, which ſorroweth over me, and humbleth herſelf to Jeſus Chriſt, in my behalf. To whom with the Father and the Holy Ghoſt, be all glory and honour, for ever and ever." Amen.

A PATTERN *for* CHRISTIAN WIVES.

ST. *Auguſtine* ſpeaking of his mother *Monica* ſaith, That ſhe ſerved her huſband as her Lord; and that ſhe endeavoured what ſhe could, for the winning of him to the faith: that ſhe patiently ſuſtained the injuries of the bed; and though *Patricius* was of a hot and choleric temper, yet ſhe never made reſiſtance to him in his anger, neither in word nor deed; but ſometimes, when ſhe had an opportunity, in his calm humours, ſhe would give him an account of what ſhe had done, and the reaſons for it. She would often gravely admoniſh other women for laying open the faults of their huſbands, in familiar diſcourſes with one another; and let them know, that ſhe had a faculty beyond them, in eſcaping ſcratched faces and quarrels, under a huſband of a much rougher ſpirit than theirs; that it was never heard, or known by any ſign, that *Patricius* had ever beaten his wife, or *Monica* ever quarrelled with her huſband. Thus by her patient, prudent behaviour, ſhe at laſt won him over to the faith. *Aug. Conf.* l. 9. c. 9.

POETRY.

Poetry.

Christian Experience.

WHEN pow'rful motives in the ſoul combine,
To teach our firm obedience where to flow,
Whene'er a friend can make a claim like thine,
On what our love, or what our art can ſhow;
'Tis then the heart with ſweet ſubmiſſion bows,
And freely renders what its pow'r allows.

I thank my honour'd friend, who has enjoin'd
This proof of filial, unaffected love;
And thus attempt, in artleſs lays, to find
A way, his ſympathetic care to move;
Fain would I claim his aid to ſet me right,
And pity, equal to my wants, excite.

Oft as I thoughtleſs rov'd the beaten way,
And wildly trod the ever-treach'rous road,
Myſelf the idol of the riſing day,
Self-love the ſource whence all my actions flow'd;
Oft did the heart-felt tear o'erflow mine eye;
And all ſeem'd gloomy, though I knew not why.

Scarce had ten years their haſty circles run,
And infant joys diſclos'd their gaudy ſtore,
Scarce had my ſoul the frantic ſcene begun,
But all was tireſome that I priz'd before;
Sudden I ſtopt t' attend the heav'nly call,
And only mourn'd my ſoul's diſcover'd fall.

Oft when my heart, all anxious and diſmay'd,
Full keenly felt the bitterneſs of ſin,
Sought penſive ſuccour in the lonely ſhade,
Or vainly ſtrove to chaſe the gloom within;
Ev'n then a beam from heav'n would intervene,
And peace and joy were for a moment ſeen.

But, O! how ſhort relief from pungent pain!
The day when vaniſh'd left a double night;
The gloom, but heighten'd, overſpread again,
And all was dark, unfit for war or flight;
Exhauſted ſtrength, and anguiſh unredreſt,
I ſunk, all helpleſs! on the Saviour's breaſt.

In that glad hour, a gleam of radiant day
Diſpell'd my fears, and pour'd a ſtream of light;
Joy fill'd my heart! and ſorrow fled away!
The nights were peaceful, as the days were bright;
Fearleſs of combats, or affliction's blaſt,
I thought *the bitterneſs of death was paſt.*

Since then my ſoul has many a fight endur'd,
The toils of war, the cruel tempter's art,
The deadly wound of inbred ſin uncur'd,
The endleſs mazes of a treach'rous heart;
Unequal paſſions, an unconquer'd will,
And all the latent labyrinths of ill.

The world allur'd; too oft my heart purſu'd,
And gaz'd, unwatchful of the lurking ſnare;
Oft-times the frowns of heav'n my grief renew'd,
Unbleſt my ſoul, and uninſpir'd my pray'r;
I felt the toil, the agonizing ſtrife,
And all the conflicts of unſettled life.

Suffice for me, if now the toil is o'er,
If grace has now the certain victory gain'd;
I give the praiſe to that Almighty Pow'r,
Who gave the conqueſt, and with love ſuſtain'd

The

The ſinking ſpirits, and the feeble hand,
Fearful to yield, though helpleſs to withſtand.

'Tis now my ſoul begins *the chriſtian fight*,
Striving to live to GOD, ſhe daily dies,
Leaves every ſhadow of terrene delight,
And gives her ALL, a whole burnt-ſacrifice;
Though oft-times fears within, and war around,
No pain diſmays, when help in GOD is found.

Not that the tempter has forgot his ſkill,
Or fails a moment, ſeeking to devour;
But ever nigh the Lord of hoſts I feel,
For my defence to exerciſe his power;
Ev'n while I write, I find his guardian care,
It keeps my heart, and anſwers ev'ry pray'r.

Unworthy as I am, his love has giv'n
Plenty, and friends, and fellowſhip of ſaints;
But of the bleſſings I derive from heav'n
(Except the love that quiets my complaints)
For none with equal gratitude I bend,
As for my tender, much-reſpected friend.

With you I feel, with you I ſmile, or weep;
I feel your ſorrows, and I know your care;
An equal pace with yours my wiſhes keep;
And on my heart I all your burdens bear;
In joy or ſorrow I your ſteps purſue,
And think it happineſs to follow you.

And muſt this friend, this crowning gift beſtow'd,
Be torn for ever from my wiſhful ſight?
The gratitude with which my boſom glow'd,
Th' obedient love, the reverent delight,
Muſt all the favours that I long have known,
But edge the mem'ry of the moments flown.

But,

But, what am I? a thouſand voices riſe
(And duteous children have a right to plead)
" Ah, why forget the firm, uniting ties;
" The word divine, which you our guide decreed;
" Parental love, the heav'n-deſcended flame,
" And all that centres in a father's name?

" Giv'n to our pray'r, a little longer ſtay,
" And bleſs our eyes and hearts as heretofore;
" O! never leave us, till the cloſing day
" Forbids an added period to implore;
" Till life and labour in a moment ceaſe;
" When heav'n ſhall ſummon, then depart in peace."

Till then, my father, deign to think on me,
And offer fervent faith's effectual pray'r;
And if I have an intereſt found with thee,
Indulgent King of Heav'n, my heart prepare,
Inſpire petitions for my guide and friend,
Give him in thee the life that cannot end!

A SHORT HYMN.

1 Cor. xv. 44. *It is ſown a natural body, it is raiſed a ſpiritual body.*

A BODY natural, by food
And ſleep ſuſtain'd, to death I give;
A body ſpiritual, endued
With nobler qualities, receive;

A permanent, ethereal frame,
From all material dregs refin'd,
Compos'd of pure, angelic flame,
And meet for my eternal mind.

THE

THE

Arminian Magazine,

For OCTOBER, 1790.

PREDESTINATION CALMLY CONSIDERED.

[By JOHN WESLEY, M. A.]

[*Continued from page* 425.]

LVI. NOW, you are probably thinking of *Eſau* and *Pharaoh*. Do you then ſet it down as an an unqueſtionable truth, that theſe were eternally condemned, by the *mere ſovereign* will of GOD? Are you ſure, that they were *eternally* condemned? Even that point is not altogether certain. It is no where affirmed in holy writ: and it would coſt you ſome pains to prove it. It is true, *Pharaoh*'s death was a puniſhment from GOD: but it does not follow, that he was puniſhed everlaſtingly. And if he was, it was not by the *mere ſovereign will of GOD*, but becauſe of his own ſtubbornneſs and impenitence.

Of this *Moſes* has given us a particular account; accordingly we read, *When Pharaoh ſaw that there was reſpite* (after he was delivered from the plague of frogs) *he hardened his heart, and hearkened not unto them*, Exod. viii. 15. So after the plague of flies; *Pharaoh hardened his heart at this time alſo, neither would he let the people go*, ver. 32. Again, *When Pharaoh ſaw that the rain and hail were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants*,

chap.

chap. ix. 34. After GOD had given him all this ſpace to repent, and had expoſtulated with him for his obſtinate impenitence in thoſe ſolemn words, *How long wilt thou refuſe to humble thyſelf before me?* chap. x. 3. What wonder is it, if GOD then *hardened his heart*, that is, permitted Satan to harden it: if he at length wholly withdrew his ſoftening grace, and *gave him up to a reprobate mind?*

LVII. The caſe of *Eſau* is widely different from this: although his conduct alſo is blamable in many points. The firſt was the ſelling his birthright to *Jacob*, Gen. xxv. 31, &c. The next, his marrying againſt his father's conſent, chap. xxvi. 34, 35. but it is highly probable he was ſenſible of his fault; becauſe *Iſaac* appears to have been fully reconciled to him, when he ſaid, *My ſon, make me ſome ſavoury meat, that my ſoul may bleſs thee before I die*, Gen. xxvii. 4.

In the following verſes we have an account of the manner wherein he was ſupplanted by his brother *Jacob*. Upon *Iſaac*'s relation of this, Eſau *cried with a great and exceeding bitter cry*, ver. 34. *and ſaid unto his father, Bleſs me, even me alſo, O my father!* but *he found no place*, ſays the apoſtle, *for repentance*, for recovering the bleſſing, *though he ſought it carefully with tears. Thy brother*, ſaid *Iſaac*, *hath taken away thy bleſſing: I have bleſſed him, yea, and he ſhall be bleſſed.* So that all *Eſau*'s ſorrow and tears could not recover his birthright, and the bleſſing annexed thereto.

And yet there is great reaſon to hope, that *Eſau*, as well as *Jacob*, is now in *Abraham*'s boſom. For although for a time he *hated Jacob*, and afterward came againſt him *with four hundred men*, very probably deſigning to take revenge for the injuries he had ſuſtained; yet we find, when they met, Eſau *ran and embraced him, and fell on his neck and kiſſed him.* So thoroughly had GOD changed his heart. And why ſhould we doubt but that happy change continued?

LVIII. You can ground no ſolid objection to this, on St. *Paul*'s words in the epiſtle to the Romans: *It was ſaid unto her, the elder ſhall ſerve the younger: as it is written,* Jacob *have I loved, but* Eſau *have I hated,* chap. ix. 12, 13. For it is undeniably plain, that both theſe ſcriptures relate, not to the perſons of *Jacob* and *Eſau*, but to their deſcendants; the Iſraelites ſprung from *Jacob*, and the Edomites ſprung from *Eſau*. In this ſenſe only did *the elder* (Eſau) *ſerve the younger:* not in his perſon (for *Eſau* never ſerved *Jacob;*) but in his poſterity. The poſterity of the elder brother ſerved the poſterity of the younger.

The other text referred to by the apoſtle, runs thus: *I loved* Jacob, *and I hated* Eſau, *and laid his mountains and his heritage waſte for the dragons of the wilderneſs,* Mal. i. 2, 3. Whoſe heritage was it that GOD laid waſte? Not that which *Eſau* perſonally enjoyed; but that of his poſterity, the Edomites, for their enormous ſins, largely deſcribed by ſeveral of the prophets. So neither is there here any inſtance of any man being finally condemned, by the *mere ſovereign* will of GOD.

LIX. The *unchangeableneſs* of GOD we allow likewiſe. *In him is no variableneſs, neither ſhadow of turning.* But you ſeem to lie under a miſtake, concerning this alſo, for want of obſerving the ſcripture-account of it. The ſcripture teaches, 1. That GOD is unchangeable, with regard to his decrees. But what decrees? The ſame that he has commanded to be *preached to every creature,* "*He that believeth, ſhall be ſaved; he that believeth not, ſhall be damned.*" The ſcripture teaches, 2. That GOD is unchangeable with regard to his love and hatred. But how? Obſerve this well; for it is your grand miſtake, and the root of almoſt all the reſt. GOD unchangeably loveth righteouſneſs, and hateth iniquity. Unchangeably he loveth faith, and unchangeably hateth unbelief. In conſequence hereof he unchangeably loveth the righteous, and hateth the workers of iniquity. He unchangeably loves them that believe, and hates wilful, obſtinate unbelievers. So that the ſcripture-account of GOD's unchangeableneſs, with regard to his

decrees,

decrees, is this: he has unchangeably decreed to ſave holy believers, and to condemn obſtinate, impenitent unbelievers. And, according to ſcripture, his unchangeableneſs of affection, properly and primarily regards tempers and not perſons: and perſons (as *Enoch*, *Noah*, *Abraham*) only as thoſe tempers are found in them. Let then the unchangeableneſs of GOD be put on the right foot, let the ſcripture be allowed to fix the objects of it, and it will as ſoon prove tranſubſtantiation, as unconditional Election.

LX. The *faithfulneſs* of GOD may be termed a branch of his truth. He *will perform* what he *hath promiſed*. But then let us enquire of the oracle of GOD, to whom the promiſes are made? the promiſes of life and immortality? The anſwer is, *To Abraham and his ſeed*, that is, to thoſe who *walk in the ſteps of the faith of their father Abraham*. To thoſe who believe, as believers, are the goſpel-promiſes made. To theſe has the faithful GOD engaged, that he will do what he hath ſpoken. *He will fulfil his covenant and promiſe which he hath made to a thouſand generations*: the ſum of which is, as we find it expreſsly declared by the Spirit of GOD, *the Lord will give grace* (more grace) *and glory, and no good thing will he with-hold from them that live a godly life*.

LXI. This covenant of GOD I underſtand: but I have heard of another which I underſtand not. I have heard, "that GOD the Father made a covenant with his Son, "before the world began, wherein the Son agreed to ſuf- "fer ſuch and ſuch things, and the Father to give him "ſuch and ſuch ſouls for a recompence: that in conſe- "quence of this, thoſe ſouls *muſt* be ſaved, and thoſe on- "ly, ſo that all others *muſt* be damned." I beſeech you where is this written? In what part of ſcripture is this covenant to be found? We may well expect a thing of this moment to be revealed very expreſsly, with the utmoſt clearneſs and ſolemnity! But where is this done? And if it is not done, if there is no ſuch an account in all the bible; what ſhall we wonder at moſt, that any ſerious man ſhould

ſhould advance, or that thouſands ſhould believe, ſo ſtrange an aſſertion, without one plain text of ſcripture to ſupport it, from Geneſis to the Revelation.

LXII. I ſuppoſe you do not imagine, that the bare word *covenant*, if it occurred ever ſo often in holy writ, is a proof of any ſuch covenant as this. The grand covenant which we allow to be mentioned therein, is a covenant between GOD and man, eſtabliſhed in the hand of a mediator, who *taſted death for every man*, and thereby purchaſed it for all the children of men. The tenor of it (ſo often mentioned already) is this: "whoſoever believeth unto the "end, ſo as to ſhow his faith by his works, I, the Lord, "will reward that ſoul eternally. But whoſoever will not "believe, and conſequently dieth in his ſins, I will puniſh "him with everlaſting deſtruction."

LXIII. To examine thoroughly whether this covenant between GOD and man be unconditional or conditional, it may be needful to go back as far as *Abraham*, the father of the faithful: to enquire what manner of covenant it was, which GOD made with him; and whether any reaſon be aſſigned, of GOD's peculiarly bleſſing *Abraham*, and all the nations of the earth in him.

The firſt mention of the covenant between GOD and him, occurs in Gen. xv. 18. "The ſame day the Lord made a covenant with *Abram*, ſaying, Unto thy ſeed have I given this land." But this is much more explicitly related in the ſeventeenth chapter, ver. 1, &c. "The Lord appeared to *Abram*, and ſaid unto him, I am the Almighty GOD: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And *Abram* fell on his face; and GOD talked with him, ſaying, As for me, behold, my covenant is with thee, and thou ſhalt be a father of many nations. Neither ſhall thy name any more be called *Abram*, but thy name ſhall be *Abraham*: for a father of many nations have I made thee. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their ge-

nerations, for an everlaſting covenant; to be a GOD unto thee, and to thy ſeed after thee—Every man-child among you ſhall be circumciſed—it ſhall be a token of the covenant betwixt me and you—The uncircumciſed man-child ſhall be cut off; he hath broken my covenant." So we ſee, this original covenant, though *everlaſting*, was conditional, and man's failing in the condition, cleared GOD.

LXIV. We have St. *Paul*'s account of this covenant of GOD with *Abraham*, in the fourth chapter of his epiſtle to the Romans, ver. 3, &c. "*Abraham* (ſaith he) believed GOD, and it was counted unto him for righteouſneſs." (This is related in Gen. xv. 6.) "And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo; and the father of circumciſion *(i. e. of them that are circumciſed)* to them that are not of the circumciſion only, but who alſo walk in the ſteps of that faith of our father *Abraham*, which he had being yet uncircumciſed." Now if theſe words do not expreſs a conditional covenant, certainly none can.

LXV. The nature and ground of this covenant of GOD with *Abraham* is further explained, Gen. xviii. 17, &c. "And the Lord ſaid, Shall I hide from *Abraham* that thing which I do; ſeeing all the nations of the earth ſhall be bleſſed in him?" For "I know him, that he will command his children and his houſehold after him: and they ſhall keep the way of the Lord, to do juſtice and judgment; that the Lord may bring upon *Abraham* that which he hath ſpoken of him."

Does GOD ſay here, *I will do* it, becauſe *I will?* Nothing leſs. The reaſon is explicitly aſſigned: "All nations ſhall be bleſſed in him:" for "he will command his children, and they ſhall keep the way of the Lord."

The

The reaſon is yet more (clearly, it cannot, but more) fully ſet down in the twenty-ſecond chapter, ver. 16, &c. "By myſelf have I ſworn, ſaith the Lord; BECAUSE thou haſt done this thing, and haſt not with-held thy ſon; that in bleſſing I will bleſs thee—and in thy ſeed ſhall all the nations of the earth be bleſſed (that is, the Meſſiah ſhall ſpring from thee:) BECAUSE thou haſt obeyed my voice."

This is yet again declared, chap. xxvi. ver. 2, &c. "And the Lord appeared unto *Iſaac*, and ſaid—Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed, I will perform the oath which I ſware unto *Abraham* thy father. In thy ſeed ſhall all nations of the earth be bleſſed: BECAUSE that *Abraham* obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws."

LXVI. This covenant made to *Abraham* and his ſeed, is mentioned again, Exod. xix. ver. 3, &c. "And the Lord called unto *Moſes*, ſaying, Thus ſhalt thou ſay to the houſe of *Jacob*, and tell the children of *Iſrael*, ye have ſeen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myſelf. Now therefore, IF ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people."

In the following chapter, GOD declares the terms of the covenant they were to keep, in ten commandments. And theſe themſelves are ſometimes termed, the *covenant*; ſometimes, *the book of the covenant*. So chap. xxiv. ver. 4, &c. after GOD had made an end of ſpeaking to the people, it is ſaid, "And *Moſes* wrote all the words of the Lord, and roſe up early in the morning—and he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid will we do. And *Moſes* took the blood (of the burnt-offering) and ſprinkled it on the people, and ſaid, Behold the blood of the covenant, which the Lord hath made with you concerning all theſe words."

After

After the people had broken this covenant by worſhipping the golden calf, GOD renews it, chap. xxxiv. where we read, ver. 27, 28. " And the Lord ſaid unto *Moſes*, Write thou theſe words: for after the tenor of theſe words I have made a covenant with thee and with *Iſrael*—And he wrote upon the tables the words of the covenant, the ten commandments."

LXVII. According to the tenor of this covenant, made to *Abraham* and his ſeed, GOD afterwards declares, Levit. xxvi. ver. 3, &c. " If ye walk in my ſtatutes, and keep my commandments, and do them; then I will eſtabliſh my covenant with you, and I will be your GOD, and ye ſhall be my people—But if ye will not hearken unto me, ſo that ye will not do all my commandments, but that ye break my covenant; I will ſet my face againſt you, and I will avenge the quarrel of my covenant—*yet* if they ſhall confeſs their iniquity, and if their uncircumciſed hearts be humbled—then will I remember my covenant with *Jacob*, and alſo my covenant with *Iſaac*, and alſo my covenant with *Abraham* will I remember." Conſequently the covenant with *Abraham*, *Iſaac*, and *Jacob*, was conditional, as well as that with their poſterity.

LXVIII. " But is not the faithfulneſs of GOD engaged " to keep all that now believe from falling away?" I cannot ſay that. Whatever aſſurance GOD may give to particular ſouls, I find no general promiſe in holy writ, " That " none who once believes, ſhall finally fall." Yet, to ſay the truth, this is ſo pleaſing an opinion, ſo agreeable to the fleſh and blood, ſo ſuitable to whatever of nature remains in thoſe who have taſted the grace of GOD, that I ſee nothing but the mighty power of GOD, which can reſtrain any who hears it from cloſing with it. But ſtill it wants one thing to recommend it, plain, cogent ſcripture-proof.

[*Continued at page* 521.]

SERMON

SERMON XXII.

On HEBREWS xiii. 17.

Obey them that have the rule over you, and ſubmit yourſelves: for they watch over your ſouls, as they that muſt give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

1. EXCEEDING few, not only among nominal chriſtians, but among truly religious men, have any clear conception of that important doctrine, which is here delivered by the apoſtle. Very many ſcarce think of it, and hardly know that there is any ſuch direction in the bible. And the greater part of thoſe who know it is there, and imagine they follow it, do not underſtand it, but lean too much either to the right hand or to the left, to one extreme or the other. It is well known to what an extravagant height the Romaniſts in general carry this direction. Many of them believe an implicit faith is due to the doctrines delivered by thoſe that rule over them; and that implicit obedience ought to be paid to whatever commands they give: and not much leſs has been inſiſted on, by ſeveral eminent men of the church of *England*. Although it is true that the generality of proteſtants are apt to run to the other extreme: allowing their paſtors no authority at all, but making them both the creatures and the ſervants of their congregations.

2. But is it not poſſible to find a medium between theſe two extremes? Is there any neceſſity for us to run, either into one or into the other? If we ſet human laws out of the queſtion, and ſimply attend to the oracles of GOD, we may certainly diſcover a middle path in this important matter. In order thereto, let us carefully examine the words of the apoſtle above recited. Let us conſider,

Firſt, Who are the perſons mentioned in the text, *they that rule over us?*

Secondly, Who are they whom the apoſtle directs, to *obey and ſubmit themſelves* to them?

Thirdly,

Thirdly, What is the meaning of this direction? In what ſenſe are they to *obey and ſubmit themſelves?* I ſhall then endeavour to make a ſuitable application of the whole.

I. 1. Conſider we, firſt, Who are the perſons mentioned in the text, *they that have the rule over you?* I do not conceive that the words of the apoſtle are properly tranſlated; becauſe this tranſlation makes the ſentence little better than tautology. If they *rule over you*, you are certainly ruled by them: ſo that according to this tranſlation, you are only enjoined to do what you do already: to obey thoſe whom you do obey. Now there is another meaning of the Greek word, which ſeems abundantly more proper: it means to *guide*, as well as to rule. And thus, it ſeems, it ſhould be taken here. The direction then, when applied to our ſpiritual guides, is plain and pertinent.

2. This interpretation ſeems to be confirmed by the ſeventh verſe; which fixes the meaning of this. "Remember *them which have the rule over you, who have ſpoken unto you the word of GOD.*" The apoſtle here ſhews, by the latter clauſe of the ſentence, whom he meant in the former. Thoſe that *were over them*, were the ſame perſons *who ſpoke unto them the word of GOD:* that is, they were their paſtors, thoſe who guided and fed this part of the flock of Chriſt.

3. But by whom are theſe guides to be appointed? And what are they ſuppoſed to do, in order to be entitled to the obedience which is here preſcribed?

Volumes upon volumes have been wrote on that knotty queſtion, "By whom are guides of ſouls to be appointed?" I do not intend here, to enter at all into the diſpute concerning church-government: nor to debate, whether it be advantageous or prejudicial to the intereſt of true religion, that the church and the ſtate ſhould be blended together, as they have been ever ſince the time of *Conſtantine* in every part of the Roman Empire, where chriſtianity has been received. Waving all theſe points (which may find employment enough for men that abound in leiſure) by them that guide you I mean, them that do it, if not by your

your choice, at leaſt by your conſent: them that you willingly accept of to be your guides, in the way to heaven.

4. But what are they ſuppoſed to do, in order to entitle them to the obedience here preſcribed?

They are ſuppoſed to go before the flock (as is the manner of the eaſtern ſhepherds to this day) and to guide them in all the ways of truth and holineſs: they are to *nouriſh them with the words of eternal life*, to feed them with *the pure milk of the word:* applying it continually *for doctrine*, teaching them all the eſſential doctrines contained therein: *for reproof*, warning them if they turn aſide from the way to the right hand or to the left: *for correction*, ſhewing them how to amend what is amiſs, and guiding them back into the way of peace: and *for inſtruction in righteouſneſs*, training them up in inward and outward holineſs, *until they come to a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt.*

5. They are ſuppoſed to *watch over your ſouls, as thoſe that ſhall give account. As thoſe that ſhall give account!* How unſpeakably ſolemn, and awful are theſe words! May GOD write them upon the heart of every guide of ſouls!

They watch, waking while others ſleep, over the flock of Chriſt; over the ſouls that he has bought with a price, that he has purchaſed with his own blood. They have them in their hearts both by day and by night; regarding neither ſleep nor food in compariſon of them. Even while they ſleep, their heart is waking, full of concern for their beloved children. *They watch* with deep earneſtneſs, with uninterrupted ſerioufneſs, with unwearied care, patience, and diligence, as they that are about to give an account of every particular ſoul, to him that ſtandeth at the door, to the Judge of quick and dead.

II. 1. We are, ſecondly, to conſider, Who thoſe are whom the apoſtle directs to obey them that have the rule over them? And in order to determine this with certainty and clearneſs, we ſhall not appeal to human inſtitutions, but ſimply (as in anſwering the preceding queſtion) appeal to that deciſion of it, which we find in the oracles of GOD. Indeed we have hardly occaſion to go one ſtep farther

farther than the text itſelf. Only it may be proper, firſt, to remove out of the way ſome popular opinions, which have been almoſt every where taken for granted, but can in nowiſe be proved.

2. It is uſually ſuppoſed, firſt, That the apoſtle is here directing *pariſhioners* to obey and ſubmit themſelves to the *miniſter* of their pariſh. But can any one bring the leaſt ſhadow of proof for this from the holy ſcripture? Where is it written, that we are bound to obey any miniſter, becauſe we live in what is called his pariſh? "Yes," you ſay, "we are bound to *obey every ordinance of man for the Lord's ſake.*" True, in all things indifferent; but this is not ſo: it is exceeding far from it. It is far from being a thing indifferent to *me*, who is the guide of *my* ſoul. I dare not receive one as my guide to heaven, that is himſelf in the high road to hell. I dare not take a wolf for my ſhepherd, that has not ſo much as ſheep's clothing; that is a common ſwearer, an open drunkard, a notorious ſabbath-breaker. And ſuch (the more is the ſhame, and the more the pity) are many parochial miniſters at this day.

3. "But are you not properly members of that congregation, to which your parents belong?" I do not apprehend that I am: I know no ſcripture that obliges me to this. I owe all deference to the commands of my parents, and willingly obey them in all things lawful. But it is not lawful to *call them Rabbi*, that is, to believe or obey them implicitly. Every one muſt give an account of himſelf to GOD. Therefore every man muſt judge for himſelf: eſpecially in a point of ſo deep importance as this is, the choice of a guide for his ſoul.

4. But we may bring this matter to a ſhort iſſue, by recurring to the very words of the text. They that have voluntarily connected themſelves with ſuch paſtors as anſwer the deſcription given therein: ſuch as do in fact watch over their ſouls, as they that ſhall give account: ſuch as do nouriſh them up with the words of eternal life: ſuch as feed them with the pure milk of the word, and conſtantly apply it to them for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs: all who have

have found and chosen guides of this character, of this spirit and behaviour, are undoubtedly required by the apostle, to *obey and submit themselves* to them.

III. 1. But what is the meaning of this direction? This remains to be considered. In what sense, and how far, does the apostle direct them, to *obey and submit to their* spiritual guides?

If we attend to the proper sense of the two words here used by the apostle, we may observe that the former of them (πείθεσθε from πείθω to persuade) refers to the understanding; the latter, ὑπείκετε to the will and outward behaviour. To begin with the former. What influence ought our spiritual guides to have over our understanding? We dare no more call our spiritual fathers Rabbi, than the *fathers of our flesh*. We dare no more yield implicit faith to the former than to the latter. In this sense *one is our Master* (or rather *Teacher*) *who is in heaven*. But whatever submission, of even our understanding, is short of this, we may, nay, we ought to yield to them.

2. To explain this a little farther. St. *James* uses a word which is nearly allied to the former of these. *The wisdom which is from above, is* εὐπειθὴς *easy to be convinced*, or *to be persuaded*. Now if we ought to have and to shew this wisdom toward all men; we ought to have it in a more eminent degree, and to shew it upon every occasion, toward those that *watch over our souls*. With regard to these, above all other men, we should be *easy to be intreated:* easily convinced of any truth, and easily persuaded to any thing that is not sinful.

3. A word of nearly the same import with this, is frequently used by St. *Paul;* namely, ἐπιεικὴς. In our translation, it is more than once rendered *gentle*. But perhaps it might be more properly rendered (if the word may be allowed) *yielding;* ready to *yield*, to give up our own will, in every thing that is not a point of duty. This amiable temper every real christian enjoys, and shews in his intercourse with all men. But he shews it in a particular manner, toward those that watch over his soul. He is not only willing to receive any instruction from them, to be convinced

of any thing which he did not know before: to lie open to their advice, and glad to receive admonition or reproof: but is ready to give up his own will, whenever he can do it with a clear conſcience. Whatever they deſire him to do, he does; if it be not forbidden in the word of GOD. Whatever they deſire him to refrain from, he does ſo; if it be not enjoined in the word of GOD. This is plainly implied in thoſe words of the apoſtle, *Submit yourſelves to them: yield to them:* give up your own will. This is meet, and right, and your bounden duty, if they do indeed watch over your ſouls, as they that ſhall give account. If you do thus *obey and ſubmit yourſelves to them*, they will give an account of you *with joy; not with groaning*, as they muſt otherwiſe do: for although they ſhould be clear of your blood, yet *that would be unprofitable to you:* yea, a prelude of eternal damnation.

How acceptable to GOD was an inſtance of obedience, ſomewhat ſimilar to this! You have a large and particular account of it in the thirty-fifth chapter of *Jeremiah. The word of the Lord came to* Jeremiah, *ſaying, Go unto the houſe of the* Rechabites, *and give them wine to drink. Then I took the whole houſe of the* Rechabites (all the heads of their families) *and ſet before them pots full of wine, and ſaid unto them, Drink ye wine: but they ſaid, We will drink no wine: for* Jonadab (a great man in the reign of *Jehu*) *the ſon of* Rechab, from whom we are named, being the father of our family, *commanded us, Ye ſhall drink no wine, neither ye nor your ſons for ever. And we have obeyed the voice of* Jonadab *our father, in all that he charged us.* We do not know any particular reaſon why *Jonadab* gave this charge to his poſterity. But as it was not ſinful, they gave this ſtrong inſtance of gratitude to their great benefactor. And how pleaſing this was to the Father of their ſpirits, we learn from the words that follow. *And* Jeremiah *ſaid unto the* Rechabites, *Becauſe ye have obeyed the voice of* Jonadab *your father, therefore thus ſaith the Lord of hoſts,* Jonadab *ſhall not want a man, to ſtand before me for ever.*

5. Now it is certain, chriſtians owe full as much gratitude and obedience, to thoſe that watch over their ſouls,

as

as ever the houſe of the *Rechabites* owed to *Jonadab* the ſon of *Rechab*. And we cannot doubt, but the Lord is as well-pleaſed with *our* obedience to theſe, as ever he was with *their* obedience to *Jonadab*. If he was ſo well-pleaſed with the gratitude and obedience of this people to their temporal benefactor, have we not all reaſon to believe, He is full as well-pleaſed with the gratitude and obedience of chriſtians, to thoſe who derive far greater bleſſings to them, than ever *Jonadab* conveyed to his poſterity?

6. It may be of uſe, yet again to conſider, In what inſtances is it the duty of chriſtians to obey and ſubmit themſelves to thoſe that watch over their ſouls. Now the things which they enjoin, muſt be either enjoined of GOD, or forbidden by him, or indifferent. In things forbidden of GOD we dare not obey them; for we are to obey GOD rather than man. In things enjoined of GOD, we do not properly obey Them, but our common Father. Therefore if we are to obey them at all, it muſt be in things indifferent. The ſum is, It is the duty of every private chriſtian, to obey his ſpiritual paſtor, by either doing, or leaving undone, any thing of an indifferent nature; any thing that is in no way determined in the word of GOD.

7. But how little is this underſtood in the *proteſtant* world? At leaſt, in *England* and *Ireland?* Who is there, even among thoſe that are ſuppoſed to be good chriſtians, who dreams there is ſuch a duty as this? And yet there is not a more expreſs command, either in the old or the new teſtament. No words can be more clear and plain: no command more direct and poſitive. Therefore certainly none who receive the ſcripture as the word of GOD, can live in the habitual breach of this, and yet plead innocence. Such an inſtance of wilful, or at leaſt careleſs diſobedience, muſt grieve the Holy Spirit of GOD. It cannot but hinder the grace of GOD from having its full effect upon the heart. It is not improbable, that this very diſobedience may be one cauſe of the deadneſs of many ſouls: one reaſon of their not receiving thoſe bleſſings, which they ſeek with ſome degree of ſincerity.

8. It

8. It remains only, to make a ſhort application of what has now been delivered.

You that read this, do you apply it to yourſelf? Do you examine yourſelf thereby? Do not *you* ſtop your own growth in grace, if not by wilful diſobedience to this command; yet by a careleſs inattention to it, by not conſidering it, as the importance of it deſerves? If ſo, you defraud yourſelf of many bleſſings, which you might enjoy. Or, are you of a better mind, of a more excellent ſpirit? Is it your fixt reſolution and your conſtant endeavour, *to obey them that have the rule over you in the Lord?* To *ſubmit yourſelf* as cheerfully to your ſpiritual, as to your natural parents? Do you aſk, "Wherein ſhould I ſubmit to them?" The anſwer has been given already: not in things enjoined of GOD: not in things forbidden by him; but in things indifferent: in all that are not determined one way or the other, by the oracles of GOD. It is true, this cannot be done in ſome inſtances, without a conſiderable degree of ſelf-denial, when they adviſe you to refrain from ſomething that is agreeable to fleſh and blood. And it cannot be obeyed in other inſtances, without taking up your croſs: without ſuffering ſome pain or inconvenience, that is not agreeable to fleſh and blood. For that ſolemn declaration of our Lord has place here, as well as on a thouſand other occaſions, *Except a man deny himſelf, and take up his croſs daily, he cannot be my diſciple.* But this will not affright you, if you reſolve to be, not only almoſt, but altogether a chriſtian: if you determine to fight the good fight of faith, and lay hold on eternal life.

9. I would now apply myſelf in a more particular manner to *you*, who deſire *me* to watch over your ſouls. Do *you* make it a point of conſcience to *obey* me for my Maſter's ſake? To *ſubmit yourſelves to me* in things indifferent; things not determined in the word of GOD? In all things that are not enjoined, nor yet forbidden in ſcripture? Are you *eaſy to be intreated*, as by men in general, ſo my me in particular? Eaſy to be convinced of any truth, however contrary to your former prejudices? And eaſy to be perſuaded to do or forbear any indifferent thing at *my* deſire? You

cannot

cannot but ſee, that all this is clearly contained in the very words of the text. And you cannot but acknowledge, that it is highly reaſonable for you ſo to do, if I do employ all my time, all my ſubſtance, all my ſtrength both of body and ſoul, not in ſeeking my own honour, or pleaſure; but in promoting your preſent and eternal ſalvation: if I do indeed *watch over your ſouls as one that muſt give account.*

10. Do you then take my advice (I aſk in the preſence of GOD and all the world) with regard to *dreſs?* I publiſhed that advice above thirty years ago: I have repeated it a thouſand times ſince. I have adviſed you not to be conformable to the world herein: to lay aſide all needleſs ornaments; to avoid all needleſs expence; to be patterns of plainneſs to all that are round about you. Have you taken this advice? Have you all, men and women, young and old, rich and poor, laid aſide all thoſe needleſs ornaments, which I particularly objected to? Are you all exemplarily plain in your apparel? As plain as Quakers (ſo called) or Moravians? If not, if you are ſtill dreſſed like the generality of people of your own rank and fortune, you declare hereby to all the world, that you will not obey them that are over you in the Lord. You declare, in open defiance of GOD and man, that you will not *ſubmit yourſelves* to them. Many of you carry your ſins on your forehead, openly and in the face of the ſun. You harden your hearts againſt inſtruction and againſt conviction: you harden one another: eſpecially thoſe of you that were once convinced, and have now ſtifled your convictions. You encourage one another, to ſtop your ears againſt the truth, and ſhut your eyes againſt the light, leſt haply you ſhould ſee, that you are fighting againſt GOD, and againſt your own ſouls. If I were now called to give an account of you, it would be *with groans, and not with joy.* And ſure that would be *unprofitable for you:* the loſs would fall upon your own head.

11. I ſpeak all this on ſuppoſition (though that is a ſuppoſition not to be made) that the bible was ſilent on this head: that the ſcripture ſaid nothing concerning *dreſs*, and left it to every one's own diſcretion. But if all other texts were ſilent, this is enough, *Submit yourſelves to them that are*

over

over you in the Lord. I bind this upon your conſciences, in the ſight of GOD. Were it only in obedience to this direction, you cannot be clear before GOD, unleſs you throw aſide all needleſs ornaments, in utter defiance of that tyrant of fools, faſhion; unleſs you ſeek only to be adorned with good works, as men and women profeſſing godlineſs.

12. Perhaps you will ſay, "This is only a little thing: it is a mere trifle." I anſwer, If it be, you are the more inexcuſable before GOD and man. What! Will you diſobey a plain commandment of GOD for a *mere trifle?* GOD forbid! Is it a trifle to ſin againſt GOD? To ſet his authority at nought? Is this a little thing? Nay, remember, There can be no little ſin, till we can find a little god! Mean time be aſſured of one thing: the more conſcientiouſly you obey your ſpiritual guides, the more powerfully will GOD apply the word, which they ſpeak in his name, to your heart! The more plentifully will he water what is ſpoken, with the dew of his bleſſing: and the more proofs will you have, it is not only they that ſpeak, but the Spirit of your Father who ſpeaketh in them.

Briſtol, March 18, 1785.

AN

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 443.]

SUFFER me now, to tell you *my* principles in this matter. I look upon *all the world* as *my pariſh*; thus far I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of ſalvation. This is the work which I know GOD has called me to. And ſure I am, that his bleſſing attends it. Great encouragement have I therefore to be faithful in fulfilling the work he hath given me to do. His ſervant I am, and as ſuch am employed (glory be to him) day and night in his ſervice. I am employed according to the plain direction of his word, *as I have opportunity of doing good unto all men.* And his providence clearly concurs with his word; which has diſengaged me from all things elſe, that I might ſingly attend on this very thing, *and go about doing good.*

If you aſk, "How can this be? How can one do good, of whom *men ſay all manner of evil?*" I will put you in mind (though you once knew this, yea, and much eſtabliſhed me in that great truth) the more evil men ſay of me for my Lord's ſake, the more good will he do by me. That it is *for his ſake* I know and he knoweth, and the event agreeth thereto; for he mightily confirms the words I ſpeak, by the Holy Ghoſt given unto thoſe that hear them. O my friend, my heart is moved toward you. I fear, you have herein made ſhipwreck of the faith. I fear, *Satan, transformed into an angel of light*, hath aſſaulted you, and prevailed alſo. I fear, that offſpring of hell, *worldly* or *myſtic prudence*, has drawn you away from the ſimplicity of the goſpel. How elſe could you ever conceive, that the being reviled and *hated of all men*, ſhould make us leſs fit for our Maſter's ſervice? How elſe could you ever think, of *ſaving yourſelf and them that hear you*, without being the *filth*

and

and off-ſcouring of the world? To this hour, is this ſcripture true. And I therein rejoice, yea, and *will* rejoice. Bleſſed be GOD, I enjoy the reproach of Chriſt! O may you alſo be vile, exceeding vile for his ſake! GOD forbid that you ſhould ever be other than *generally* ſcandalous. I had almoſt ſaid, *univerſally*. If any man tell you, there is a new way of following Chriſt, *he is a liar and the truth is not in him.*

I am, &c.

Wedneſday 13. In the morning I came to *London*, and after receiving the holy communion at *Iſlington*, I had once more an opportunity of ſeeing my mother, whom I had not ſeen ſince my return from *Germany*.

I cannot but mention an odd circumſtance here. I had read her a paper in *June* laſt year, containing a ſhort account of what had paſſed in my own ſoul, till within a few days of that time. She greatly approved it, and ſaid, "She heartily bleſſed GOD, who had brought me to ſo juſt a way of thinking." While I was in *Germany*, a copy of that paper was ſent (without my knowledge) to one of my relations. He ſent an account of it to my mother; whom I now found under ſtrange fears concerning me, being convinced by "*an account taken from one of my own papers*, that I had greatly erred from the faith." I could not conceive, what paper that ſhould be; but on enquiry found it was the ſame I had read her myſelf.——How hard is it to form a true judgment of any perſon or thing, from the account of a prejudiced relater! Yea, though he be ever ſo honeſt a man: for he who gave this relation, was one of unqueſtionable veracity. And yet by his *ſincere* account of a writing which lay before his eyes, was the truth ſo totally diſguiſed, that my mother knew not the paper ſhe had heard from end to end, nor I that I had myſelf wrote.

At 6 I warned the women at *Fetter-lane* (knowing how they had been lately ſhaken) *not to believe every ſpirit, but to try the ſpirits, whether they were of GOD.* Our brethren met at 8, when it pleaſed GOD to remove many miſunderſtandings

derſtandings and offences that had crept in among them: and to reſtore in good meaſure *the ſpirit of love and of a ſound mind.*

Thurſday 14. I went with Mr. *Whitefield* to *Blackheath*, where were, I believe, twelve or fourteen thouſand people. He a little ſurpriſed me, by deſiring me to preach in his ſtead; which I did (though nature recoiled) on my favourite ſubject, *Jeſus Chriſt, who of GOD is made unto us, wiſdom, righteouſneſs, ſanctification, and redemption.*

I was greatly moved with compaſſion for the rich that were there, to whom I made a particular application. Some of them ſeemed to attend, while others drove away their coaches from ſo uncouth a preacher.

Friday 15. I had much talk with one who is called a Quaker. But he could not receive my ſaying. I was *too ſtrict* for him, and talked of *ſuch a perfection*, as he could not think *neceſſary*: being perſuaded, *there was no harm* in coſtly apparel, provided it was plain and grave: nor in putting ſcarlet or gold upon *our houſes*, ſo it were not upon *our clothes.*

In the evening I went to a ſociety at *Wapping*, weary in body, and faint in ſpirit. I intended to ſpeak on *Romans* iii. 19. but could not tell how to open my mouth: and all the time we were ſinging, my mind was full of ſome place, I knew not where, in the epiſtle to the *Hebrews.* I begged GOD to direct, and opened the book on *Heb.* x. 19. *Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the veil, that is to ſay, his fleſh;* ——*let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* While I was earneſtly inviting all ſinners to *enter into the holieſt by this new and living way*, many of thoſe that heard, began to call upon GOD, with ſtrong cries and tears. Some ſunk down, and there remained no ſtrength in them; others exceedingly trembled and quaked; ſome were torn with a kind of convulſive motion in every part of their bodies, and that ſo violently that often four or five perſons could not hold one

of them. I have ſeen many hyſterical and many epileptic fits; but none of them were like theſe, in many reſpects. I immediately prayed, "that GOD would not ſuffer thoſe who were weak to be offended." But one woman was greatly; being ſure "*they might help it* if they would, no one ſhould perſuade her to the contrary;" and was got three or four yards, when ſhe alſo dropt down in as violent an agony as the reſt. Twenty-ſix of thoſe who had been much affected (moſt of whom, during the prayers which were made for them, were in a moment filled with peace and joy) promiſed to call upon me the next day. But only eighteen came; by talking cloſely with whom I found reaſon to believe, that ſome of them had gone home to their houſe, juſtified. The reſt ſeemed to be patiently waiting for it.

Saturday 16. We met at *Fetter-lane*, to humble ourſelves before GOD, and own he had juſtly withdrawn his Spirit from us, for our manifold unfaithfulneſs. We acknowledged our having grieved him by our diviſions, *one ſaying, I am of* Paul; *another, I am of* Apollos: by our leaning again to our own works, and truſting in them, inſtead of Chriſt: by our reſting in thoſe little beginnings of ſanctification, which it had pleaſed him to work in our ſouls: and above all, by blaſpheming his work among us, imputing it either to nature, to the force of imagination and animal ſpirits, or even to the deluſion of the devil. In that hour, we found GOD with us as at the firſt. Some fell proſtrate upon the ground. Others burſt out, as with one conſent, into loud praiſe and thankſgiving. And many openly teſtified, there had been no ſuch day as this, ſince *January* the 1ſt preceding.

Sunday 17. I preached at 7 in *Upper Moorfields*, to (I believe) ſix or ſeven thouſand people, on, *Ho! every one that thirſteth, come ye to the waters.* In the afternoon, I ſaw poor *R*—— *T*——, who had left our ſociety, and the church. We did not diſpute, but pray; and in a ſhort ſpace the ſcales fell off from his eyes. He gladly returned to the church, and was in the evening re-admitted into our ſociety.

At

At 5 I preached on *Kennington-Common*, to about fifteen thouſand people, on thoſe words, *Look unto him, and be ye ſaved, all ye ends of the earth.*

Monday 18. I left *London* early in the morning, and the next evening reached *Briſtol*, and preached (as I had appointed, if GOD ſhould permit) to a numerous congregation. My text now alſo was, *Look unto him, and be ye ſaved, all ye ends of the earth.* *Howel Harris* called upon me an hour or two after. He ſaid, "he had been much diſ-"ſuaded from either hearing or ſeeing me, by many who "ſaid all manner of evil of me. But (ſaid he) as ſoon as "I heard you preach, I quickly found what ſpirit you was "of. And before you had done, I was ſo overpowered "with joy and love, that I had much ado to walk home."

It is ſcarce credible, what advantage Satan had gained, during my abſence of only eight days. Diſputes had crept into our little ſociety, ſo that the love of many was already waxed cold. I ſhewed them the ſtate they were in the next day (both at *Newgate* and at *Baptiſt-Mills*) from thoſe words, *Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat.* And when we met in the evening, inſtead of reviving the diſpute, we all betook ourſelves to prayer. Our Lord was with us. Our diviſions were healed. Miſunderſtandings vaniſhed away. And all our hearts were ſweetly drawn together, and united as at the firſt.

Friday 22. I called on one who *did run well*, till he was hindered by ſome of thoſe called, *French prophets. Wo unto the prophets, ſaith the Lord, who propheſy in my name, and I have not ſent them.* At *Weavers-Hall*, I endeavoured to point them out, and earneſtly exhorted all that followed after holineſs, to avoid as fire, all who do not ſpeak according *to the law and the teſtimony.*

In the afternoon I preached at the *Fiſh-Ponds*, but had no life or ſpirit in me; and was much in doubt, whether GOD would not lay me aſide, and ſend other labourers into his harveſt. I came to the ſociety full of this thought; and began in much weakneſs to explain, *Beloved, believe not every ſpirit, but try the ſpirits, whether they be of GOD.*

I told

I told them, "they were not to judge of the ſpirit whereby any one ſpoke, either by *appearances*, or by *common report*, or by their own *inward feelings*. No, nor by any dreams, viſions, or revelations, ſuppoſed to be made to their ſouls, any more than by their tears, or any involuntary effects wrought upon their bodies." I warned them, "all theſe were in themſelves of a doubtful, diſputable nature: they *might* be from GOD; and they *might not*; and were therefore not ſimply to be relied on (any more than ſimply to be condemned) but to be tried by a farther rule, to be brought to the only certain teſt, the law and the teſtimony." While I was ſpeaking, one before me dropt down as dead, and preſently a ſecond and a third. Five others ſunk down in half an hour, moſt of whom were in violent agonies. *The pains* as *of hell came about them; the ſnares of death overtook them.* In their trouble we called upon the Lord, and he gave us an anſwer of peace. One indeed continued an hour in ſtrong pain; and one or two more for three days. But the reſt were greatly comforted in that hour, and went away rejoicing and praiſing GOD.

Saturday 23. I ſpoke ſeverally with thoſe who had been ſo troubled the night before. Some of them, I found, were only convinced of ſin; others had indeed found reſt to their ſouls. This evening another was ſeized with ſtrong pangs. But in a ſhort time her ſoul alſo was delivered.

Sunday 24. As I was riding to *Roſe-Green*, in a ſmooth, plain part of the road, my horſe ſuddenly pitched upon his head, and rolled over and over. I received no other hurt than a little bruiſe on one ſide, which for the preſent I felt not, but preached without pain to ſix or ſeven thouſand people on that important direction, *Whether ye eat or drink, or whatever ye do, do all to the glory of GOD.* In the evening a girl of thirteen or fourteen, and four or five other perſons, ſome of whom had felt the power of GOD before, were deeply convinced of ſin, and with ſighs and groans which could not be uttered, called upon GOD for deliverance.

Monday

Monday 25. About 10 in the morning, *J—e C——r*, as ſhe was ſitting at work, was ſuddenly ſeized with grievous terrors of mind, attended with ſtrong trembling. Thus ſhe continued all the afternoon; but at the ſociety in the evening GOD turned her heavineſs into joy. Five or ſix others were alſo cut to the heart this day; and ſoon after found him *whoſe hands make whole:* as did one likewiſe, who had been mourning many months, without any to comfort her.

Tueſday 26. I preached near the houſe we had a few days before began to build for a ſchool, in the middle of *Kingswood*, under a little ſycamore-tree, during a violent ſtorm of rain, on thoſe words, *As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud:——So ſhall my word be that goeth out of my mouth: it ſhall not return unto me void. But it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſend it.*

Three perſons terribly felt the wrath of GOD abiding on them, at the ſociety this evening. But upon prayer made in their behalf, he was pleaſed ſoon to lift up the light of his countenance upon them.

Friday 29. I preached in a part of *Kingswood*, where I never had been before. The places in *Kingswood* where I now uſually preached were theſe; once a fortnight, a little above *Connam*, a village on the ſouth ſide of the wood; on *Sunday* morning, near *Hannam-Mount:* once a fortnight, at the ſchool-houſe, in the middle of *Kingswood*. On *Sunday* in the evening at *Roſe-Green;* and once a fortnight near the *Fiſh-Ponds*, on the north ſide of the wood.

Saturday 30. At *Weavers-Hall*, ſeven or eight perſons were conſtrained to roar aloud, while the ſword of the Spirit was *dividing aſunder their ſouls and ſpirits, and joints and marrow.* But they were all relieved upon prayer, and ſang *praiſes unto our GOD and unto the Lamb that liveth for ever and ever.*

I gave a particular account, from time to time, of the manner wherein GOD here carried on his work to thoſe whom I believed to deſire the increaſe of his kingdom, with

with whom I had any opportunity of correſponding. Part of the anſwer, which I received (ſome time after) from one of theſe I cannot but here ſubjoin.

I DESIRE to bleſs my Lord, for the good and great news your letter bears, about the Lord's turning many ſouls *from darkneſs to light, and from the power of Satan unto GOD;* and that ſuch *a great and effectual door is opened* among you, as the *many adverſaries* cannot ſhut. O may *he that hath the keys of the houſe of* David, *that openeth and no man ſhutteth, and ſhutteth and no man openeth,* ſet the door of faith more and more open among you, till his houſe be filled, and till he gather together the outcaſts of *Iſrael.* And may that prayer for the adverſaries be heard, *fill their faces with ſhame, that they may ſeek thy name, O Lord.*

As to the outward manner you ſpeak of, wherein moſt of them were affected who were cut to the heart by the ſword of the Spirit, no wonder that this was at firſt ſurpriſing to you, ſince they are indeed ſo very rare, that have been thus pricked and wounded. Yet ſome of the inſtances you give, ſeem to be exemplified in the outward manner wherein *Paul* and the jailer were at firſt affected: as alſo *Peter*'s hearers, *Acts* ii. The laſt inſtance you gave, of ſome ſtruggling as in the agonies of death, and in ſuch a manner as that four or five ſtrong men can hardly reſtrain a weak woman from hurting herſelf or others: this is to me ſomewhat more inexplicable: if it do not reſemble the child ſpoken of, *Mark* ix. 26. and *Luke* ix. 42. Of whom it is ſaid, that *while he was yet a coming, the devil threw him down and tare him.* Or what influence ſudden and ſharp awakenings may have upon the body I pretend not to explain. But I make no queſtion, Satan, ſo far as he gets power, may exert himſelf on ſuch occaſions, partly to hinder the good work in the perſons who are thus touched with the ſharp arrows of conviction, and partly to diſparage the work of GOD, as if it tended to lead people to diſtraction.—However, the merciful iſſue of theſe conflicts

ſlicts in the converſion of the perſons thus affected, is the main thing.

When they are brought by the ſaving arm of GOD to receive Chriſt Jeſus, to have joy and peace in believing, and then to walk in him, and give evidence that the work is a ſaving work at length, whether more quickly or gradually accompliſhed, there is great matter of praiſe.——

All the outward appearances of people's being affected among us, may be reduced to theſe two ſorts; one is, hearing with a cloſe, ſilent attention, with gravity and greedineſs, diſcovered by fixt looks, weeping eyes, and ſorrowful or joyful countenances: another ſort is, when they lift up their voice aloud, ſome more depreſſedly, and others more highly; and at times, the whole multitude in a flood of tears, all as it were crying out at once, till their voice be ready to drown the miniſter's, that he can ſcarce be heard for the weeping noiſe that ſurrounds him.—-The influence on ſome of theſe, like a land-flood, dries up; we hear of no change wrought. But in others, it appears in the fruits of righteouſneſs, and the tract of a holy converſation.—

May the Lord ſtrengthen you to go on in his work! and in praying for the coming of his kingdom with you and us, and I hope you ſhall not be forgotten among us, in our joint applications to the throne of grace.

I am, reverend, and dear Sir,
Your very affectionate Brother and Servant in Chriſt,
R. E.

[*Continued at page* 538.]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page* 453.]

"IT would have remained a ſecret in this kingdom, even to his moſt intimate friends, that he was of ſo great a family, had not Mr. *Ireland* gone over with him to *Switzerland:*

Switzerland: where he was ſurpriſed to find Mr. *Fletcher*'s relations ſome of the firſt people in the country.

"*Bleſſed are they that mourn*, ſaid the Lord Jeſus. And this bleſſedneſs was as certainly his as the former. He was a man of a ſerious ſpirit, one that ſtood at the utmoſt diſtance from levity of every kind. Though he was conſtantly cheerful, as rejoicing in hope of his heavenly inheritance, yet had he too deep a ſenſe of his own wants, and the wants of the church of GOD, as alſo of the ſins and miſeries of mankind, to be at any time light or trifling. I have a letter before me (dated Dec. 1771) which at once gives us a picture of his ſerioufneſs, watchfulneſs, and earneſtneſs; and contains advices well deſerving the conſideration of all that fear GOD.——"There is undoubtedly," ſaid he, "ſuch a thing as the *full aſſurance of faith*. Be not diſcouraged on account of thouſands who ſtop ſhort of it: it is our own fault, if we do not attain.—GOD would give us ample ſatisfaction if we did but deeply feel our wants. Both you and I want a deeper awakening, which will produce a death to outward things and ſpeculative knowledge. Let us ſhut our eyes to the gilded clouds without us: let us draw inward, and ſearch after GOD, if haply we may find him. Let us hold our confidence, though we are often conſtrained againſt hope to believe in hope. But let us not reſt in our confidence, as thouſands do: let it help us to ſtruggle and wait, till he come. Let us habituate ourſelves to live inwardly. This will ſolemnize us, and prevent our trifling with the things of GOD. We may be thankful for what we have without reſting in it. We may ſtrive, and yet not truſt in our ſtriving, but expect all from divine grace."

"Four or five years after, he ſays, "I ſend this to enquire after your welfare, and to let you know, that though I am pretty well in body, yet I break faſt. But I want to break faſter in my ſpirit than I do. Yet, bleſſed be GOD, I have been in ſuch pinching, grinding circumſtances for near a year, by a ſeries of providential and domeſtic trials, as have given me ſome deadly blows. I am not without hope of ſetting my eyes on you once more. Mr. *Weſley* kindly

kindly invites me to travel with him, and viſit ſome of the ſocieties. I feel an inclination to break one of my chains, parochial retirement, which may be a neſt for ſelf-indulgence. I leave the matter entirely to the Lord."

"Mean time he *mourned*, not only for himſelf and his friends, but alſo for the church of GOD. "The few profeſſors," ſays he, "which I ſee in theſe parts, are ſo far from what I wiſh them to be, that I cannot but cry out, Lord, how long wilt thou give thy heritage up to deſolation? How long ſhall the heathen ſay, *Where is now their* (indwelling) *GOD?*" In another letter (dated May 8, 1776) he writes, "I ſee ſo little fruit in theſe parts, that I am almoſt diſheartened. I am cloſely followed with the thought, that faith in the diſpenſation of the Spirit is at a very low ebb. But it may be better in other places. I ſhall be glad to travel a little, to ſee the goodneſs of the land. May GOD make and keep us humble, loving, diſintereſted, and zealous."

"Theſe quotations give us not only an example of *holy mourning*, but likewiſe of *hungering and thirſting after righteouſneſs*. In this he was peculiarly worthy our imitation. He never reſted in any thing he had either experienced or done in ſpiritual matters. *But this one thing* he did: *forgetting thoſe things that* were *behind, and reaching forth unto thoſe things which* were *before*, he *preſſed toward the mark for the prize of the high calling of GOD in Chriſt Jeſus:* he was a true chriſtian racer, always on the ſtretch for higher and better things. Though his attainments, both in experience and uſefulneſs, were above the common ſtandard, yet the language of his converſation and behaviour always was, *Not as though I had already attained, either were already perfected; but I follow after, if by any means I may apprehend That, for which I am apprehended of Chriſt Jeſus.* He had his eye upon a full conformity to the Son of GOD, or what the apoſtle terms, *The meaſure of the ſtature of the fulneſs of Chriſt.* Nor could he be ſatisfied with any thing leſs.

"And he was *meek*, like his Maſter, as well as *lowly in heart*. Not that he was ſo by nature, but of a fiery, paſſi-

onate ſpirit. But ſo thoroughly had grace ſubdued nature, ſo fully was he renewed in the ſpirit of his mind, that for many years before his death, I believe he was never obſerved by any one, friend or foe, to be out of temper. And yet he did not want provocation, and that ſometimes in a high degree, eſpecially from thoſe whoſe religious ſentiments he thought it his duty to oppoſe. One of theſe, who once loved him ſo well, as to be ready to pull out his eyes for him, was ſo exaſperated on reading his ſecond Check, that he wrote to him in the moſt bitter terms. But none of theſe things moved him; no, not in the leaſt degree. The keeneſt word he uſed upon the occaſion was, "What a world, what a religious world we live in!"

"Hence aroſe his readineſs to bear with the weakneſſes, and forgive the faults of others: the more remarkable, conſidering his flaming zeal againſt ſin, and deep concern for the glory of GOD. Such hatred to ſin, and ſuch love to the ſinner I never ſaw joined together before. This very circumſtance convinced me of the height of his grace, bearing ſo much of his Maſter's image, whoſe hatred to ſin and love to ſinners are equally infinite. He took all poſſible pains to detect what was evil, in any of thoſe that were under his care; purſuing it through all its turnings and windings, and ſtripping it of all its diſguiſes. Yet none ſo ready to excuſe, when it was confeſt, and to conceal it, even from his moſt intimate friends.

"He never mentioned the faults of an abſent perſon, unleſs abſolute duty required it. And then he ſpoke with the utmoſt tenderneſs, extenuating, rather than aggravating. None could draw his picture more exactly than St. *Paul* has done, in the thirteenth of the firſt epiſtle to the Corinthians. Every feature in that maſterly piece of apoſtolic painting was found in him. Let all that knew him, eſpecially his intimate friends, recollect the ſpirit and behaviour of this ſervant of the GOD of Love; and then let them judge whether I exaggerate when I ſay, He *ſuffered long and was kind:* he *envied not: acted not raſhly;* was *not puffed up;* did *not behave himſelf unſeemly; ſought not his own,* was *not eaſily provoked.* He *thought no evil, rejoiced not in iniquity,*

iniquity, but rejoiced in the truth. He *covered all things, believed all things, hoped all things, and endured all things.* It would be eaſy to enlarge on all theſe particulars, and ſhew how they were exemplified in him. But waving this, I would only obſerve, that with regard to two of them, *kindneſs* to others, and *not ſeeking his own*, he had few equals. His *kindneſs* to others was ſuch, that he beſtowed his all upon them: his time, his talents, his ſubſtance. His knowledge, his eloquence, his health, his money, were employed day by day for the good of mankind. He prayed, he wrote, he preached, he viſited the ſick and well, he converſed, he gave, he laboured, he ſuffered, winter and ſummer, night and day: he endangered, nay, deſtroyed his health, and in the end gave his life alſo for the profit of his neighbours, that they might be ſaved from everlaſting death. He denied himſelf even ſuch food as was neceſſary for him, that he might have to give to them that had none. And when he was conſtrained to change his manner of living, ſtill his diet was plain and ſimple. And ſo were his clothing and furniture, that he might ſave all that was poſſible for his poor neighbours.

" He *ſought not his own* in any ſenſe, not his own honour, but the honour of GOD in all he ſaid or did: he ſought not his own intereſt, but the intereſt of his Lord, ſpreading knowledge, holineſs, and happineſs as far as he poſſibly could. He ſought not his own pleaſure, but ſtudied to *pleaſe all men for their good to edification:* and to pleaſe Him that had called him to his kingdom and glory. And yet it is certain, he found the greateſt pleaſure, in pleaſing GOD and his neighbour. For nothing could give an higher delight than this, to his pious and benevolent mind.

" In the mean time he was a man of peace, and ſpared no pains to reſtore it where it was broken. He gave numberleſs proofs of this amiable diſpoſition. " When we were at *Trevecka* (to mention but one inſtance) two of the ſtudents were bitterly prejudiced againſt each other. He took them into a room by themſelves, reaſoned with them, wept over them, and at laſt prevailed. Their hearts were broken;

broken; they were melted down: they fell upon each other's necks and wept aloud."

"The pains which he took to make peace at the *Leeds* conference, will not eaſily be forgotten. And although he could not prevail ſo far as might have been deſired, yet his labour was not in vain.

"But I do not attempt his full character. I will only add, what the apoſtle recommends to the Philippians, was exactly copied by him. He was *blameleſs and harmleſs, a ſon of GOD, without rebuke, in the midſt of a crooked and perverſe generation: ſhining among them as a light in the world.*"

17. I think one talent wherewith GOD had endued Mr. *Fletcher*, has not been ſufficiently noted yet. I mean his *courteſy;* in which there was not the leaſt touch either of art or affectation. It was pure and genuine, and ſweetly conſtrained him to behave to every one (although particularly to inferiors) in a manner not to be deſcribed: with ſo inexpreſſible a mixture of humility, love, and reſpect. This directed his words, the tone of his voice, his looks, his whole attitude, his every motion. This ſeems to be intended by St. *Paul*, in thoſe words, Ουκ ἀσχημονεῖ. Not ſo well expreſſed in our tranſlation by, *behaveth not itſelf unſeemly.* Do not the words literally mean, *Is not ill-bred?* Behaves on all occaſions with decency and good-breeding? Certainly ſo did Mr. *Fletcher*. Never did any man more perfectly ſuit his whole behaviour to the perſons and the occaſion. So that one might apply to him with great propriety the words of the ancient poet,

Illum quicquid agit, quoquo veſtigia tendit
Componit furtim ſubſequiturq; Decor.

I cannot tranſlate this: but I can give the Engliſh reader a parallel, and more than a parallel.

Grace was in all his ſteps, heaven in his eye,
In all his geſtures ſanctity and love."

CHAP.

CHAP. X.

His Death.

"SOME time before he was taken ill (ſays Mrs. *Fletcher*) he mentioned to me a peculiar manifeſtation of love, which he received in his own houſe, with the application of thoſe words, *Thou ſhalt walk with me in white.* He added, It is not a little thing, ſo to hang upon GOD by faith, as to feel no departure from him, and no riſing in the heart againſt him. But this does not ſatisfy *me.* I often feel ſomething far beyond this. Yea, I ſometimes find ſuch gleams of light and love, ſuch wafts, as it were of the heavenly air! ſo powerful as if they would juſt then take my ſoul with them to glory. But *I am not filled.* I want to be filled with all the fulneſs of GOD. In conformity to theſe ſentiments, when he was in his laſt illneſs, he expreſſed himſelf thus, "*I am filled,* moſt ſweetly filled." This conveyed much to my mind, as I underſtood by it the accompliſhment of his large deſires.

"Some time before the beginning of his laſt ſickneſs, he was peculiarly penetrated with the nearneſs of eternity. There was ſcarce an hour in which he was not calling upon us, to drop every thought and every care, that we might attend to nothing, but the drinking deeper into GOD. We ſpent much time in wreſtling with GOD, and were led in a peculiar manner, to abandon our whole ſelves, our ſouls and bodies into the hands of GOD; ready to do, and willing to ſuffer whatever was well-pleaſing to him.

"And now the time drew near, when his faith was to be called to its laſt grand exerciſe: that, eyeing his Lord, he might

True in the fiery trial prove,
And pay him back his dying love.

A little before, being on his knees in prayer for light whether he * ſhould go to *London* or not? The anſwer to him ſeemed

* I verily believe, if he had then gone to *London*, he would have been alive at this day. But I blame no one for thinking otherwiſe.

ſeemed to be, "Not to *London*, but to thy grave." When he acquainted me with this, he ſaid, with a heavenly ſmile, "Satan would repreſent it to me as ſomething dreadful, enforcing thoſe words, *The cold grave! the cold grave!*" On the Sunday following (I think it was the next day) that anthem was ſung in the church, *The Lord is my ſhepherd: therefore can I lack nothing. He ſhall feed me in green paſtures, and lead me forth beſide the waters of comfort. He ſhall convert my ſoul, and bring me forth in the paths of righteouſneſs for his name's ſake. Yea, though I walk through the valley of the ſhadow of death, I ſhall fear no evil: for thou art with me: thy rod and thy ſtaff ſhall comfort me. Thou ſhalt prepare a table before me, againſt them that trouble me. Thou haſt anointed my head with oil, and my cup ſhall be full.*

"In his return home, he obſerved in how uncommon a degree thoſe words had been bleſt to his ſoul. And from that very time, I do not remember to have ſeen in him the leaſt marks of temptation. He ſhewed an unuſual cheerfulneſs and livelineſs in every part of his work; and ſeemed to increaſe in ſtrength of body, as well as in ſtrength of ſoul. Truly it was to him according to his faith. He *feared no evil.* And *his cup was filled* with righteouſneſs and peace, and joy in the Holy Ghoſt.

"On Thurſday, Auguſt 4, he was employed in the work of GOD from 3 in the afternoon till 9 at night. When he came home, he ſaid, "I have taken cold;" but ſeemed not to regard it. He was far from well on Friday and Saturday; but was uncommonly drawn out in prayer. On Saturday night he was abundantly worſe, and his fever appeared very ſtrong. I begged that he would by no means think of going to church in the morning. But he told me, it was the will of the Lord: in which caſe I never dared to perſuade. In reading prayers he was very near fainting away. I got through the crowd, and intreated him to come out of the deſk. But he let me and others know, in his ſweet manner, that we were not to interrupt the order of GOD. I then ſilently retired to my pew, where all around me were in tears. When the windows were opened, by which

which he appeared to be a little refreſhed, he went on: and then preached with a ſtrength and recollection that ſurpriſed us all.

" After ſermon he walked up to the communion-table, uttering theſe words, " I am going to throw myſelf under the wings of the cherubim, before the mercy-ſeat." The ſervice laſted till near two. Sometimes he was conſtrained to ſtop; being hardly able to ſtand upon his feet. The people were deeply affected, which they were not able to conceal: groans and weeping were on every ſide. Gracious Lord! how was it my ſoul was kept ſo calm, in the midſt of the moſt tender feelings. Notwithſtanding his extreme weakneſs, he gave out ſeveral verſes of hymns, and lively ſentences of exhortation. As ſoon as ever the ſervice was over, we hurried him to bed. When he lay down, nature being quite exhauſted, he immediately fainted away. He afterwards dropt into a ſleep for ſome time, and on waking, cried out with a pleaſant ſmile, " Now, my dear, thou ſeeſt I am no worſe for doing the Lord's work. He never fails me when I truſt in him." Having eat a little dinner, he dozed moſt of the evening: now and then waking, with the praiſes of GOD in his mouth. At night his fever returned: but it was not violent; and yet his ſtrength decreaſed amazingly. On Monday and Tueſday we had a little paradiſe together. He lay on a couch in the ſtudy: and though often changing poſture, was ſweetly pleaſant, and frequently ſlept a good while together. When he was awake, he delighted in hearing me read hymns, and treatiſes on faith and love. His words were all animating, and his patience beyond expreſſion. When he had a very nauſeous medicine to take, he ſeemed to enjoy the croſs: according to a word, which he was uſed often to repeat, " We are to ſeek a perfect conformity to the will of GOD; and leave him to give us pleaſure or pain, as it ſeemeth him good."

" I aſked him, whether he had any advice to leave me, if he ſhould be taken from me? He replied, " I have nothing particular to ſay: the Lord will open all before thee." I ſaid, Have you any conviction, that GOD is about to take

take you? He ſaid, "No: not in particular. Only I always ſee death ſo inexpreſſibly near, that we both ſeem to ſtand on the verge of eternity." While he ſlept a little, I beſought the Lord, if it was his good pleaſure, to ſpare him to me a little longer. But my prayer ſeemed to have no wings: and I could not help mingling continually therewith, Lord, give me perfect reſignation! This uncertainty made me tremble, leſt GOD was going to put into my hands the bitter cup with which he lately threatened my huſband. Some weeks before, I myſelf was ill of a fever, and not without danger. My huſband then felt the whole parting ſcene, and ſtruggled for perfect reſignation. He ſaid, "O *Polly*, ſhall I ever ſee the day, when thou muſt be carried out to bury! How will the little things which thy tender care has prepared for me in every part of the houſe, wound and diſtreſs me? How is it? I think I feel jealouſy! I am jealous of the worms! I ſeem to ſhrink at the thought of giving my dear *Polly* to the worms."

"Now all theſe reflections returned upon my heart with the weight of a millſtone. I cried to the Lord, and theſe words were deeply impreſſed on my ſpirit, *Where I am, there ſhall my ſervants be, that they may behold my glory.* This promiſe was full of comfort to my ſoul. I ſaw that in Chriſt's immediate preſence was our home, and that we ſhould have our re-union, in being deeply centered in him. I received it as a freſh marriage for eternity: as ſuch I truſt for ever to hold it. All that day, whenever I thought of the expreſſion, *to behold my glory*, it ſeemed to wipe away every tear, and was as the ring whereby we were joined anew.

[*Continued at page* 547.]

AN ACCOUNT

Of the moſt remarkable Occurrences of the Life of

JOSEPH EVERETT,

In a Letter to Biſhop Aſbury.

(Written by himſelf.)

I HAVE been often exerciſed with a deſire to exhibit to the world, the dealings of the Spirit of GOD with my ſoul, but have as often been tempted to think it proceeded from pride, till of late I have felt the impreſſion ſtronger than ever, by converſing with you on the ſubject; and am determined to ſend it into the world, with this view, that it may be of uſe to ſome. According to the wiſdom given to St. *Paul*, the Lord chooſes the fooliſh things of the world, to confound the things that are wiſe; and weak things of the world, to confound the things that are mighty.—If this is the caſe of the following narration, may that divine Spirit who hath done the work, receive the praiſe, and I ſhall be amply rewarded.

I was born in Queen *Ann*'s county in the ſtate of *Maryland*, on the 17th day of *June*, 1732. My parents were neither rich nor poor, but laboured and taught me to labour for my living. As to religion, if I may uſe the term, we had none, but called ourſelves of the Church of *England*; the name we had, but alas! that was all; for, with ſhame may I ſpeak it, we had not even the form: indeed we went to church, ſo called, and what did we hear when we went, think you? Why, a parcel of dead morality, and that delivered by a blind, avaricious miniſter, ſent by the devil to deceive the people. I have, ſince the Lord opened my eyes, ſtood amazed to ſee ſinners not only contented to go thoughtleſsly to ruin, but giving blind guides (for ſuch, I fear, ſome are) moſt extravagant ſums to go before them to hell. O GOD, put a ſtop to the falſe prophets making mer-

merchandiſe of the people's ſouls! As well as I remember, from the day I was born until I left my father's houſe, which was more than twenty years, I never ſaw the worſhip of GOD performed in his family; but almoſt *every* kind of iniquity was practiſed; which ſhows the truth of GOD's word, that *we are conceived in iniquity, and in ſin are we brought forth.* I ſoon found myſelf to love ſin. My nature was a fit ſoil for the devil's ſeed to take root and grow in. I early learned to ſwear, and to vent my angry paſſions; to do miſchief, and to tell lies to hide it, that I might not get correction for my faults. I can remember my being often very uneaſy without knowing what was the cauſe. I was afraid of death, and often diſtreſſed in my ſleep, and frequently enquiring about GOD and eternal things; and ſometimes felt ſuch a weight of guilt as would cauſe me to make reſolutions to do better for the future. But my reſolutions were like ropes of ſand. Thus I went on till I arrived to manhood, and from the day I was born until I was twenty years old, I never heard one goſpel-ſermon. My father ſent me to ſchool two years when I was young, where I learned to read; which, by the goodneſs of GOD, thro' the care of an indulgent mother, I never loſt. She *would* make me read my book, which then I counted a hardſhip.

In this ſtate of wickedneſs I lived till I got married. The companion I choſe was as willing to go to ruin as I was. I believe it would have puzzled a philoſopher to determine who loved ſin moſt.

Thus I went on in the road to death for ſeveral years, from bad to worſe; until a people came into the parts where I lived, called *New-lights* or *Whitefieldites*. They, by their preaching, cauſed a great noiſe in our neighbourhood; ſome ſaid one thing about them, and ſome another. However, I went to hear them. I muſt confeſs that the Lord, all my life while I lived in ſin and wickedneſs, would at one time other make my life bitter by reaſon of my ſin; particularly when I ſaw danger near. It appears to me that I had leſs pleaſure in ſin than any other perſon, and in thoſe times, did believe that I ſhould go to hell, if I did

not

not quit them. But alas! my ſins I hated to part with, and I adore that mercy that ſtopt the hand of juſtice, or I might now be lifting up my eyes in hell, calling for water to cool my tongue in vain. In going to hear theſe *New-lights* preach, I was made to ſee myſelf in the way to hell plainer than ever; and as I conſtantly attended the preaching of the word, my ſins would appear more clear to me. I thought, before I heard them, that the whole of chriſtianity conſiſted in breaking off from all our wicked practices; and the performance of ſuch as common honeſty or juſtice between man and man: but in hearing them, I was convinced that religion was ſomething elſe; that I muſt be born again, or never ſee the kingdom of GOD. And they proved it by the authority of the bible, which left a conviction of its truth on my heart, that I never loſt: they proved that religion was the work of an Almighty Power; that it was a new creation in the ſoul; they ſhowed the neceſſity of a divine power to awaken the ſinner to feel his wretchedneſs and ſpiritual death, and ſhowed him his helpleſs condition; and that repentance is wrought in the ſoul by the Divine Spirit; with the nature and neceſſity of a goſpel-faith, as the inſtrumental cauſe of our ſalvation; that by it a ſinner is juſtified; that without it we cannot pleaſe GOD; that whoſoever had it, knew their ſins forgiven; and that whoſoever died without it, muſt eternally periſh.

This kind of preaching broke up all my former views of religion, and left ſuch a keen conviction on my ſoul, as gave me new ſenſations which rendered me miſerable from day to day. I began to fall out with my ſins, and to break off from them, and to ſtruggle with my ſtubborn heart, which I found too ſtrong for me; which made me cry out with one of old, *wretched man that I am! who ſhall deliver me from the body of this death?* Now I began to read the ſcriptures and other books of piety, and to pray in ſecret places; likewiſe to pray to GOD in my family, and to watch over all my ways; to obſerve the ſabbath-day, and to do juſtly to my neighbours, and conſtantly to attend the preaching of the goſpel: for heaven and hell were all I thought

thought on; and the more I meditated on them, the more I could ſee their propriety; and the more I prayed, the more I ſaw cauſe to pray. Thus I went on in a legal way, expecting that GOD would ſave me for doing theſe duties. But alas! how was I diſappointed! for in the performance of theſe things, the Lord anſwered my prayers by imparting more and more light to my ſoul, which made me ſee and feel my wretchedneſs to ſuch a degree, that I ſaw I was one of the moſt miſerable creatures out of hell. Now I began to envy the brute beaſts, becauſe they had no ſouls; or with *Job*, to curſe the day wherein I was born: yet I would pray for more diſtreſs, and grieve becauſe I could not mourn. Sometimes I would feel leſs diſtreſs than at other times; then the enemy of my ſoul would tell me all was gone; at other times he would inſinuate that my diſtreſs was only imaginary, and that there was no reality in it. Sometimes he would inſiſt that my day of grace was entirely gone; at other times he would repreſent to me, that I was one for whom Chriſt never died, and that I was reprobated from eternity to ſuffer the vengeance of everlaſting fire. So that at times my life was a burden to me, and I could ſay that I was carnal, ſold under ſin; I could feel that the carnal mind is enmity againſt GOD, and that it is not ſubject to the law of GOD, neither indeed can be; that they that are under the influence of the fleſh, are enemies to GOD. I felt that, by the inſtrumentality of GOD's law, which is juſt and good, my ſoul was roufed from its carnal ſecurity, and that it immediately reſiſted or fought againſt no leſs a being than the eternal JEHOVAH himſelf. Oh! the damnable nature of ſin! I now ſaw clearly that I muſt be born again, or ſink to perdition. I felt that GOD would be juſt, if he ſent me to hell; and that if he did, he would be glorified in my damnation.

Thus I went on for near two years, a ſtranger to peace, with my head bowed down like a bulruſh; but my burden was not at all times alike heavy. Thoſe miniſters that I went to hear, preached that the goſpel was abſolute, and that there was no condition in the ſalvation of ſinners; that

Jeſus

Jeſus Chriſt died for a certain number, and that they all ſhould be ſaved and not one loſt; and that all the reſt of mankind ſhould be damned and go to hell; and that when one of the elect was converted, he muſt perſevere and go to heaven: which doctrine I really believed, and drank into the ſpirit of it, as far as my capacity would admit of. So that I compare the penitent ſoul to melted mettle, that will take the impreſſion of whatever mould it is caſt into. So did my ſoul take the Calviniſtic or Antinomian mould; the effects of which, if it had not been prevented by divine grace, would have been my inevitable ruin for ever. I often compare that ſyſtem of principles to a trap. And a trap it is, I believe, by which the devil, the grand fowler, catches millions of millions of unwary ſouls. If this is the work of GOD upon you, ſays the tempter, he that hath begun it will carry it on to eternal life. The Lord knows what I ſuffered by it. However, the Searcher of Hearts knew my deſires, that I wanted to ſave my ſoul and to do his will. He enabled me to go forward, and bore with my weakneſs and ignorance. He ſaw me afar off, as he did the prodigal, ſtriving to return to my heavenly Father's houſe. He ſaw me oppoſing ſtrong temptations by his grace, and took the will for the deed. Perſecutions I was no ſtranger to, both abroad and at home; for I found my dear Maſter's word fulfilled, that *a man's foes ſhall be they of his own houſehold.*

By this time my external deportment was new. I would reprove ſinners publicly, and ſaw that they hated him that reproveth in the gate. I ſaw the word of GOD fulfilled in various caſes; but as to the knowledge of ſin forgiven, I was ſtill a ſtranger to it. I ſtill worſhipped an unknown GOD; I was a ſtranger to inward piety. In ſhort, I had no religion. I had taken great pains to get knowledge, and could talk of the doctrines of grace, and of the goſpel. I was much thought of, and was ſaid to be a great chriſtian, and they let me know it. Suppoſing them to be proper judges, I thought I was in a very hopeful way. I now ſee, knowledge without humility ſerveth only to puff up the ſoul with pride.

By

By this time I was joined in communion and fellowſhip with the Preſbyterian or New-light church. However my conſcience was tender, and would not permit me to ſin without conviction, no more than fire could be on my fleſh and not burn me. I praiſe that GOD, who has promiſed that he will not break the bruiſed reed, nor quench the ſmoking flax, until he brings forth judgment to victory. He ſtill followed me by his grace.

One Sabbath-day as I was ſetting in my houſe, none of the family being at home, meditating on the things of GOD, I took up the bible, and it providentially opened at the eleventh chapter of St. *Luke*'s goſpel; and caſting my eyes on the fifth verſe, read to the fourteenth. And that moment I ſaw there was ſomething to be experienced in religion that I was a ſtranger to. I laid down the bible, and went directly up into a private chamber to ſeek the bleſſing. And everlaſting praiſes be to him who has ſaid, *ſeek and ye ſhall find.* I was on my knees but a very few moments before he ſhed abroad his love in ſuch a manner in my heart, that I knew Jeſus Chriſt was the Saviour of the world and the everlaſting Son of the Father, and my Saviour; and that I had redemption in his blood, even the forgiveneſs of my ſins. I felt theſe words by the power of his Spirit run through my ſoul, ſo that the tongue of a *Gabriel* could not have expreſſed what I felt: *I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee.* I felt ſuch raptures, and ſaw with the eyes of my ſoul ſuch beauties in the Lord Jeſus Chriſt, as opened ſuch a heaven of love in my breaſt, that I could with the poet ſing the following lines:

I rode on the ſky,
Freely juſtify'd I!
Nor envied *Elijah* his ſeat:
My ſoul mounted higher
In a chariot of fire,
And the moon it was under my feet.

So

So that being juſtified by faith, I had peace with GOD, through our Lord Jeſus Chriſt. I rejoiced in the hope of the glory of GOD.

[*Continued at page* 555.]

WALKING *in* SLEEP.

READING in the Arminian Magazine, an account of a gentleman who uſed to walk in his ſleep, it brought to my remembrance the following facts; which I thought might be of ſervice to ſuch as are troubled with that diſorder, by which ſome have run the riſk of their lives.

The eldeſt ſon of one of my uncles, who uſed to walk in his ſleep, was cured by a tub full of water being ſet in the nurſery when he went to bed. My uncle was told that it was likely he might walk into it; and that if it waked him, he would never do it again. The tub of water was accordingly ſet in the room, and he getting up as uſual, walked into it, and by ſo doing waked himſelf; but never attempted to riſe in his ſleep after.

When I was a child I walked in my ſleep, and my mother was adviſed to awake me ſuddenly, and endeavour to frighten me. But others told her this was dangerous; for ſome children had been thrown into fits by that means, and ſome irrecoverably loſt their ſenſes. She therefore tried the tub of water, which ſo effectually ſucceeded, that from the firſt night it was ſet, I never walked again in my ſleep.

How long the water was continued in my room I do not know; being only about ſeven years old. From the account the ſervants gave, my mother did not believe I was aſleep. She therefore ordered them to call her ſome night as ſoon as I began to move; but, when ſhe came, ſhe ſaid the ſight was ſo affecting, ſhe never deſired to ſee it more: for my eyes were open; but looked like thoſe of a corpſe!

and

and my face was so deadly pale, and covered with a cold sweat, with something so inexpressibly distressing in my countenance, that I appeared like one rising from the tomb. She said, she spoke to me, and I answered as rationally as if I had been awake: and that I distinguished when she asked a question; but in the morning, she said, I knew nothing of what had happened.

Whether it would answer upon persons who have had a long habit of walking in their sleep, I know not; but I am sure (however it be accounted for) it cured us two.

D. D.

Leeds, Oct. 31, 1785.

An Account of the Behaviour of three Malefactors, who were executed at Reading, *in* Berkshire, *on the* 25*th of March* 1786.

ABOUT nine o'clock in the morning, Mr. *C.* Mr. *J.* and Mr. *L.* visited *John Steptoe*, *Richard Hemmings*, and *William Crips*, who were to be executed that day.

Mr. *L.* had visited *Steptoe* twice before; who as soon as he saw him, came up and shook him by the hand, with a very cheerful countenance. He had very lately known the pardoning love of GOD, and was quite resigned, and happy in the Lord. He had been in the prison some months before his condemnation; during which period he read the bible three times over, and could repeat St. *Paul*'s epistle to the *Hebrews*.

For some time before the assizes, he frequently got the prisoners together on an evening, and prayed with them extempore.

Hemmings said, he had reason to be thankful that he was brought to that place; for till that time, he had been living without GOD in the world. He said, it was a great mercy the Lord had not cut him off in his sins; and was truly thankful he was now convinced of his want of a Saviour.

Crips

Crips appeared to be ignorant of the way of ſalvation by Chriſt. Mr. *C.* aſked him whether he was not afraid to die? He ſaid, no; but could give no ſufficient reaſon for it. Mr. *C.* and Mr. *J.* then ſpoke to him in a cloſe manner; and though he did not ſeem hardened, yet he was not truly concerned about his ſoul. Mr. *C.* gave a ſhort exhortation, ſung a hymn, and (at the requeſt of *Steptoe*) the fifty-firſt pſalm, and then went to prayer twice.

After dinner, Mr. *C.* Mr. *J.* and Mr. *L.* reviſited the priſoners. *Crips* ſeemed then to be much affected, and ſaid, he was convinced of his loſt ſtate. A hymn being ſung, the gaoler, his wife and daughter, and ſeveral other perſons joined. Singing being over, *Steptoe* was deſired to go to prayer, which he did with great earneſtneſs: while moſt who were preſent were deeply affected; and ſome, who before had but little concern about religion, wept much.

When prayer was ended, Mr. *C.* ſpoke to *Hemmings*, and found him happy in the Lord. He ſaid (among other things) "I ſhall ſoon be in the arms of Jeſus for ever!" Afterwards they all went into the chapel, and received the ſacrament. When they returned, *Steptoe* ſaid, "I have been feeding on Chriſt by faith, who is the Living Bread." *Steptoe* then deſired Mr. *L.* to give out the ſinner's lamentation, which they all continued ſinging, with great fervor, till the under-ſheriff ſent for them.

The executioner coming into the cell, *Steptoe* immediately went up to him, and with a cheerful countenance ſhook him by the hand, as though he was his friend. While the coffins were carrying out, *Steptoe* was ſtanding a little way from the cell-door, and the ſun ſhining, he looked up, and ſaid, "The ſun of nature ſhines very bright!" and added, "This is the laſt ſun I ſhall ſee ſhining below; but I ſhall ſoon ſee the Sun of Righteouſneſs, and be with him for ever!"

As ſoon as the priſoners got into the cart, they began to ſing, and continued to do ſo, at times, till they came to the fatal tree.

After the clergyman had done talking and praying with them, *Steptoe* ſtood up, and in a firm, collected, and moſt

affecting manner, gave an exhortation to the people for near five and twenty minutes. Among other things, he ſaid, "It was ſin which brought me to this (pointing to the tree) and I am going to ſuffer juſtly; but although I am condemned by the law of man, yet as I am intereſted in the Lord Jeſus Chriſt, I ſhall not be condemned at the bar of GOD. O think not, my dear fellow-ſinners, becauſe we are brought to this ſhameful end, that we are ſinners above all men. I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh. Do not think that becauſe ſome of you may now be living in pleaſure, pomp, or ſplendor, that it will avail you any thing when you come to die; for you will be condemned at the bar of GOD, unleſs you forſake your ſins, and flee to the Lord Jeſus Chriſt. And as I have found an intereſt in him, I do aſſure you my fellow-ſinners, my preſent ſituation (though you may think otherwiſe) is preferable to yours, who are yet in your ſins. Therefore flee from the wrath to come, and ſeek religion with all your might; for there is nothing but true religion which can make you happy either in life or death." He likewiſe ſpoke of his belief of the reſurrection, in very ſtrong terms, and added,

"Oh my drooping friends below,
Did you half this glory know;
Daily would you ſtretch the wing,
Thus to fly and thus to ſing."

He then prayed very fervently, for ſeven or eight minutes, and was much at liberty.

After he had done, *Hemmings* ſpoke to the people, and warned them to forſake drinking, looſe women, and other bad company; and to attend the houſe of GOD, where they might hear thoſe things which would do them good.

When the clergyman left the cart, they all called out for Mr. *C.* who immediately came to them. *Hemmings* ſaid, I never was ſo happy in all my life; for the Lord comforts me.—*Steptoe* ſaid, My mind is quite comfortable and compoſed, and I am ſtill happy.—*Crips* alſo declared, he

he was happy. Mr. *C.* then gave out two verſes of that hymn, " Jeſu lover of my ſoul," and was juſt going to prayer, when the under-ſheriff ſent an order for him to quit the cart immediately: on which ſome of the ſpectators ſpoke aloud, and ſaid the conduct of the under-ſheriff was ſhameful; and a Mr. *Davis*, a miniſter of *Reading*, ſaid to the priſoners, " Remember, the ſheriff cannot ſeparate your ſouls from Chriſt."

Mr. *C.* then took leave of the priſoners, by exhorting them to look to Jeſus; and they all continued fervent in prayer to the laſt.

Crips's laſt words were, " O GOD, have mercy on me! Jeſus thou ſon of *David*, have pity on me! Jeſus, thou friend of ſinners, have mercy on me!"

Steptoe's laſt words were, " Into thy hands I commend my ſoul, O GOD, for thou haſt redeemed it."

Hemmings alſo was launched into eternity, calling upon the Lord.—*Steptoe* had a cheerful and heavenly countenance, even to the moment the cap was drawn over his face.—*Hemmings* and *Crips* were alſo firm and collected to the laſt.

LETTER.

To my moſt endeared Friends, the Servants of Chriſt in Taunton, *Grace and Peace.*

Moſt dearly beloved and longed for, my Joy and Crown:

MY heart's deſire and prayer to GOD for you is, that you may be ſaved. I know that you are the butt of men's rage and malice: but you may ſatisfy yourſelves, as *David* in ſuſtaining *Shimei*'s curſes: it may be, the Lord will look upon our affliction, and requite good for their curſing this day. But, however that be, hold on your way. Your name indeed is caſt out as evil, and you

are

are hated of all men for Chriſt's ſake, for cleaving to his ways and ſervants: but let not this diſcourage you, for you are now more than ever bleſſed: only hold faſt, that no man take your crown. Let not any that have begun in the ſpirit, end in the fleſh. Do not forſake GOD till he forſake you: he that endureth to the end ſhall be ſaved: the promiſe is to him that overcometh; therefore think not of looking back: now you have ſet your hands to Chriſt's plough, though you labour and ſuffer, the crop will pay for all: now the Lord is trying who they be that will truſt him. The world are all for preſent pay; they muſt have ſomething in hand, and will not follow the Lord when there are hazard and hardſhip in his ſervice. But now is the time for you to prove yourſelves believers, when there is nothing viſible but hazard, and expence, and difficulty in your Maker's ſervice. Now, my brethren, ſtand faſt in the faith, quit you like men, be ſtrong: if you can truſt in his promiſes now, when nothing appears but bonds, and loſſes, and tribulation, this will be like believers. Brethren, I beſeech you to reckon upon no other but croſſes here. Let none of you flatter yourſelves with dreams of ſleeping in your eaſe, and temporal proſperity, and carrying heaven too. Count not upon reſt till you come to the land of promiſe. Not that I would have any of you run upon hazards uncalled: no, we ſhall meet them ſoon enough in the way of our duty, unleſs we turn aſide; but I would have you caſt overboard your worldly hopes, and be content to wait till you come on the other ſide of the grave. Is it not enough to have a whole eternity of happineſs? If GOD throws in the comforts of this life too, I would not have you throw them back again, or deſpiſe the goodneſs of the Lord: but I would that you ſhould uſe this world, as not abuſing it, that you ſhould be crucified to the world, and the world to you; that you ſhould declare plainly that you ſeek a better country, which is an heavenly. Ah! my dear brethren, I beſeech you to carry it like pilgrims and ſtrangers, abſtain from fleſhly luſts, which war againſt your ſouls; for what have we to do with the cuſtoms and faſhions of this world, who are ſtrangers in it? Be contented

tented with a traveller's lot: know you not that you are in a ſtrange land? All is well as long as it is well at home; I pray you, brethren, daily conſider your condition: do you not remember that you are in an inn? And what though you be but meanly accommodated! though you fare hard, and lie hard! Is this a ſtrange thing? What ſhould travellers look for elſe? Indeed if you were of the world, the world would love its own. But now GOD hath called you out of the world; therefore the world hateth you: but remember, it is your duty to love them, even while they hate you; and to pray for mercy for them that will ſhow no mercy or juſtice. This I deſire you to obſerve as a great duty of the preſent times: and let not any ſo forget their duty, as to wiſh evil to them that do evil to us; or to pleaſe themſelves with the thoughts of being even with them. Let us commit ourſelves to him that judgeth righteouſly, and ſhow ourſelves the children of the Moſt High, who doth good to his enemies, and is kind to the unkind and unthankful: and what if they do hate us? Their love and good-will were much more to be feared, than their hatred. Brethren, keep yourſelves in the love of GOD; here is wiſdom. O happy ſouls, that are his favourites! for the Lord's ſake look to this, make ſure of ſomething: look to your ſincerity above all things: let not any of you conclude, that becauſe you are of the ſuffering party, therefore all is well: look to the foundation, that your hearts be taken off from every ſin, and ſet upon GOD as your bleſſedneſs: beware that none of you have only a name to live, and be no more than almoſt chriſtians. For the love of your ſouls, make a diligent ſearch, and try upon what ground you ſtand; for it pities me to think any of you ſhould hazard ſo much, and yet loſe all at laſt: but when once you bear the mark of GOD's favour, you need not fear the world's frowns: cheer up therefore, brethren, be ſtrong in the Lord, and of good courage under the world's uſage: fear not: in our Father's houſe there is bread enough, and room enough: this is ſufficient to comfort us under all the inconveniencies of the way, that we have ſo happy a home, ſo ready a Father, ſo goodly

goodly an heritage. Oh! comfort one another with theſe words: let GOD ſee that you can truſt in his word: let the world ſee that you can live upon GOD. I ſhall ſhare my prayers and love among you all, and commit you to the Almighty GOD: the Keeper of *Iſrael* that never ſlumbereth nor ſleepeth, be your watchman and keeper to the end. Farewell. I am,

A fervent well-wiſher of your temporal and eternal affairs,

J. A.

Poetry.

The WEATHERCOCK: *an Epigram.*

HAIL, verſile emblem of the human mind,
True to thyſelf, and model of mankind:
Thy only virtue is in them a vice;
This moment thus, the next quite otherwiſe.
Thine an effect of nature's potent laws,
As theirs ſelf-int'reſt or ſelf-love the cauſe.
Thy various motions point which way inclin'd
The fix'd or vary'd current of the wind:
Theirs only prove how fickle are their own,
How weakly grounded, and how little known.
Firſt this, then that; then this, then that again;
Now all a-go, and now a middler ſtrain.
Such is mankind, creation's reſtleſs heir,
Than wind leſs certain, and more light than air!

THE

The Universal Love of Christ.

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

Jeſus, tranſporting ſound!
The joy of earth and heav'n!
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 heav'n to ſee our Jeſu's face.

His Name 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 balmly 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 ev'ry ſoul of man;
Loving to all, he none paſt 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.

THE

Arminian Magazine,

For NOVEMBER 1790.

PREDESTINATION CALMLY CONSIDERED.

[By John Wesley, M. A.]

[*Continued from page* 476.]

ARGUMENTS from experience alone will never determine this point. They can only prove thus much, on the one hand, that our Lord is exceeding patient, that he is peculiarly unwilling that any believers ſhould periſh; that he bears long, very long with all their follies, waiting to be gracious, and to heal their backſlidings; and that, on the other hand, he does actually bring back many loſt ſheep, who, to man's apprehenſion, were irrecoverable: but all this does not amount to a convincing proof, that no believer can or does fall from grace. So that this argument, from experience, will weigh little with thoſe who believe the poſſibility of falling.

And it ought to weigh full as little with thoſe who do not. For if you produce ever ſo many examples of thoſe who were once ſtrong in faith, and are now more abandoned than ever, they will evade them by ſaying, "O, but "they will be brought back; they will not die in their ſins." And if they do die in their ſins, we come no nearer; we have not gained one point ſtill. For it is eaſy to ſay, "They "were only hypocrites; they never had true faith." Therefore, ſcripture alone can determine this queſtion. And

ſcripture does ſo fully determine it, that there needs only to ſet down a very few texts, with ſome ſhort reflections upon them.

LXIX. That one who is a true believer, or, in other words, one who is holy or righteous in the judgment of GOD himſelf, may nevertheleſs finally fall from grace, appears 1. From the word of GOD by Ezek. chap. xviii. ver. 24. *When the righteous turneth away from his righteouſneſs, and committeth iniquity, in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.*

Do you object, "This chapter relates wholly and ſolely "to the Jewiſh church and nation?" I anſwer, prove this: till then I ſhall believe that many parts of it concern all mankind.

If you ſay, 2. "The righteouſneſs ſpoken of in this "chapter, was merely an outward righteouſneſs, without "any principle of grace or holineſs:" I aſk, how is this conſiſtent with the 31ſt verſe, *Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed; and make you a new heart, and a new ſpirit?* Is this a "merely outward "righteouſneſs, without any inward principle of grace or "holineſs?"

Will you add, "But admitting the perſon here ſpoken of, "to be a truly righteous man, what is here ſaid is only a "ſuppoſition." That I flatly deny. Read over the chapter again, and you will ſee the facts there laid down, to be not barely *ſuppoſed*, but expreſsly *aſſerted*.

That the death here mentioned is eternal death, appears from the 26th verſe.

When a righteous man turneth away from his righteouſneſs, and committeth iniquity, and dieth in them (here is temporal death;) *for his iniquity that he hath done, he ſhall die.* Here is death eternal.

If you aſſert, "both theſe expreſſions ſignify the ſame "thing, and not two different deaths:" you put a palpable force upon the text, in order to make the Holy Ghoſt ſpeak nonſenſe.

"Dying

" Dying *in his iniquity*, you ſay, is the ſame thing as " dying *for his iniquity*." Then the text means thus, " When " he dieth in them, he ſhall die in them." A very deep diſcovery!

But you ſay, " It cannot be underſtood of eternal death; " *becauſe* they might be delivered from it by repentance and " reformation." And why might they not by ſuch repentance as is mentioned in the 31ſt verſe, be delivered from eternal death?

But " the whole chapter, you think, has nothing to do " with the ſpiritual and eternal affairs of men."

I believe every impartial man will think quite the contrary, if he reads calmly either the beginning of it: *All ſouls are mine, ſaith the Lord GOD; the ſoul that ſinneth, it ſhall die* (where I can by no means allow that by the death of the ſoul is meant only a temporal affliction:) or the concluſion, *Repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions whereby he have tranſgreſſed; and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael?*

It remains then, one who is righteous in the judgment of GOD himſelf, may finally fall from grace.

LXX. Secondly, That one who is endued with the faith, which produces a good conſcience, may nevertheleſs finally fall, appears from the words of St. Paul to Timothy, 1 Tim. i. 18, 19. *War a good warfare, holding faith, and a good conſcience; which ſome having put away, concerning faith, have made ſhipwreck.*

Obſerve 1. Theſe men had once the faith that produces *a good conſcience*, which they once had, or they could not have *put it away*.

Obſerve 2. They *made ſhipwreck* of the faith, which neceſſarily implies the total and final loſs of it.

You object, " Nay, the *putting away* a good conſcience " does not ſuppoſe they had it, but rather that they had it " not."

This

This is really ſurpriſing. But how do you prove it? "Why, "by Acts xiii. 46. where St. Paul ſays to the Jews, *It was* "*neceſſary that the word of GOD ſhould firſt have been ſpo-* "*ken to you. But ſeeing ye put it from you—lo, we turn* "*to the Gentiles.*" Here you ſee the Jews, who never had the goſpel, are ſaid to *put it away.*

How! are you ſure they "never had what they are here "ſaid *to put away?*" Not ſo. What they put away, it is undeniable they had till they *put it away:* namely, *the word of GOD, ſpoken* by *Paul* and *Barnabas.* This inſtance therefore makes full againſt you. It proves juſt the reverſe of what you cited it for.

But you object further, "men may have *a good conſcience,* in ſome ſenſe, without true faith."

I grant it, in a reſtrained, limited ſenſe; but not *a good conſcience,* ſimply and abſolutely ſpeaking. But ſuch is that of which the apoſtle here ſpeaks, and which he exhorts *Timothy to hold faſt:* Unleſs you apprehend, that the *holding it faſt,* likewiſe, "rather ſuppoſes he never had it."

"But the faith here mentioned means only the doctrine "of faith:" I want better proof of this.

It remains then, one who has the faith which produces a good conſcience, may yet finally fall.

LXXI. Thirdly, thoſe who are grafted into the good olive-tree, the ſpiritual, inviſible church, may nevertheleſs finally fall.

For thus ſaith the apoſtle, *Some of the branches are broken off, and thou art grafted in among them, and with them partakeſt of the root and fatneſs of the olive-tree. Be not high-minded, but fear: if GOD ſpared not the natural branches, take heed leſt he ſpare not thee. Behold the goodneſs and ſeverity of GOD! on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou ſhalt be cut off,* Rom. xi. 17, &c.

We may obſerve here, 1. The perſons ſpoken to, were actually engrafted into the olive-tree.

2. This olive-tree is not barely the outward, viſible church, but the inviſible, conſiſting of holy believers. So the

the text, ver. 16. *If the firſt fruit be holy, the lump is holy: and if the root be holy, ſo are the branches.* And, ver. 20. *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith.*

3. Theſe holy believers were ſtill liable to be cut off from the inviſible church, into which they were then grafted.

4. Here is not the leaſt intimation of their being ever grafted in again.

To this you object, 1. "This olive-tree is not the invi- "ſible church, but only the outward goſpel-church-ſtate." You *affirm* this; and I *prove* the contrary: namely, that it is in the inviſible church: for it "conſiſts of holy believers, "which none but the inviſible church does."

You object, 2. "The Jews who were broken off, were "never true believers in Chriſt."

I am not ſpeaking of the Jews, but of thoſe Gentiles who are mentioned in the 22d verſe; whom St. *Paul* exhorts to *continue in his goodneſs:* otherwiſe, ſaith he, *thou ſhalt be cut off.* Now I preſume, theſe were true believers in Chriſt. Yet they were ſtill liable to be cut *off.*

You aſſert, 3. "This is only a cutting off from the out- "ward church-ſtate." But how is this proved? So forced and unnatural a conſtruction requires ſome argument to ſupport it.

You ſay, 4. "There is a ſtrong intimation, that they "ſhall be grafted in again." No: not that thoſe Gentiles, who *did not continue in his goodneſs*, ſhould be grafted in, after they were once cut off! I cannot find the leaſt intimation of this. "But *all Iſrael ſhall be ſaved.*" I believe they will: but this does not imply the re-engrafting of thoſe Gentiles.

It remains then, that thoſe who are grafted into the ſpiritual, inviſible church, may nevertheleſs finally fall.

LXXII. Fourthly, thoſe who are branches of Chriſt, the true vine, may yet finally fall from grace.

For thus ſaith our bleſſed Lord himſelf, *I am the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away. I am the vine,*

ye

ye are the branches. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned, John xv. 1, &c.

Here we may obſerve, 1. The perſons ſpoken of, were *in Chriſt, branches of the true vine:*

2. Some of theſe *branches abide not* in Chriſt, but *the Father taketh them away:*

3. The *branches* which *abide not*, are *caſt forth*, caſt out from Chriſt and his church:

4. They are not only *caſt forth*, but *withered;* conſequently, never grafted in again:

5. They are not only *caſt forth*, and *withered*, but alſo *caſt into the fire:* And

6. *They are burned.* It is not poſſible for words more ſtrongly to declare, that thoſe who are branches of the true vine may finally fall.

" But this," you ſay, " furniſhes an argument for, not " againſt, the perſevering of the ſaints."

Yes, juſt ſuch an argument for final perſeverance, as the above-cited words of St. Paul to Timothy.

But how do you make it out? Why thus, " There are " two ſorts of branches in Chriſt the vine: the one fruitful, " the other unfruitful. The one are eternally choſen, and " theſe abide in him, and can never withdraw away." Nay, this is the very point to be proved. So that you now, immediately and directly, beg the queſtion.

" The other ſort of branches are ſuch as are *in* Chriſt " only by profeſſion; who get into churches, and ſo are " *reckoned* in Chriſt, and theſe in time wither away. Theſe " never had any life, grace, or fruitfulneſs from him."

Surely you do not offer this by way of argument! You are again taking for granted the very point to be proved.

But you will prove, that " thoſe are *branches in* Chriſt, " who *never had any life or grace from him*, becauſe the " churches of Judea and Theſſalonica are ſaid to be *in* Chriſt, " though every individual member was not ſavingly in him." I deny the conſequence, which can never be made good, unleſs you can prove, that thoſe very Jews or Theſſalonians

who

who never had any life or grace from him, are nevertheleſs ſaid by our Lord, to be *branches in him.*

It remains, that true believers, who are branches of the true vine, may nevertheleſs finally fall.

LXXIII. Fifthly, Thoſe who ſo effectually know Chriſt, as by that knowledge to have eſcaped the pollutions of the world, may yet fall back into thoſe pollutions, and periſh everlaſtingly.

For thus ſaith the apoſtle Peter, *if, after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt* (the only poſſible way of eſcaping them) *they are again entangled therein and overcome, the latter end is worſe with them than the beginning,* 2 Pet. ii. 20, 21.

But you ſay, 1. "Their knowledge was not an experimen-" tal knowledge." And how do you prove this? "Be-" cauſe had it been ſuch, they could not have loſt it." You are begging the queſtion again.

You ſay, 2. "*Eſcaping the pollutions of the world,* ſig-" nifies no more than an outward reformation." How prove you that? You aim at no proof at all. But he that will grant it, may.

You ſay, 3. "Theſe perſons never had any change " wrought upon them. They were no other than dogs and " ſwine, not only before and after, but even when they " outwardly abſtained from groſs enormities."

I grant, that before and after that time, during which they *eſcaped the pollutions of the world* (or, as St. Peter words it in his former epiſtle, *the corruption that is in the world*) they might well be termed either *dogs* or *ſwine,* for their groſs enormities. But that they deſerved ſuch an appellation during that time, I cannot grant without ſome proof.

It remains, that thoſe who by the inward knowledge of Chriſt, have eſcaped the pollutions of the world, may yet fall back into thoſe pollutions, and periſh everlaſtingly.

LXXIV. Sixthly, Thoſe who ſee the light of the glory of GOD in the face of Jeſus Chriſt, and who have been

made

made partakers of the Holy Ghoſt, of the witneſs and the fruits of the Spirit, may nevertheleſs ſo fall from GOD, as to periſh everlaſtingly.

For thus ſaith the writer to the Hebrews, *It is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt—If they fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of GOD afreſh, and put him to an open ſhame*, Heb. vi. 4, &c.

Muſt not every unprejudiced perſon ſee, the expreſſions here uſed are ſo ſtrong and clear, that they cannot without groſs and palpable wreſting, be underſtood of any but true believers?

" But the apoſtle makes only a ſuppoſition, *If they ſhall* " *fall away.*

The apoſtle makes no ſuppoſition at all. There is no *if* in the original. The words are Ἀδυνατον τους ἅπαξ φωτισθεντας---καὶ παραπεσόντας. That is, in plain Engliſh, *It is impoſſible to renew again unto repentance, thoſe who were once enlightened, and have fallen away.*

" No. The words in the original lie literally thus. *It* " *is impoſſible for thoſe who were once enlightened*—and they " falling away, *to renew them again unto repentance:* that " is, ſhould they fall away, which is in plain Engliſh, if " they fall away."

Excuſe me for ſpeaking plain Engliſh here. *Shall a man lie for GOD?* Either you or I do; for I flatly aver (and let all that underſtand Greek judge between us) that the words in the original do not lie literally thus, *and they falling away* if ſo they muſt be καὶ παραπιπτόντας, in the *preſent* tenſe; not καὶ παραπεσόντας, in the *indefinite*) but that they ought to be tranſlated, *And have fallen away;* which is as literal a tranſlation as the Engliſh tongue will bear.

Therefore here is no *if* in the caſe, no ſuppoſition at all, but a plain declaration of matter of fact.

LXXV. " But why do you imagine theſe perſons were " truly believers?" Becauſe all the expreſſions in their eaſy, natural ſenſe, imply it.

They

They *were once enlightened:* an expreſſion familiar with the apoſtle, and never by him applied to any but believers. So *the GOD of our Lord Jeſus Chriſt give unto you the Spirit of wiſdom and revelation—The eyes of your underſtanding being* enlightened, *that ye may know what is the hope of his calling—And what is the exceeding greatneſs of his power to us-ward that believe,* Eph. i. 17, &c. So again, GOD, *who commanded the light to ſhine out of darkneſs, hath* ſhined *in our hearts, to give* the light *of the knowledge of the glory of GOD in the face of Jeſus Chriſt,* 2 Cor. iv. 6.

"Nay, *they were enlightened,* means only, they were *baptized;* or *knew* the doctrines of the goſpel."

I cannot believe this, till you bring me a few paſſages from St. *Paul*'s writings, wherein that expreſſion is evidently taken in either of theſe ſenſes.

[*Continued at page* 573.]

SERMON XXIII.

On PHILIPPIANS ii. 12, 13.

Work out your own ſalvation with fear and trembling; for it is GOD which worketh in you both to will and to do of his good pleaſure.

1. SOME great truths, as the being and attributes of GOD, and the difference between moral good and evil, were known in ſome meaſure to the Heathen world; the traces of them are to be found in all nations: ſo that in ſome ſenſe it may be ſaid to every child of man, *He hath ſhewed thee, O man, what is good; even to do juſtly, to love mercy, and to walk humbly with thy GOD.* With this truth he has in ſome meaſure *enlightened every one that cometh into the world.* And hereby they that *have not the law,* that have no written law, *are a law unto themſelves.* They ſhew *the work of the law,* the ſubſtance of it, though not the letter,

written in their hearts by the ſame hand which wrote the commandments on the tables of ſtone: *their conſcience alſo bearing them witneſs*, whether they act ſuitably thereto or not.

2. But there are two grand heads of doctrine, which contain many truths of the moſt important nature, of which the moſt enlightened Heathens in the ancient world were totally ignorant; as are alſo the moſt intelligent Heathens, that are now on the face of the earth: I mean thoſe which relate to the eternal Son of GOD, and the Spirit of GOD; to the Son, giving himſelf to be *a propitiation for the ſins of the world;* And to the Spirit of GOD, renewing men in that image of GOD wherein they were created. For after all the pains which ingenious and learned men have taken, that great man, the chevalier *Ramſay* in particular, to find ſome reſemblance of theſe truths in the immenſe rubbiſh of Heathen authors, the reſemblance is ſo exceeding faint, as not to be diſcerned but by a very lively imagination. Beſide that even this reſemblance, faint as it was, is only to be found in the diſcourſes of a very few, and thoſe were the moſt improved and deeply-thinking men in their ſeveral generations, while the innumerable multitudes that ſurrounded them, were little better for the knowledge of the philoſophers; but remained as totally ignorant even of theſe capital truths, as were the beaſts that periſh.

3. Certain it is, that theſe truths were never known to the vulgar, the bulk of mankind, to the generality of men in any nation, till they were brought to light by the goſpel. Notwithſtanding a ſpark of knowledge glimmering here and there, the whole earth was covered with darkneſs, till the Sun of Righteouſneſs aroſe, and ſcattered the ſhades of night. Since this Day-ſpring from on high has appeared, a great light hath ſhined unto thoſe, who till then, ſat in darkneſs and in the ſhadow of death. And thouſands of them in every age have known, *that GOD ſo loved the world*, as to *give his only-begotten Son, to the end that whoſoever believeth on him, ſhould not periſh but have everlaſting life.* And being entruſted with the oracles of GOD, they have known, that *GOD*

hath

hath alſo given us his Holy Spirit, who *worketh in us both to will and to do of his good pleaſure.*

4. How remarkable are thoſe words of the apoſtle, which precede theſe? *Let this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of GOD*, the incommunicable nature of GOD from eternity, *counted it no act of robbery*, (that is the preciſe meaning of the word) no invaſion of any other's prerogative; but his own unqueſtionable right, *to be equal with GOD*. The word implies both the *fulneſs* and the ſupreme *height* of the Godhead. To which are oppoſed the two words, he *emptied*, and he *humbled himſelf*. He *emptied himſelf* of that divine fulneſs, veiled his fulneſs from the eyes of men and angels, *taking*, and by that very act emptying himſelf, *the form of a ſervant, being made in the likeneſs of men*, a real man like other men. *And being found in faſhion as a man*, a common man, without any peculiar beauty or excellency, *he humbled himſelf* to a ſtill greater degree, *becoming obedient* to GOD, though equal with him, *even unto death, yea, the death of the croſs*, the greateſt inſtance both of humiliation and obedience.

Having propoſed the example of Chriſt, the apoſtle exhorts them to ſecure the ſalvation which Chriſt hath purchaſed for them. *Wherefore work out your own ſalvation with fear and trembling: for it is GOD which worketh in you both to will and to do of his good pleaſure.*

In theſe comprehenſive words we may obſerve,

Firſt, That grand truth, which ought never to be out of our remembrance, *It is GOD that worketh in us both to will and to do of his own good pleaſure:*

Secondly, The improvement we ought to make of it, *Work out your own ſalvation with fear and trembling:*

Thirdly, The connexion between them: *It is GOD that worketh in you: therefore work out your own ſalvation.*

I. 1. Firſt, we are to obſerve that great and important truth, which ought never to be out of our remembrance, *It is GOD that worketh in us both to will and to do of his good pleaſure.* The meaning of theſe words may be made more plain, by a ſmall tranſpoſition of them. *It is GOD that of his*

his good pleaſure worketh in you both to will and to do. This poſition of the words, connecting the phraſe *of his good pleaſure* with the word *worketh*, removes all imagination of merit from man, and gives GOD the whole glory of his own work. Otherwiſe we might have had ſome room for boaſting, as if it were our own deſert, ſome goodneſs in us, or ſome good thing done by us, which firſt moved GOD to work. But this expreſſion cuts off all ſuch vain conceits, and clearly ſhews his motive to work lay wholly in himſelf: in his own mere grace, in his unmerited mercy.

2. It is by this alone he is impelled to work in man both to will and to do. The expreſſion is capable of two interpretations; both of which are unqueſtionably true. Firſt, *To will*, may include the whole of inward; *to do*, the whole of outward religion. And if it be thus underſtood, it implies, that it is GOD that worketh both inward and outward holineſs. Secondly, *To will*, may imply every good deſire; *to do*, whatever reſults therefrom. And then the ſentence means, GOD breathes into us every good deſire, and brings every good deſire to good effect.

3. The original words τὸ θέλειν and τὸ ἐνεργεῖν ſeem to favour the latter conſtruction: τὸ θέλειν, which we render *to will*, plainly including every good deſire, whether relating to our tempers, words, or actions; to inward or outward holineſs. And τὸ ἐνεργεῖν which we render *to do*, manifeſtly implies all that power from on high; all that energy which works in us every right diſpoſition, and then furniſhes us for every good word and work.

4. Nothing can ſo directly tend to hide pride from man, as a deep, laſting conviction of this. For if we are thoroughly ſenſible, that we have nothing which we have not received, how can we glory as if we had not received it? If we know and feel, that the very firſt motion of good is from above, as well as the power which conducts it to the end: if it is GOD that not only infuſes every good deſire, but that accompanies and follows it, elſe it vaniſhes away; then it evidently follows, that *he who glorieth, muſt glory in the Lord.*

II. 1. Proceed we now to the ſecond point. If GOD *worketh in you*, then *work out your own ſalvation*. The original word rendered, *work out*, implies the doing a thing thoroughly. *Your own*—for you yourſelves muſt do this, or it will be left undone for ever. Your *own ſalvation*—Salvation begins with what is uſually termed (and very properly) *preventing grace;* including the firſt wiſh to pleaſe GOD, the firſt dawn of light concerning his will, and the firſt ſlight, tranſient conviction of having ſinned againſt him. All theſe imply ſome tendency toward life, ſome degree of ſalvation, the beginning of a deliverance from a blind, unfeeling heart, quite inſenſible of GOD and the things of GOD. Salvation is carried on by *convincing grace*, uſually in ſcripture termed *repentance*, which brings a larger meaſure of ſelf-knowledge, and a farther deliverance from the heart of ſtone. Afterwards we experience the proper chriſtian ſalvation, whereby *through grace*, we *are ſaved by faith:* conſiſting of thoſe two grand branches, juſtification and ſanctification. By juſtification we are ſaved from the guilt of ſin, and reſtored to the favour of GOD: by ſanctification we are ſaved from the power and root of ſin, and reſtored to the image of GOD. All experience as well as ſcripture ſhew this ſalvation to be both inſtantaneous and gradual. It begins the moment we are juſtified, in the holy, humble, gentle, patient love of GOD and man. It gradually increaſes from that moment, as a *grain of muſtard-ſeed, which at firſt is the leaſt of all ſeeds, but* gradually *puts forth large branches*, and becomes a great tree; till in another inſtant the heart is cleanſed from all ſin, and filled with pure love to GOD and man. But even that love increaſes more and more, till we *grow up in all things unto him that is our head, till we attain the meaſure of the ſtature of the fulneſs of Chriſt.*

2. But how are we to *work out* this ſalvation? The apoſtle anſwers, *with fear and trembling*. There is another paſſage of St. *Paul* wherein the ſame expreſſion occurs, which may give light to this. *Servants, obey your maſters according to the fleſh*, according to the preſent ſtate of things, (although ſenſible that in a little time the ſervant will be free

free from his maſter,) *with fear and trembling.* This is a proverbial expreſſion, which cannot be underſtood literally. For what maſter could bear, much leſs require, a ſervant to ſtand trembling and quaking before him? And the following words utterly exclude this meaning: *in ſingleneſs of your heart*, with a ſingle eye to the will and providence of GOD, *not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of GOD from the heart:* doing whatever they do as the will of GOD, and therefore with their might, Eph. vi. 5, &c. It is eaſy to ſee, that theſe ſtrong expreſſions of the apoſtle clearly imply two things: firſt, that every thing be done with the utmoſt earneſtneſs of ſpirit, and with all care and caution; (perhaps more directly referring to the former words μετὰ φόβου *with fear*) ſecondly, that it be done with the utmoſt diligence, ſpeed, punctuality and exactneſs: not improbably referring to the latter word μετὰ τρόμου *with trembling.*

3. How eaſily may we transfer this to the buſineſs of life, the working out our own ſalvation? With the ſame temper and in the ſame manner that Chriſtian ſervants ſerve their maſters that are upon earth, let all Chriſtians labour to ſerve their maſter that is in heaven: that is, firſt, with the utmoſt earneſtneſs of ſpirit, with all poſſible care and caution, and ſecondly, with the utmoſt diligence, ſpeed, punctuality, and exactneſs.

4. But what are the ſteps which the ſcripture directs us to take, in the working out of our own ſalvation? The prophet *Iſaiah* gives us a general anſwer, touching the firſt ſteps which we are to take, *ceaſe to do evil; learn to do well.* If ever you deſire that GOD ſhould work in you that faith, whereof cometh both preſent and eternal ſalvation; by the grace already given fly from all ſin as from the face of a ſerpent: carefully avoid every evil word and work; yea, abſtain from all appearance of evil. And *learn to do well:* be zealous of good works, of works of piety, as well as works of mercy: family-prayer, and crying to GOD in ſecret. Faſt in ſecret, and *your Father which ſeeth in ſecret, he will reward you openly. Search the ſcriptures:*

hear

hear them in public, read them in private, and meditate therein. At every opportunity be a partaker of the Lord's ſupper: *do this in remembrance of him*, and he will meet you at his own table. Let your converſation be with the children of GOD, and ſee that it *be in grace, ſeaſoned with ſalt*. As ye have time, do good unto all men, to their ſouls and to their bodies. And herein *be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord*. It then only remains, that ye deny yourſelves, and take up your croſs daily. Deny yourſelves every pleaſure which does not prepare you for taking pleaſure in GOD. And willingly embrace every means of drawing near to GOD, though it be a croſs, though it be grievous to fleſh and blood. Thus, when you have redemption in the blood of Chriſt, you will *go on to perfection;* till *walking in the light as he is in the light*, you are enabled to teſtify, that *he is faithful and juſt*, not only to *forgive* your *ſins*, but *to cleanſe you from all unrighteouſneſs*.

III. 1. "But," ſay ſome, "what connexion is there between the former and the latter clauſe of this ſentence? Is there not rather a flat oppoſition, between the one and the other? If it is GOD that worketh in us both to will and to do, what need is there of our working? Does not his working thus ſupercede the neceſſity of our working at all? Nay, does it not render our working impracticable, as well as unneceſſary? For if we allow that GOD does all, what is there left for us to do?"

2. Such is the reaſoning of fleſh and blood. And at firſt hearing it is exceeding plauſible. But it is not ſolid, as will evidently appear, if we conſider the matter more deeply. We ſhall then ſee, there is no oppoſition between theſe, "GOD works; therefore do ye work:" but on the contrary, the cloſeſt connexion, and that in two reſpects. For, firſt, GOD works; therefore you *can* work: ſecondly, GOD works, therefore you *muſt* work.

3. Firſt, GOD worketh in you; therefore you can work: otherwiſe it would be impoſſible. If he did not work, it would be impoſſible for you to work out your own ſalvation.

tion. *With man this is impoſſible*, ſaith our Lord, *for a rich man to enter into the kingdom of heaven.* Yea, it is impoſſible for any man; for any that is born of a woman, unleſs GOD work in him. Seeing all men are by nature not only ſick, but *dead in treſpaſſes and ſins*, it is not poſſible for them to do any thing well, till GOD raiſes them from the dead. It was impoſſible for *Lazarus* to *come forth*, till the Lord had given him life. And it is equally impoſſible for us, to *come* out of our ſins, yea, or to make the leaſt motion toward it, till he who hath all power in heaven and earth, calls our dead ſouls into life.

4. Yet this is no excuſe for thoſe who continue in ſin, and lay the blame upon their Maker, by ſaying, it is GOD only that muſt quicken us; for we cannot quicken our own ſouls. For allowing that all the ſouls of men are dead in ſin *by nature*, this excuſes none, ſeeing there is no man in a mere ſtate of nature: there is no man, unleſs he has quenched the Spirit, that is wholly void of the grace of GOD. No man living is entirely deſtitute of what is vulgarly called *natural conſcience*. But this is not natural: it is more properly termed *preventing grace*. Every man has a greater or leſs meaſure of this, which waiteth not for the call of man. Every one has, ſooner or later, good deſires, although the generality of men ſtifle them before they can ſtrike deep root, or produce any conſiderable fruit. Every one has ſome meaſure of that light, ſome faint and glimmering ray, which ſooner or later, more or leſs, enlightens every man that cometh into the world. And every one, unleſs he be one of the ſmall number, whoſe conſcience is ſeared as with a hot iron, feels more or leſs uneaſy, when he acts contrary to the light of his own conſcience. So that no man ſins, becauſe he has not grace, but becauſe he does not uſe the grace which he hath.

5. Therefore in as much as GOD works in you, you are now able to work out your own ſalvation. Since he worketh in you, of his own good pleaſure, without any merit of yours, both to will and to do, it is poſſible for you to fulfil all righteouſneſs. It is poſſible for you, to

love

love GOD, becauſe he hath firſt loved us; and to *walk in love,* after the pattern of our great maſter. We know indeed that word of his to be abſolutely true, *without me ye can do nothing.* But on the other hand we know, every believer can ſay, *I can do all things through Chriſt that ſtrengtheneth me.*

6. Mean time let us remember, that GOD has joined theſe together in the experience of every believer. And therefore we muſt take care, not to imagine they are ever to be put aſunder. We muſt beware of that mock humility, which teacheth us to ſay, in excuſe for our wilful diſobedience, "O, I can do nothing:" and ſtops there, without once naming the grace of GOD. Pray, think twice. Conſider what you ſay. I hope you wrong yourſelf. For if it be really true, that you can do nothing, then you have no faith. And if you have not faith, you are in a wretched condition: you are not in a ſtate of ſalvation. Surely it is not ſo. You can do ſomething, through Chriſt ſtrengthening you. Stir up the ſpark of grace which is now in you: and he will give you more grace.

7. Secondly. GOD worketh in you: therefore you *muſt* work: you muſt be *workers together with him,* (they are the very words of the apoſtle) otherwiſe he will ceaſe working. The general rule on which his gracious diſpenſations invariably proceed, is this, *Unto him that hath, ſhall be given: but from him that hath not,* that does not improve the grace already given, *ſhall be taken away what he aſſuredly hath.* (So the words ought to be rendered.) Even St. *Auguſtine* who is generally ſuppoſed to favour the contrary doctrine, makes that juſt remark, *qui fecit nos ſine nobis, non ſalvabit, nos ſine nobis:* "he that made us without ourſelves, will not ſave us without ourſelves." He will not ſave us, unleſs we *ſave ourſelves from this untoward generation:* unleſs we ourſelves *fight the good fight of faith, and lay hold on eternal life:* unleſs we *agonize to enter in at the ſtrait gate, deny ourſelves, take up our croſs daily,* and labour, by every poſſible means, to *make our own calling and election ſure.*

8. *Labour* then, brethren, *not for the meat that periſheth, but for that which endureth to everlaſting life.* Say with our bleſſed Lord, though in a ſomewhat different ſenſe, *My Father worketh hitherto, and I work.* In conſideration that he ſtill worketh in you, be never *weary of well-doing.* Go on, in virtue of the grace of GOD, preventing, accompanying and following you, in *the work of faith, in the patience of hope, and in the labour of love. Be ye ſtedfaſt and immoveable; always abounding in the work of the Lord.* And *the GOD of peace, who brought again from the dead the great ſhepherd of the ſheep* [*Jeſus*], *make you perfect in every good work to do his will, working in you what is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever!*

AN EXTRACT

Of the Rev^{d}. Mr. JOHN WESLEY'S JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 495.]

SUNDAY, *July* 1. I preached to about 5000, on that favourite advice of the infidel in *Eccleſiaſtes* (ſo zealouſly inforced by his brethren now) *Be not righteous over much.* At *Hannam* and at *Roſe-Green* I explained the latter part of the viith of St. *Luke:* That verſe eſpecially, *When they had nothing to pay, he frankly forgave them both.*

A young woman ſunk down at *Roſe-Green*, in a violent agony both of body and mind: As did five or ſix perſons in the evening at the *New Room*, at whoſe cries many were greatly offended. The ſame offence was given in the morning by one at *Weaver's-Hall*, and by eight or nine others, at *Glouceſter-Lane* in the evening. The firſt that was deeply touched was *L—W—*; whoſe mother had been not a little diſpleaſed a day or two before, when ſhe was told, how her daughter

daughter had *expoſed herſelf* before all the congregation: The mother herſelf was the next, who fell down, and loſt her ſenſes in a moment; but went home with her daughter, full of joy, as did moſt of thoſe that had been in pain.

Soon after the ſociety, I went to Mrs. *T*—'s, whoſe neareſt relations were earneſtly diſſuading her, from being *Righteous over much;* and by the old motive, *Why ſhouldſt thou deſtroy thyſelf?* She anſwered all they advanced with meekneſs and love, and continued ſtedfaſt and immoveable. Endure hardſhip ſtill, thou good ſoldier of Chriſt! Perſecuted but not forſaken: Torn with inward, and encompaſt with outward temptations: But yielding to none. O may patience have its perfect work!

Tueſday 3. I preached at *Bath* to the moſt attentive and ſerious audience I have ever ſeen there. On *Wedneſ.* I preached at *Newgate* on thoſe words, *Becauſe of the Phariſees, they durſt not confeſs him.—For they loved the praiſe of men, more than the praiſe of* GOD. A meſſage was delivered to me when I had done, from the ſheriffs, "That I muſt preach there no more."

Friday 6. I preſt a ſerious Quaker to tell me, why he did not come to hear me as formerly? He ſaid, "Becauſe he found we were not *led by the Spirit;* for we fixt times of preaching before-hand; whereas we ought to do nothing unleſs we were *ſenſibly moved thereto* by the Holy Ghoſt." I aſked, "Whether we ought not to do what GOD in ſcripture commands, when we have opportunity? Whether the providence of GOD thus concurring with his word, were not a ſufficient reaſon for our doing it, although we were not at that moment *ſenſibly moved thereto* by the Holy Ghoſt?" He anſwered, "It was not a ſufficient reaſon. This was to regard *the letter that killeth.*" GOD grant, that I may ſo regard it all the days of my life!

In the afternoon I was with Mr. *Whitefield*, juſt come from *London*, with whom I went to *Baptiſt-Mills*, where he preached *concerning the Holy Ghoſt, which all who believe are to receive;* not without a juſt, though ſevere cenſure of thoſe, who preach *as if* there were no Holy Ghoſt.

Saturday

Saturday 7. I had an opportunity to talk with him of thoſe outward ſigns, which had ſo often accompanied the inward work of GOD. I found his objections were chiefly grounded on groſs miſrepreſentations of matter of fact. But the next day he had an opportunity of informing himſelf better. For no ſooner had he begun (in the application of his ſermon) to invite all ſinners, to believe in Chriſt, than four perſons ſunk down cloſe to him, almoſt in the ſame moment. One of them lay without either ſenſe or motion. A ſecond trembled exceedingly. The third had ſtrong convulſions all over his body, but made no noiſe, unleſs by groans. The fourth, equally convulſed, called upon GOD, with ſtrong cries and tears. From this time I truſt, we ſhall all ſuffer GOD to carry on his own work in the way that pleaſeth him.

Thurſday 13. I went to a gentleman who is much troubled with what they call *lowneſs of ſpirits*. Many ſuch have I been with before; but in ſeveral of them, it was no bodily diſtemper. They wanted ſomething, they knew not what, and were therefore, heavy, uneaſy, and diſſatisfied with every thing. The plain truth is, they wanted GOD, they wanted Chriſt, they wanted faith. And GOD convinced them of their want, in a way their phyſicians no more underſtood than themſelves. Accordingly nothing availed till the great phyſician came. For in ſpite of all natural means, he who made them for himſelf, would not ſuffer them to reſt, till they reſted in him.

On *Friday* in the afternoon I left *Briſtol* with Mr. *Whitefield*, in the midſt of heavy rain. But the clouds ſoon diſperſed, ſo that we had a fair, calm evening, and a ſerious congregation at *Thornbury*.

In the morning we breakfaſted with a Quaker, who had been brought up in the church of *England*: but being under ſtrong convictions of inward ſin, and applying to ſeveral perſons for advice, they all judged him to be under a diſorder of body, and gave advice accordingly. Some Quakers with whom he met about the ſame time, told him, it was the hand of GOD upon his ſoul; and adviſed him

to

to ſeek another ſort of relief than thoſe miſerable comforters had recommended. *Wo unto you, ye blind leaders of the blind!* How long will ye pervert the right ways of the Lord? Ye who tell the mourners in *Zion*, much religion hath made you mad! Ye who ſend them whom GOD hath wounded to the devil for cure; to company, idle books or diverſions! Thus ſhall they periſh in their iniquity; but their blood ſhall GOD require at your hands!

We had an attentive congregation at *Glouceſter* in the evening. In the morning, Mr. *Whiteſield* being gone forward, I preached to about five thouſand there, Chriſt *our wiſdom, righteouſneſs, ſanctification, and redemption.* It rained violently at five in the evening; notwithſtanding which two or three thouſand people ſtayed, to whom I expounded that glorious viſion of *Ezekiel*, of the reſurrection of the dry bones.

On *Monday* 16. After preaching to two or three thouſand on *What muſt I do to be ſaved?* I returned to *Briſtol*, and preached to about three thouſand, on thoſe words of *Job*, *There the wicked ceaſe from troubling; there the weary are at reſt.*

Tueſday 17. I rode to *Bradford*, 5 miles from *Bath*, whither I had been long invited to come. I waited on the miniſter, and deſired leave to preach in his church. He ſaid, "It was not uſual to preach on the week-days: but if I could come thither on a *Sunday*, he ſhould be glad of my aſſiſtance." Thence I went to a gentleman in the town, who had been preſent when I preached at *Bath*, and with the ſtrongeſt marks of ſincerity and affection, *wiſhed me good luck in the name of the* Lord. But it was paſt. I found him now quite cold. He began diſputing on ſeveral heads, and at laſt told me plainly, One of our own college had informed him, "They always took me to be a little crack-brained at *Oxford*."

However ſome perſons who were not of his mind, having pitched on a convenient place (called *Bear-field*, or *Bury-field*) on the top of the hill under which the town lies; I there offered Chriſt to about a thouſand people, for wiſ-

dom,

dom, righteouſneſs, ſanctification, and redemption. Thence I returned to *Bath*, and preached on *What muſt I do to be ſaved?* to a larger audience than ever before. I was wondering the god of this world was ſo ſtill: when at my return from preaching, poor *R——M——* told me, *he could not let me preach any more in his ground.* I aſked, him why? He ſaid, "the people hurt his trees, and ſtole things out of his ground. And beſides (added he) *I have already, by letting thee be there, merited the diſpleaſure of my neighbours.*" O fear of man! who is above thee, but they who indeed *worſhip* GOD *in ſpirit and in truth?* Not even thoſe who have one foot in the grave! Not even thoſe who dwell in rooms of cedar; and who have heaped up gold as the duſt, and ſilver as the ſand of the ſea!

Saturday 21. I began expounding a ſecond time our Lord's ſermon up on the mount. In the morning, *Sunday* 22, as I was explaining *Bleſſed are the pure in ſpirit*, to about three thouſand people, we had a fair opportunity of ſhewing all men, what manner of ſpirit we were of. For in the middle of the ſermon, the preſs-gang came and ſeized on one of the hearers: (Ye learned in the law, what becomes of *Magna charta*, and of *Engliſh liberty, and property?* Are not theſe mere ſounds, while, on any pretence, there is ſuch a thing as a preſs-gang ſuffered in the land?) all the reſt ſtanding ſtill, and none opening his mouth or lifting up his hand to reſiſt them.

Monday 23. To guard young converts from fancying, that they had already attained, or were already perfect, I preached on thoſe words, *So is the kingdom of* GOD, *as when a man caſteth ſeed into the ground—and riſeth day and night, and the ſeed buddeth forth and ſpringeth up he knoweth not how—firſt the blade, then the ear, then the full corn in the ear.*

On ſeveral evenings this week, and particularly on *Friday*, many were deeply convinced; but none were delivered from that painful conviction: *The children came to the birth; but there was not ſtrength to bring forth.* I fear we have grieved the Spirit of the jealous GOD, by queſtioning his

his work: and that therefore he is withdrawn from us for a ſeaſon. *But he will return and abundantly pardon.*

Mond. 30. Two more were in ſtrong pain, both their ſouls and bodies being well-nigh torn aſunder. But though we cried unto GOD, there was no anſwer, neither did he as yet deliver them at all.

One of theſe had been remarkably zealous againſt thoſe that cried out and made a noiſe, being ſure that *any of them might help it if they would.* And the ſame opinion ſhe was in ſtill till the moment ſhe was ſtruck through as with a ſword, and fell trembling to the ground. She then cried aloud, though not articulately, her words being ſwallowed up. In this pain ſhe continued twelve or fourteen hours, and then her ſoul was ſet at liberty. But her maſter (for ſhe was a ſervant till that time, at a gentleman's in town) forbid her returning to him, ſaying, *he would have none in his houſe, who had received the Holy Ghoſt.*

Tueſday 31. I preached at *Bradford* to above two thouſand, many of whom were of the better rank, on *What muſt I do to be ſaved?* They all behaved with decency, and none went away till it was ended. While I was preaching at *Bath*, in my return, ſome of the audience did not behave ſo well; being, I fear, a little too nearly concerned, when I came to the application of thoſe words, *Not only this our craft, is in danger to be ſet at nought; but alſo that the temple of the great goddeſs* Diana *ſhould be deſpiſed—whom all* Aſia *and the world worſhippeth.*

Having *a caution againſt religious deluſion*, put into my hands about this time, I thought it my duty to write to the author of it: which I accordingly did, in the following terms:

Reverend Sir,

1. YOU charge me (for I am called a *Methodiſt*, and conſequently included within your charge) with *vain and confident boaſtings, raſh, uncharitable cenſures, damning all who do not* feel *what I* feel; *not allowing men to be in a ſalvable ſtate, unleſs they have experienced ſome* ſudden

operation

operation, which may be diſtinguiſhed as the hand of GOD *upon them, overpowering as it were the ſoul:* With *denying men the uſe of* GOD's *creatures, which he hath appointed to be received with thankſgiving, and encouraging abſtinence, prayer and other religious exerciſes, to the neglect of the duties of our ſtation.* O ſir, can you prove this charge upon me? The Lord ſhall judge in that day!

2. I do indeed go out into the highways and hedges to call poor ſinners to Chriſt. But not *in a tumultuous manner*, not *to the diſturbance of the public peace*, or *the prejudice of families.* Neither herein do I break any law which I know; much leſs *ſet at nought all rule and authority.* Nor can I be ſaid to *intrude into the labours* of thoſe, who do not labour at all; but ſuffer thouſands of thoſe for whom Chriſt died, to *periſh for lack of knowledge.*

3. They periſh for want of knowing, That *we* as well as the Heathens, *are alienated from the life of* GOD: that *every one of us* by the corruption of our inmoſt nature, *is very far gone from original righteouſneſs;* ſo far, that *every perſon born into the world, deſerveth* GOD's *wrath and damnation:* That we have by nature no power either to help ourſelves, or even to call upon GOD to help us; all our tempers and works, in our natural ſtate, being only evil continually. So that *our* coming to Chriſt, as well as *theirs, muſt infer a great and mighty change.* It muſt infer, not only an *outward change*, from ſtealing, lying and all corrupt communication; but a thorough *change of heart*, an *inward* renewal in the ſpirit of our mind. Accordingly, *the old man* implies infinitely more than *outward evil converſation*, even *an evil heart of unbelief*, corrupted by pride and a thouſand deceitful luſts. Of conſequence, the *new man* muſt imply infinitely more than *outward good converſation*, even *a good heart, which after* GOD *is created in righteouſneſs and true holineſs:* a heart full of that faith, which working by love, produces all holineſs of converſation.

4. The change from the former of theſe ſtates to the latter, is what I call *The new birth.* But you ſay, I am *not content with this plain and eaſy notion of it, but fill myſelf and*

and others with fantaſtical conceits about it. Alas, ſir, how can you prove this? And if you cannot prove it, what amends can you make, either to GOD or to me or to the world, for publicly aſſerting a groſs falſhood?

5. Perhaps you ſay, *You can prove this of* Mr. *Whitefield.* What then? This is nothing to me. I am not accountable for *his* words. The journal you quote I never ſaw till it was in print. But indeed you wrong him as much as me: Firſt, where you repreſent him as judging the notions of the Quakers *in general* (concerning being led by the Spirit) to be right and good; whereas he ſpeaks only of thoſe *particular men*, with whom he was then converſing. And again, where you ſay, he *ſuppoſes* a perſon *believing in* Chriſt,—to be without any *ſaving knowledge* of him. He *ſuppoſes* no ſuch thing. *To believe in* Chriſt, was the very thing he *ſuppoſed* wanting: As underſtanding that term *believing* to imply, not only an aſſent to the articles of our creed, but alſo *A ſure truſt and confidence of the mercy of* GOD *through our* Lord Jeſus Chriſt.

6. Now this it is certain a man may want, although he can truly ſay, *I am chaſte, I am ſober, I am juſt in my dealings, I help my neighbour, and uſe the ordinances of* GOD. *And however* ſuch a man *may have behaved in theſe reſpects, he is not to think well of his own ſtate, till he experiences ſomething within himſelf, which he has not yet experienced,* but *which he may be before-hand aſſured he ſhall,* If the promiſes of GOD are true. That *ſomething* is, a living faith: *A ſure truſt and confidence in* GOD, *that by the merits of* Chriſt *his ſins are forgiven, and he reconciled to the favour of* GOD. And from this will ſpring many other things, which till then he experienced not, as, the love of GOD ſhed abroad in his heart, the peace of GOD which paſſeth all underſtanding, and joy in the Holy Ghoſt, joy though not *unfelt*, yet *unſpeakable* and full of glory.

7. Theſe are ſome of thoſe *inward fruits of the Spirit*, which muſt be *felt*, whereſoever they are: And without theſe, I cannot learn from holy writ, that any man is *born of the Spirit.* I beſeech you, ſir, by the mercies of GOD,

that if as yet you *know nothing of ſuch inward feelings*, if you do not *feel in yourſelf theſe mighty workings of the Spirit of* Chriſt, at leaſt you would not contradict and blaſpheme. When the Holy Ghoſt hath fervently kindled *your* love towards GOD, you will know theſe to be very *ſenſible* operations. *As you hear the wind and feel it too*, while *it ſtrikes upon your bodily organs*, you will know you are under the guidance of GOD's Spirit the ſame way, namely, by *feeling it in your ſoul:* By the preſent peace and joy and love which you feel within, as well as by its outward and more diſtant effects.

I am, &c.

I have often wiſhed, that all calm impartial men, would conſider what is advanced by another writer, in a little diſcourſe concerning enthuſiaſm or religious deluſion, publiſhed about this time. His words are,

" A *miniſter* of our church, who may look upon it as his duty to warn his *pariſhioners*, or an *author* who may think it neceſſary to caution his readers, againſt *ſuch preachers* or their doctrine (enthuſiaſtic preachers, I ſuppoſe, ſuch as he takes it for granted the Methodiſt preachers are) ought to be very careful to act with a *Chriſtian ſpirit*, and to advance nothing but with *temper, charity* and *truth*.—Perhaps the following rules may be proper to be obſerved by them.

1. Not to *blame* perſons for doing that now, which ſcripture records *holy men* of old to have practiſed, leſt, had they lived in thoſe times, they ſhould have condemned them alſo:

2. Not to cenſure perſons in *holy orders*, for teaching the ſame doctrines which are taught in the *ſcriptures* and by *our church;* leſt they ſhould ignorantly *cenſure* what they profeſs to *defend*.

3. Not to cenſure any profeſſed *members* of our church, who live *good lives*, for reſorting to *religious aſſemblies* in private houſes, to perform in ſociety acts of *divine worſhip;* when the ſame ſeems to have been practiſed by the primitive Chriſtians; and when, alas! there are ſo many pariſhes, where

where a perſon *piouſly* diſpoſed, has no opportunity of joining in the public ſervice of our church, more than *one hour and a half* in a week.

4. Not to *condemn* thoſe who are conſtant attendants on the *communion* and *ſervice* of our church, if they ſometimes uſe *other prayers* in private aſſemblies: ſince the *beſt divines* of our church have compoſed and publiſhed many *prayers*, that have not the ſanction of public authorities; which implies a general conſent, that our church has not made proviſion for every private occaſion.

[*Continued at page 595.*]

THE LIFE AND DEATH OF

THE REVEREND JOHN FLETCHER.

[*Continued from page 504.*]

"AWAKING ſome time after, he ſaid, "*Polly*, I have been thinking that it was *Iſrael*'s fault that they aſked for *ſigns*. We will not do ſo: but abandoning our whole ſelves to the will of GOD, will lie patiently before him; aſſured that he will do all things well."

"My dear love, ſaid I, if ever I have done or ſaid any thing to grieve thee, how will the remembrance wound my heart, if thou ſhouldſt be taken from me? He intreated me with inexpreſſible tenderneſs, not to allow the thought, declaring his thankfulneſs for our union, in a variety of words written on my heart, as with the adamantine pen of friendſhip deeply dipt in blood.

"On Wedneſday, after groaning all day long, under the weight of the power of GOD, he told me, he had received ſuch a manifeſtation of the full meaning of thoſe words, *GOD is love*, as he could never be able to expreſs. "It fills my heart, ſaid he, every moment. O *Polly*, my dear *Polly*, *GOD is love!* Shout, ſhout aloud! I want a guſt

guſt of praiſe to go to the ends of the earth! But it ſeems as if I could not ſpeak much longer. Let us fix on a ſign between ourſelves. Now, ſaid he, (tapping me twice with his finger) I mean, GOD is love. And we will draw each other into GOD. Obſerve! By this we will draw each other into GOD."

"*Sally* coming in, he cried out, "O *Sally*, GOD is love! Shout both of you! I want to hear you ſhout his praiſe!" All this time the medical friend, who attended him diligently, hoped he was in no danger: as he had no head-ach, but much ſleep without the leaſt delirium, and an almoſt regular pulſe. So was the diſeaſe, though commiſſioned to take his life, reſtrained by the power of GOD.

"On Thurſday his ſpeech began to fail. While he was able, he ſpoke to all that came in his way. Hearing that a ſtranger was in the houſe, he ordered her to be called up. But the uttering only two ſentences made him ready to faint away. And while he had any power of ſpeech he would not be ſilent to his friendly Doctor. "O ſir, ſaid he, you take much thought for my body: permit me to take thought for your ſoul!" When I could ſcarce underſtand any thing he ſaid, I ſpoke theſe words, *GOD is love*. Inſtantly, as if all his powers were awakened, he broke out in a rapture, "GOD is love! love! love! O for that guſt of praiſe! I want to ſound!"——Here his voice again failed. All this time he was in much pain, and ſuffered many ways: but ſtill with ſuch unutterable patience, as none but thoſe that were preſent can conceive. If I did but name his ſufferings, he would ſmile and make the ſign.

"On Friday, obſerving his body covered with ſpots, I felt a ſword pierce through my ſoul. As I was kneeling by his ſide, with my hand in his, intreating the Lord to be with us in this tremendous hour; he ſtrove to ſay many things, but could not articulate the words. All he could do was to preſs my hand, and frequently repeat the ſign. At laſt he breathed out, "Head of the church, be head to my wife!"

When

When I was forced to leave him for a few moments, *Sally* ſaid to him, my dear maſter, do you know me? He replied, "GOD will put his right-hand under you." She added, O my dear maſter, ſhould you be taken away, what a diſconſolate creature will my poor, dear miſtreſs be! He replied, "GOD will be her all in all!"

He always took a peculiar pleaſure in repeating or hearing thoſe words,

Jeſu's love through earth and ſkies,
Mercy, free, boundleſs mercy cries.

Whenever I repeated them to him, he would anſwer, "boundleſs! boundleſs! boundleſs!" He now added, though not without much difficulty,

Mercy's full power I ſoon ſhall prove,
Lov'd with an everlaſting love.

"On Saturday in the afternoon, his fever ſeemed quite off, and a few friends ſtanding near his bed, he reached his hand to each: and looking on a miniſter, ſaid, "are you ready to aſſiſt to-morrow?" His recollection ſurpriſed us, as the day of the week had not been mentioned in the room. Many were of opinion he would recover: and one of them ſaid to him, do you think the Lord will raiſe you up? He ſtrove to anſwer, and could juſt pronounce, "Raiſe me up in the reſurr"——Meaning in the reſurrection. To another who aſked the ſame queſtion, he ſaid, "I leave it all to GOD."

"In the evening the fever came again, and with greater violence than ever. The mucus then falling on his throat, almoſt ſtrangled him. It was ſuppoſed, the ſame painful ſymptom would grow more and more violent to the laſt. As I felt this exquiſitely, I cried to the Lord to remove it. And, glory be to his name, he did! From that time it returned no more.

As night drew on, I perceived him dying very faſt. His fingers could hardly make the ſign, which he ſcarce ever forgot: and his ſpeech ſeemed quite gone. I ſaid, My dear

dear creature, I aſk not for myſelf: *I know thy ſoul:* but for the ſake of others, if Jeſus is very preſent with thee, lift up thy right-hand. Immediately he did. If the proſpect of glory ſweetly opens before thee, repeat the ſign. He inſtantly raiſed it again, and in half a minute, a ſecond time. He then threw it up, as if he would reach the top of the bed. After this, his hands moved no more. But on my ſaying, Art thou in pain? He anſwered, "No." From this time he lay in a kind of ſleep, though with his eyes open and fixt. For the moſt part he ſat upright, againſt pillows, with his head a little inclining to one ſide. And ſo remarkably compoſed, yea triumphant was his countenance, that the leaſt trace of death was ſcarce diſcernible in it. Twenty-four hours he was in this ſituation, breathing like a perſon in common ſleep. About thirty-five minutes paſt ten on Sunday night, *Aug.* 14, his precious ſoul entered into the joy of his Lord, without one ſtruggle or groan, in the fifty-ſixth year of his age.

"And here I break off my mournful ſtory: but on my bleeding heart, the fair picture of his heavenly excellencies will be for ever drawn. When I call to mind his ardent zeal, his laborious endeavours to ſeek and ſave the loſt, his diligence in the employment of his time, his Chriſt-like condeſcenſion toward me, and his uninterrupted converſe with heaven: I may well be allowed to add, my loſs is beyond the power of words to paint. I have often gone through deep waters; but all my afflictions were nothing to this. Well: I want no pleaſant proſpect but upwards; nor any thing whereon to fix my hope, but immortality.

"From the time I have had the happineſs and honour of being with him, every day more and more convinced me, he was the chriſtian. I ſaw, I loved in him, the image of my Saviour, and thought myſelf the happieſt of women, in the poſſeſſion of the moſt ſympathizing and heavenly friend. My ſorrow bears a due proportion. But it is alleviated by that thought, *United in GOD we cannot be divided.* No: we are of one houſhold ſtill: we are joined in him as our center; *of whom the whole family in heaven and earth is named.*

named. It is ſaid of New Teſtament believers, *they are come to the ſpirits of juſt men made perfect:* to the glorious privilege of communion with the church triumphant. But this is far more apparent to the eyes of celeſtial ſpirits, than to ours, which are yet veiled with fleſh and blood. Yet as there is joy in heaven over one ſinner that repenteth, and as the prayers of ſaints ſtill on earth are repreſented by incenſe in the hands of the elders, I can only conſider departed ſpirits, and miniſtering angels, as one innumerable company, continually ſurrounding us. And are they not as nearly united to their fellow-ſoldiers now, as when they were in the body? What ſhould hinder? Gratitude and affection are natives of heaven, and live for ever there. Forgetfulneſs is a property of mortality, and drops off with the body. Therefore they that loved us in the Lord, will ſurely love us for ever: can any thing material interrupt the light or preſence of a ſpirit? Nay,

> Walls within walls no more the paſſage bar
> Than unoppoſing ſpace of liquid air.

"On the 17th, his remains were depoſited in *Madeley* church-yard, amidſt the tears and lamentations of thouſands. The *ſervice* was performed by the Rev. Mr. *Hatton*, rector of *Waters-Upton*, whom GOD enabled to ſpeak in a pathetic manner to the weeping flock. In the concluſion, at my requeſt, he read the following paper;

"As it was the deſire of my beloved huſband to be buried in this plain manner, ſo out of tenderneſs, he begged, that I might not be preſent. And in every thing I would obey him.

"Permit me then, by the mouth of a friend, to bear an open teſtimony, to the glory of GOD, that I who have known him in the moſt perfect manner, am conſtrained to declare, that I never knew any one walk ſo cloſely in the ways of GOD as he did. The Lord gave him a conſcience tender as the apple of an eye. And he literally preferred the intereſt of every one to his own.

"He

" He was rigidly juſt, and perfectly looſe from attachment to the world. He ſhared his all with the poor, who lay ſo cloſe to his heart, that at the approach of death, when he could not ſpeak without difficulty, he cried out " *O my poor! What will become of my poor?*" He was bleſt with ſo great a degree of humility, as is ſcarce to be found. I am witneſs how often he has rejoiced, in being treated with contempt. Indeed it ſeemed the very food of his ſoul, to be little and unknown.

" His zeal for ſouls I need not tell you. Let the labours of twenty-five years, and a martyr's death in the concluſion, imprint it on your hearts. His diligent viſiting of the ſick occaſioned the fever, which by GOD's commiſſion tore him from you and me. And his vehement deſire to take his laſt leave of you with dying lips and hands, gave (it is ſuppoſed) the finiſhing ſtroke, by preparing his blood for putrefaction. Thus has he lived and died your ſervant. And will any of you refuſe to meet him at GOD's right-hand in that day?

" He walked with death always in ſight. About two months ago, he came to me and ſaid, " My dear love, I know not how it is, but I have a ſtrange impreſſion, death is near us, as if it were to be ſome ſudden ſtroke upon one of us. And it draws out all my ſoul in prayer, that we may be ready." He then broke out, " Lord, prepare the ſoul thou wilt call! And O! ſtand by the poor diſconſolate one that ſhall be left behind!"

" A few days before his departure, he was filled with love in an uncommon manner. The ſame he teſtified as long as he had a voice, and continued to the end, by a moſt lamb-like patience, in which he ſmiled over death, and ſet his laſt ſeal to the glorious truths he had ſo long preached among you.

" Three years, nine months and two days, I have poſſeſſed my heavenly-minded huſband. But now the ſun of my earthly joy is ſet for ever, and my ſoul filled with an anguiſh, which only finds its conſolation, in a total reſignation to the will of GOD. When I was aſking the Lord,

if

if he pleaſed to ſpare him to me a little longer, the following promiſe was impreſt on my mind, *where I am, there ſhall my ſervants be, that they may behold my glory!* Lord, haſten the time!"

18. There is little need of adding any farther character of this man of GOD, to the foregoing account, given by one who wrote out of the fulneſs of her heart. I would only obſerve, that for many years I deſpaired of finding any inhabitant of *Great Britain*, that could ſtand in any degree of compariſon with *Gregory Lopez*, or Monſieur *de Renty*. But let any impartial perſon judge, if Mr. *Fletcher* was at all inferior to them. Did he not experience as deep communion with GOD, and as high a meaſure of inward holineſs, as was experienced by either one or the other of thoſe burning and ſhining lights! And it is certain, his outward light ſhone before men, with full as bright a luſtre as theirs. But if any would draw a parallel between them, there are two circumſtances which ſhould be well obſerved. One is, we are not aſſured that the writers of *their* lives did not extenuate, if not ſuppreſs their faults. And ſome faults we are aſſured there were, namely, ſome touches of ſuperſtition, and ſome of idolatry, as the worſhip of images, angels and ſaints, the virgin Mary in particular. But I have not ſuppreſſed, or even extenuated any thing in Mr. *Fletcher*'s life. Indeed I know nothing that needed to be extenuated, much leſs to be ſuppreſſed. A ſecond circumſtance is, that the writers of *their* lives, could not have ſo full a knowledge of them, as I, and much more Mrs. *Fletcher* had; being eye and ear-witneſſes of his whole conduct. Conſequently *we knew* that his life was not ſullied with any taint of idolatry or ſuperſtition. I was intimately acquainted with him for thirty years. I converſed with him morning, noon and night, without the leaſt reſerve, during a journey of many hundred miles. And in all that time, I never heard him ſpeak an improper word, or ſaw him do an improper action. To conclude. Within fourſcore years, I have known many excellent men, holy in heart and life. But one equal to him I have not

known; one ſo uniformly and deeply devoted to GOD. So unblameable a man in every reſpect, I have not found either in *Europe* or *America*. Nor do I expect to find another ſuch on this ſide eternity.

Yet it is poſſible *we* may be ſuch as he was. Let us then endeavour to follow him as he followed Chriſt.

HIS EPITAPH.

Here lies the body of
The Rev. JOHN WILLIAM de la FLECHERE,
Vicar of *Madeley*,
Who was born at *Nyon*, in *Switzerland*,
September 12th, 1729,
And finiſhed his courſe, Auguſt 14th, 1785,
In this Village;
Where his unexampled Labours
Will never be forgotten.

He exerciſed his Miniſtry for the ſpace of
Twenty-five Years
In this Pariſh,
With uncommon Zeal and Ability.

But though many believed his report,
Yet he might with juſtice have adopted
The Lamentation of the Prophet,
" All the Day long have I ſtretched out my hands
Unto a diſobedient and gainſaying People:
Yet ſurely my Judgment is with the Lord,
And my Work with my GOD."

AN ACCOUNT

Of the moſt remarkable Occurrences of the Life of

JOSEPH EVERETT.

[*In a Letter to* Biſhop Aſbury.]

(*Continued from page* 511.)

THIS glorious change was wrought in my ſoul on the thirteenth of *June*, in the year of our Lord 1763, on a precious ſabbath-day, about ten or eleven o'clock. I continued in this ſweet frame of ſpirit for ſome time; I felt no temptations nor trials; all was a ſweet, divine calm. The world was dead to me and I was dead to it. I felt no wrong tempers in my heart, and ſo ſimple was I, that I thought verily there was no ſin in my ſoul; and hoped to continue in that happy ſtate to all eternity—But alas! in a ſhort time, I found to the contrary. The enemy of my ſoul began to work on the unrenewed part of my nature; and I felt pride, ſelf-will and anger, which did not diſtreſs me as it ought to do; and the reaſon why it did not, was this:

The miniſters that preached to us, told us, it was our privilege to know our ſins forgiven; but that it was impoſſible to live without ſin, till death ſeparated ſoul and body. And that all we could poſſibly do was to ſtrive againſt it, and not give way; and that in the article of death it would be done away, and not before. They ſaid likewiſe, that many of the moſt eminent ſaints of GOD did ſin, and yet continued in the favour of the Lord—(to wit,) *David* in the matter of *Uriah*; that in the very act of adultery and murder he was a favourite of heaven. And that *Paul* was a good Chriſtian, when crying out, "I am a carnal ſoul under ſin."

Now the preaching of this kind of doctrine, which they attempted to prove by ſcripture, and I believed to be true, had a bad effect; inſtead of preſſing me forward to the entire

tire deſtruction of the body of ſin and death, it cauſed me to reſt and feed theſe brats of hell. And made me conclude, that if all the ſaints of both the Old and New Teſtament, did and muſt live in ſin; therefore I muſt live in ſin too. Thus I went on, deceived by ſuch doctrine, till I loſt the ſeed, the love of GOD, out of my ſoul; and was reduced to a lifeleſs form of godlineſs; till the power of it was as entirely gone as if I never had received it. Thus I fear thouſands are deceived, till they drop down to hell.

I had told my experience to ſome of the brethren, they approved of it, and I concluded all to be well. I ſtill hoped myſelf to be in the way to happineſs. At this ſatan was well pleaſed, who was going about ſeeking to devour. But whom was he ſeeking to devour? Not the carnally ſecure; for they are devoured already. But thoſe who through grace had broken the ſnare and made their eſcape. At laſt the devil found a ſcheme that effectually anſwered his purpoſe, he baited his hook and after ſome time I ſwallowed it.

I went to hear preaching as uſual, but my conſcience reproached me, and told me I was a hypocrite. I prayed in my family, but no life—my viſits to my cloſet were ſhort, and very ſeldom; and withal uncomfortable.—I would talk about religion, but my heart was after my idols. In plain truth, I lived in ſuch a manner as I thought it impoſſible for a Chriſtian to live—though my principle was, that there was no falling from juſtifying grace. And indeed it was impoſſible for me to fall, for I had ſhamefully fallen already.

The brethren began to look very coldly at me, and many I believe were much grieved, and were very ſorry for me, and thought that I was fallen; but hoped that I ſhould riſe again; which they doubted not but I ſhould, if ever I had been converted. For that is the criterion by which they judge. But they ſeeing no amendment, nor I ſtriving for any, but growing worſe and worſe; they diſowned me; and I never went to meeting, perhaps for months together. So that thoſe very people began to ſpeak evil of me, and ſay that I had never been converted—but the Lord knows better,

ter, for their eyes were blinded by falſe doctrine; and they were ignorant that the word of GOD was fulfilled in me, as ſpoken by the apoſtle *Peter*, in his ſecond epiſtle, firſt chapter, 5, 6, 7, 8 and 9th verſes. And my proud heart could not bear to be ſlighted by them; for I well knew, from my intimate acquaintance with them, that not one in forty of them had ever experienced the pardoning love of GOD. And when I told them, what the Lord had done for my ſoul, they knew nothing of ſuch an experience.

Thus I went on to pleaſe my maſter, the devil; whoſe ſervant I was. But my life was a burthen to me. As the ſervice of GOD is perfect freedom, ſo the work of the devil is the moſt ſervile drudgery. And thus ſaith the evangeliſt, St. *Luke*, on a like occaſion. *While the ſtrong man armed keeps his palace, his goods are in peace; but when a ſtronger than he comes upon him, he takes away his armour, and ſpoils his goods.* So the unclean ſpirit had been driven out of my heart, and had been walking in dry places ſeeking reſt, but finding none; was now taking poſſeſſion of his old habitation again. I was beginning to contract a reliſh for carnal and forbidden pleaſures; and believing the impoſſibility of falling from grace, which is a grand deluſion; he found the houſe empty of all good deſires; ſwept by unbelief, and garniſhed with deluſion; and he took up his abode there again, for near ſeventeen years; with not only ſeven other ſpirits more wicked than himſelf, but, for aught I know, ſeventy times ſeven. For I was a worſe ſinner by a thouſand times, than ever I was before I profeſt religion. And I am bold to ſay, that the apoſtate and the backſlider, are more like that grand apoſtate the devil, than any other creatures out of hell. And I believe, if there are different apartments in the bottomleſs lake, they will be ſure of the worſt. They will not get even a ſight of the common damned; they will ſink ſo far beneath them.

My conſcience giving me no reſt, I began to aſſociate with the wicked, the children of the devil; for I wanted to ſtill the clamours of an abuſed, angry conſcience. And I exactly took the method which *Cain* did to ſtifle his. He

by

by the noiſe of axes and hammers, in building cities; I by the hurry of buſineſs and the claſh of wicked company: and often by drinking; and ſo on from one thing to another, till I could ſin with the vileſt.

Methinks I can compare a ſinner departing from GOD, to the dropping of a ſtone from the top of an high mountain. Only let the ſtone go out of your hand, and it will not ſtop till it gets to the bottom, if there is nothing in the way. So is the ſoul when it begins to depart from the Lord. But the ſtone as it deſcends will go ſwifter and ſwifter; ſo the ſoul, the farther it withdraws from GOD, with the greater eaſe it can ſin; till it can ſin with as much freedom and as little remorſe as a devil. And if it is not ſtopped by the free preventing grace of GOD, it will not ſtop till it reaches the bottom of hell.

I continued in this wretched ſtate till the commencement of the war between *Great Britain* and *America*; and then became a warm whig—inſomuch that I repaired to the muſter-field to learn the uſe of arms; then turned out, with many others of the ſame diſpoſition, a volunteer. We took our march to the place of action; where I conducted myſelf in ſuch a manner, as gained the eſteem of all my acquaintance. When I had acted my part at camp, I returned home to my friends in good credit, and was well received by them.

O what lengths will pride, or what the blind world calls honour, carry a perſon to!

I was well ſatisfied while I was in the army, that I was not prepared for death. Yet ſure I am, that before I would have fled from the place of action or danger, without orders, I would have dropped dead on the ſpot; though my ſoul muſt be loſt for ever.

By this time ſome of my acquaintance had procured me a commiſſion in the militia. And I went conſtantly every muſter-day, till about February, in the year 1778. When I returned from the camp, there was a people called Methodiſts had come into the neighbourhood where I lived, and were preaching and telling the people, that every body might be ſaved; which was a doctrine that I did not approve of,

and

and I was determined to oppoſe them. For I had not the leaſt diſtant thought that they were ſent of GOD; but thought it was right to oppoſe them: which rendered what I did pardonable. This is what the apoſtle St. *Paul* alludes to, when he ſays, *He found mercy becauſe he did it ignorantly, in unbelief.* Indeed, I went to hear one preach whoſe name was *R. W.* ſome time before, but to no purpoſe, becauſe I did not quit my ſin; though I know that I felt a meaſure of power. Thus the preaching of the goſpel to thouſands, is like ſowing ſeed on the way-ſide. I ſtill continued to perſecute them at all times, when opportunity offered; but like all the reſt of the devil's children, always behind their backs, or at a diſtance. As I have frequently ſeen ſince, our greateſt enemies are thoſe who will not hear us; and if at any time they do come out, they pay ſo little attention to what they hear, and run away with a ſentence here and there, that they fill the hearts of the people with prejudice. Thus the word becomes a ſavour of death unto death. I think that prejudice is one of the firſt-born of hell. It was grace, mere grace that prevented my eternal ruin.

In this way I went on, from the time I left the camp till the ſpring of 1778. I went one evening to a neighbour's houſe, to hear one exhort; but got no profit by going: the reaſon was, becauſe I was prejudiced againſt the ſpeaker, and filled with unbelief. I did not like to hear the people make ſuch a noiſe, though I liked a noiſe in the tavern well enough. I left the place, and ſpoke evil of the preacher. All this time there was the greateſt intimacy between me and the enemies of the Lord; till about the 14th of March, I went to one of the neighbour's on ſome buſineſs; the woman of the houſe told me there was to be preaching at Mr. *White*'s that evening, and aſked me if I would not go; I told her I thought not, for I did not like them. She knew that I did not, but continued to perſuade me until I went away. On my going home, I found two men there who were juſt ſetting off to the meeting; I told them if they would ſtop until I got ready, I would go with them. They did, and I ſet off with them, without inquiring why or for what

I went

I went—ſo myſterious are the works of Divine Providence, whoſe footſteps are in the deep. When I came there the congregation was collecting; and at early candle-light who ſhould come down to preach, but you; it was the firſt time I ever ſaw you. After ſinging a hymn and prayer, you expounded part of the ſecond chapter of Judges, to which I gave the ſtricteſt attention. After the meeting was ended, and I was going home, ſome of the Methodiſts aſked me how I liked what I had heard. I told them I found no fault with it. They ſeemed to be glad. The expoſition had not the leaſt tendency to diſpleaſe, for it was explained in a practical and not in a doctrinal manner: and there was no fault to be found, unleſs I rejected it becauſe it was delivered by a Methodiſt-preacher; which is too much the caſe in this polite age, eſpecially among the rich and the great, the honourable children of the devil.

From my own experience, I ſee that to preach principles is not attended with ſalutary effects on the hearts of the people: becauſe principles and religion are two things. For, poſitive I am, that a man may have a well-digeſted ſyſtem of principles, and not be acquainted with religion; for principles may be learned, as a ſchool-boy learns arithmetic or the mathematics; but religion is the love of GOD ſhed abroad in the heart by the Holy Ghoſt.

I do not remember that any particular part of the diſcourſe had any alarming power on my conſcience, at that time; but this I well know, that prejudice ſubſided, and from that evening a way was made for conviction. Before this, I had no power to pray; after this, I found power to pray: before this, I could not attend to the concerns of my ſoul; after this, I had power. I had not bowed my knees in private for twelve or fourteen years, but I obtained liberty after this.

I compare the human ſoul ſometimes to a caſtle that we cannot get in or out of, without a key. Let the key be loſt, the door muſt continue ſhut. This had been the caſe with me. I once had the key, but the devil had got it from me. The Son of GOD ſays, "Without me, ye can nothing;

nothing; and this is the caſe with thouſands: the Lord offers the power, the key to all; ſome accept of it and uſe it, and thereby ſave their ſouls; others receive it for a while, and afterward neglect to uſe it, and it is taken from them. While the greateſt part of mankind, for the love of riches, honours and pleaſures, pay no attention to the things that belong to their peace; and like the unbelieving Jews, everlaſtingly periſh.

I now felt the evident returns of GOD's grace and power to reviſit my ſoul, which had been ſo long dead and barren. This was like the return of the cheering ſpring after a long and tedious winter. I likewiſe obſerved the devil to oppoſe the Spirit of GOD, who by his grace was, as it were, brooding over the dark abyſs of my ſoul. I did not feel it as a ſpirit of peace and conſolation, but as a ſpirit of conviction; to enlighten and empower me to uſe every means and method to ſave my ſoul.

I began now to be weary of keeping evil company. Military affairs began to ſink in my eſteem. I ſaw the neceſſity of uſing private prayer, and that with fervour; of reading the Bible, and meditation.

By this time, the eyes of the people began to be upon me. They ſaw an alteration in my behaviour. I had loſt the martial ſpirit; and in ſome degree I had got the ſpirit of humility. This the devil could not put up with. He began to rouſe his forces, to enquire into the cauſe of this mighty change.

Thoſe that uſed to be my only companions, now ſtood aloof and looked very coolly at me;—and I in my turn paid as little regard to what they ſaid or did. They knew me too well to carry matters too far; for I was as ready to vindicate my proceedings as they were to condemn. The Methodiſts likewiſe had their eyes on me; and I doubt not but for good. They obſerved ſome alteration in my external conduct; and eſpecially my much reſpected friend E. W. took particular notice of me, and being a perſon of underſtanding as well as piety, gueſt at the cauſe, and uſed every prudential means to render the conviction effectual. He fre-

quently aſked me home with him from places of preaching; to converſe on the ſubject of Methodiſm. For he well knew that I was calviniſtic in principles; and that thoſe principles were deſtructive in their tendency to religion: which I never had ſeen. For which reaſon he uſed to furniſh me with Mr. *Weſley*'s and *Fletcher*'s writings, to diſcover to me the difference between Calviniſm and Methodiſm. And I doubt not but his pious endeavour had its deſired effect. For he did it with ſuch prudence and caution, that he entirely prevented the leaſt prejudice; and made way for liberal principles to take place.

I remember to have heard him ſay theſe words at a certain time, that "if Chriſt died for all the world, all the world was ſalvable; and they that were loſt, were loſt by their own fault:" which gave me more inſight into the ſcheme of redemption than ever I got before, by all the reading, preaching and converſation that I had *practiſed*. But I had not yet obtained the one thing I wanted; the pardoning love of GOD. Yet through grace I was determined to have it, or die in the attempt.

I now found my former experience to be uſeful to me; and I well knew, if ever I was taken into the favour of GOD, which way it muſt come. Methinks it was made known to me, that if I did not improve that preſent ſeaſon of grace, that the Lord would caſt me off for ever. This ſtruck me deep. My black ingratitude to an indulgent benefactor made me aſhamed. I think I was every day more and more engaged with the Lord to ſave my ſoul; and I found the devil as much engaged to prevent my ſalvation. Often in retiring to private devotion, I have felt the ſpirit of the devil in my very fleſh, ſtriving to make me aſhamed of thoſe duties, in which I was ſeeking the Lord. It ſeems as if I have heard the foul fiend ſay—"What! you are at prayers again, are you? you had better quit, for after a while you will tire and leave off as you did before."—Thus I had fears within, and fightings without: for by this time I was a bye-word. However, I paid very little regard to theſe things;

things; knowing by ſcripture as well as by paſt experience, that they who will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

[*Continued at page* 601.]

An extract of a letter from PHILIP BRUCE, *elder of the Methodiſt Epiſcopal church, to Biſhop* Coke, *dated* Portſmouth, Virginia, *March* 25, 1788.

Reverend and very dear Sir,

'TIS with pleaſure I take my pen to write to you, brother, an account of GOD's gracious dealings with us in theſe parts of the Lord's vineyard; for certainly the work has been extraordinary: vaſt numbers flocking into the fold of Chriſt from every quarter. In many places in this circuit, as ſoon as the preacher begins to ſpeak, the power of GOD appears to be preſent; which is attended with trembling among the people, and falling down; ſome lie void of motion or breath, others are in ſtrong convulſions: and thus they continue, till the Lord raiſes them up, which is attended with emotions of joy and rapture. When one gets happy, it ſpreads like a flame: ſo that one after another, they ariſe to join in the praiſes of their loving Redeemer.

But the greateſt work in many parts of this circuit is among the blacks. In ſome places it ſeems as if they would all turn unto the Lord. The following is only a ſpecimen. A few nights paſt we held a night-meeting for the negroes in the *Iſle of Wight* county. Soon after preaching began, there aroſe a cry among the poor ſlaves (of which there was a great number preſent) which in a ſhort time drowned the preaching: a number was on the floor crying for mercy, but ſoon one and another aroſe praiſing GOD. Thoſe who were happy, would ſurround thoſe who were careleſs, with ſuch alarming exhortations, as appeared ſufficient to ſoften the hardeſt hearts. If they could get them to hang down their heads, they would begin to ſhout and praiſe GOD,

and

and the others would ſoon begin to tremble and ſink. I ſaw a number (ſome who at firſt appeared to be moſt ſtubborn) brought to the floor, and there lie crying till moſt of them got happy. But the converſion of the poor blacks gives huge offence to the rich and great. I ſuppoſe if they dared, they would tear us in pieces: but through the grace of GOD, we regard them not, and had rather offend one half of the world to ſave the other, than let them all go quietly to hell together. The work has been chiefly carried on, by the inſtrumentality of brother *Jackſon*, in this circuit.

But great as the work is with us, it loſes all report; the work above us is ſo far ſuperior to what it is here, eſpecially in *Suſſex* and *Brunſwick*. Brother *Cox* informs me, that between twelve and fifteen hundred whites have been converted in his circuit, beſides a great number of blacks. Here liberty prevails. A friend informed me that at the *February* court in *Suſſex*, the Methodiſts manumitted above an hundred, at that one court.

Brother *Eaſter* informs me, that by the beſt account he can make, there have been two thouſand whites converted in his circuit this paſt year. The work has likewiſe ſpread very conſiderably in other circuits to the Southward and Weſtward. Great is the joy, great is the glory. Surely *America* will become the mart of nations for piety. I remain your affectionate brother in Chriſt.

PHILIP BRUCE.

From Miſs E. R. *to the* Rev. J. Weſley.

Otley, May 23, 1774.

Rev. Sir,

THE character you recommend is truly amiable: may GOD help me to follow Miranda up the ſteep of excellence!

On the Sunday morning you left us at Birſtal, ſeveral of us joined in beſeeching GOD to make us all his own.

While

While I was praying that the enemies I had ſeen that day, might be ſeen no more for ever, the Lord applied ſuch promiſes to my ſoul as encouraged me much. Yet I hardly durſt lay hold on them, unbelief ſtriving ſo hard to prevent my entering into reſt: but the Lord continued ſo to bleſs me, that at laſt, I could not doubt: all I feared was, loſing what I had received: which made me backward in ſpeaking of it. I thought I would wait and ſee how it would be with me by and by.

On my return to Otley, my ſoul was ſtill kept near to GOD; but the enemy kept whiſpering, "it will not be always ſo; a few days hence thy inbred foes will again return; thou wilt be brought from the ſweet reſt thou now enjoyeſt, to thy former ſtate." When theſe thoughts were ſuggeſted, I flew to Jeſus by prayer, who heard and helped me. But ſtill I did not ſpeak of the great things GOD had done for me, for fear I ſhould not keep the bleſſing. But all the week I lived as in the ſuburbs of heaven: Jeſus was all in all to me! At laſt, not being able to eat my morſel alone any longer, on Sunday I told my band what GOD had done for my ſoul. After this, I was tempted I had done wrong; but on crying to Jeſus, Satan was put beneath my feet: and every time I have ſince declared the goodneſs of GOD in this reſpect, he has ſweetly ſhined on me.

At preſent I feel I am nothing in myſelf; but Jeſus feeds me with his love from day to day. On this account I find him very precious indeed; and to love him more and more is all I want on earth.

Private prayer has been very ſweet to me of late. I find ſuch a holy boldneſs, in telling Jeſus my wants, as tongue cannot expreſs. And though my wants are many, my chief requeſt is, to be filled with all the fulneſs of GOD.

O ſir, how great is the bleſſedneſs of living by faith! May I prove it more and more, till faith is ſweetly loſt in ſight! O what a field of freſh delights do I ſee before me! I am loſt in wonder! They are all for me! Jeſus, and all he has, is mine! O bleſſed portion! I have a goodly heritage

tage indeed! May I prize it, and walk worthy of it all my days!

I hope, dear ſir, you will reprove and adviſe me as occaſion ſhall require. In doing which you will greatly oblige

Your unworthy friend in the goſpel, E. R.

A ſhort account of the death of Mrs. PECK, *of Enſham: written by Mr.* WILLIAM SHEPHERD.

MRS. *Peck* was delivered on Wedneſday laſt of two fine boys, who are likely to live. She remained tolerably well till Friday morning, when ſhe complained of a pain in her bowels. Dr. *Wall*, of *Oxford*, was ſent for, who uſed every means in his power to ſave her. But it ſeems GOD had otherwiſe determined; for a ſcarlet fever came on furiouſly, attended with a putrid ſore throat. Her milk likewiſe was kept back, which ſo affected her head, that it took away her ſenſes, and threw her into a violent agony, which continued, with very little intermiſſion, till twelve o'clock laſt night, when GOD took her to himſelf!

She was able only to ſpeak once, (after ſhe was ſeized with the fever) when looking up to Mr. *Peck*, ſhe ſaid, "I am now going home!" Her pain then coming on more violently, ſhe ſpoke no more: but the ſmiles on her countenance, and the other motions which ſhe made, perfectly ſatisfied all who were with her, that her mind was quite happy in GOD. They all ſaid, they never found the power of GOD ſo ſenſibly preſent, as while they were commending her ſoul to him, juſt before ſhe expired.

I have known her ſeveral years, and I cannot ſay I ever ſaw ſuch a pattern of hoſpitality. Her houſe and heart were open to receive all who were travelling in the way to Sion.

But ſhe had a peculiar regard for all the meſſengers of GOD, particularly Mr. *Weſley;* and thought no expence or labour great, if ſhe could but make them comfortable in themſelves, and help them forward in their Maſter's work.

By

By her ſudden and happy death, I ſeem to be more crucified to this vain and uncertain world; and more determined to give myſelf up to the ſervice of GOD; and thereby to lay a good foundation againſt the time to come, that (through infinite mercy) I may lay hold on eternal life.

Oxford, Dec. 18, 1786.

W. S.

A Letter from Mr. HOWELL HARRIS, *to a Friend.*

Pembroke, Dec. 4, 1741.

Dear Brother,

I Hope that this will find you coming up out of the wilderneſs, out of yourſelf, out of creatures, out of your own will, and out of your own wiſdom, leaning on the Beloved. When we fall into nothing in ourſelves, we are found in him; when we ceaſe from our own works, he begins to work in us; and when we deny our own wiſdom, and ſee it to be but folly, we ſhall have wiſdom from him. O may we never reſt till all the works of the devil are deſtroyed in us! Till we can ſay, "The life that I now live in the fleſh, I live by the faith of the Son of GOD:" and can add, "It is no longer I that live, but Chriſt that liveth in me." Then, and not till then, have we true reſt to our ſouls.

I hope you will ſtill ſhew your love to me, by pleading for me at the throne of grace, that I may not ſtop ſhort of any privilege promiſed in the goſpel: but that I may be the ſalt of the earth; have my converſation in heaven; have fellowſhip with the Father and the Son, and adorn the goſpel of GOD our Saviour in all things.

It is a common thing, I ſee, to be an almoſt Chriſtian, and to call every conviction, converſion; every little feeling and change, faith; and every ſorrow, evangelical repentance. But indeed I ſee the way very narrow, and fear there are but few that find it. Thoſe that have once really known our dear Lord, cannot eaſily reſt without daily and hourly

hourly feeding on him. Indeed he is to ſuch as know him, in all his offices, names and relations (through the diſcovery of the Holy Ghoſt) a pearl of great price; truly precious and altogether lovely. They deſire him; they feed on him, talk of him, and live to him; and become more and more like him: dying daily to all that is viſible; and living a life hid with Chriſt in GOD, till they know no one after the fleſh; but feel an inward, ſecret union, and ſpiritual fellowſhip, with all who know and love him.

Pray much then, that the ſpirit and temper of our dear Lord may be more regarded. Where his ſpirit prevails, there is meekneſs and love, humility and tenderneſs for all that belong to him. Indeed we cannot glorify GOD, but while we walk in his Spirit; nor can we ſee, or hear, or feel ſpiritually, but in his Spirit: and where his Spirit is, there is liberty.

I hope that all among you forget the things behind: (I am ſure that diſputing, evil-ſurmiſing, and bigotry, are things which are or ought to be left behind) and preſs forward to thoſe that are before. May you all ſeek for a faith which overcomes the world, and lives upon Chriſt! If ſatan is every moment tempting, and if we continually ſtand in need of freſh ſupplies, then we ſhould every moment ſee that the eye of our faith be looking up to its author and finiſher, till we are all changed from glory to glory.

I am your affectionate Brother,

H. HARRIS.

POETRY.

Poetry.

Birth-Day Reflections.

ONCE more return'd, I ſee my natal day:
Think, O my ſoul! how time has ſtole away;
As ſwift as ſands run down the ſlipp'ry glaſs,
So ſwift our fleeting, ſhort-liv'd moments paſs!
But canſt thou think with pleaſure now they're gone,
On one good word or work thou e'er haſt done?
Say, canſt thou bear the retroſpective view?
Contented bid the time that's paſt adieu?
Turn all the leaves of ſacred conſcience o'er,
Nor be afraid to ſearch her hidden ſtore?
But O, remember while you thus look back,
And life's review this hour begin to take;
That he, whoſe eyes are as a flame of fire,
Has ever ſeen each thought and each deſire;
Each ſecret purpoſe conſtantly ſurvey'd,
And every action in his balance weigh'd.

With ſober reaſon from my early youth
I ſought the path of virtue and of truth.
Unruly riot and tumultuous noiſe,
My ſoul diſdain'd as low unmeaning joys.
Theſe were too groſs: in pleaſures more refin'd
I aim'd to "burniſh" and improve my mind.
The ſerious book, or ſweet melodious ſong,
Or cheerful converſe, did the hours prolong;
Or walks enchanting ſtole the time away,
While fanning zephyrs cool'd the ſultry day.
When hoary winter, with his ſhiv'ring face
And ſullen gloom, reſum'd, in turn, his place,

With lively tales we made the ev'ning ſmile,
Or harmleſs ſports the tedious hours beguile:
And oft to gain inſtruction, how to ſhun
The wily arts of man's inſidious tongue,
In well-wrought tragedy we ſaw diſplay'd
The mournful ſcene of innocence betray'd:
Or cruel monarchs thrown from empire down,
Whoſe fell ambition had uſurp'd the crown.

Thus eighteen years had ſmoothly roll'd around,
While what I ſought, alas! I had not found.
The ſolid happineſs, the bliſs refin'd,
Fair peace ſerene, which Heav'n for man deſign'd,
Was quite a ſtranger to my anxious heart:
I neither knew nor lov'd the better part.
No wanton act had ſtain'd my virtuous life,
No dire revenge, no hate or envious ſtrife.
Say then, ye moraliſts! why ſhould I bear
The worm of conſcience gnawing to deſpair?
I knew the cauſe, though in your ſchools untaught,
My GOD was not in all my wand'ring thought.

Conſcience awaken'd, thus to reaſon cry'd,
What is thy confidence? thy virtuous pride?
What is thy hope (when by almighty pow'r
Rais'd from the dead) of living evermore?

Reaſon alarm'd, trembling and pale, looks back,
To find what friends in virtue ſhe can make.
Dreadful eternity extended lies,
And ſtrips the ſoul of ev'ry fair diſguiſe:
While conſcience unrelenting ſtill maintains
Her right to raiſe new fears, and cauſe new pains.

What canſt thou, feeble reaſon, do? ſhe ſaid,
Thy hope is vaniſh'd, and thy joy is fled,
Thou didſt preſume thyſelf th'unerring guide:
What paths of pure devotion haſt thou try'd?
Did pray'r begin each conſecrated day?
Has time on trifles ne'er been thrown away?

And

And didſt thou earneſtly and always ſtrive
From every ſin each ſacred hour to live?
Copying thy Saviour's pattern, mercy ſhow,
" Reprove thy friend, befriend thy greateſt foe;
Teach grief to ſmile, and ignorance to know."

Alas! ſaid reaſon, faultering with a ſigh,
That I have ſometimes err'd I can't deny;
But I will hope, and lay aſide my fear,
For GOD all mercy cannot be ſevere.

Conſcience reply'd, that hope is falſe and vain,
And like the gilt will quickly end in pain.
Think'ſt thou one attribute alone ſhall ſhine?
Does only mercy prove our GOD divine?
Juſtice and mercy both to him belong,
But injur'd juſtice cries aloud for wrong.
Deprav'd, corrupted totally thou art,
Depriv'd of ev'ry good in ev'ry part!
Forbear, vain reaſon, then; attempt no more
To boaſt of wiſdom, goodneſs, or of pow'r:
Thy goodneſs like the morning-cloud is gone,
Or early dew dry'd by the radiant ſun.
How wilt thou then appear, what refuge ſee?
For *Tekel* muſt, alas! be wrote on thee.

Deſpair then ſadly preſs'd my ſinking mind,
Which peace or pleaſure now in nought could find.
Nor ſprightly dance, nor ſoft ſymphonious ſtrain,
Nor books, nor ſocial converſe eas'd my pain:
Till pure Religion came, with looks divine,
With promis'd glory, and with grace benign.
Illum'd by her, a ray of heavenly light
Broke in upon my ſoul's enraptur'd ſight:
Then lively Hope ſtretch'd forth her golden wing,
And Faith triumphant ſweetly learn'd to ſing.
Divinely taught, I choſe my favourite ſeat,
The poſts of fair angelic wiſdom's gate.
No longer dazzled, and miſled by ſhow,
With ſcorn I view'd the pomp of all below;

Reſolv'd

Reſolv'd to live as righteous men have dy'd,
And nothing know but Jeſus crucify'd.
Walking ſerene in wiſdom's pleaſant ways,
(Whoſe flow'ry paths are peace and pleaſantneſs)
The joys of perfect ſaints I long'd to ſee,
And drop the load of frail mortality.

But, oh! not ſo! the Saviour did ordain
"To ſuffer firſt, and then with him to reign."
Thy will be done, thy ſorrows let me ſhare,
And after thee the croſs in ſilence bear;
Since in thy life I can the path deſcry,
That leads to glorious immortality.

Such were my breathings in the ſolemn hour,
When firſt ſweet mercy ſhed the kindly ſhow'r
Of peace and love from yon divine abode,
And in my heart reveal'd the Tri-une GOD:
Such ardent, conſtant love, I wiſh to feel,
While humbly through this vale of tears I ſteal.

O Thou! to whom my ſecret thoughts are known,
Who ſeeſt my tears, and hear'ſt my inward groan,
Attend my fervent, earneſt, humble pray'r;
Though moſt unworthy, make me, Lord, thy care;
From all extremes, O keep me near to thee,
Alike from ſin and ſuperſtition free.
Ne'er let me, Lord! thy tender Spirit grieve,
By wand'ring from thee while on earth I live.
Still, by thy word, direct me in the road,
Let ev'ry Birth-day find me nearer GOD:
Thus lowly may I live, and bleſſed die,
And after death no ſtone tell where I lie.

THE

THE

Arminian Magazine,

For DECEMBER 1790.

PREDESTINATION CALMLY CONSIDERED.

[By John Wesley, M. A.]

[*Concluded from page* 529.]

AGAIN. They *had tasted of the heavenly gift* (emphatically so called) *and were made partakers of the Holy Ghost.* So St. *Peter* likewise couples them together, Acts ii. 38. *Be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Whereby the love of GOD was shed abroad in their hearts, with all the other fruits of the Spirit.

The expression they *had* tasted *of the heavenly gift,* is taken from the psalmist, *Taste and see that the Lord is good.* As if he had said, Be ye as assured of his love, as of any thing you see with your eyes. And let the assurance thereof be sweet to your soul, as honey is to your tongue.

" But this means only, they had some notions of remis-
" sion of sins and heaven, and some desires after them.
" And they had received the extraordinary gifts of the Holy
" Ghost." This you *affirm;* but without any colour of proof.

It remains, that those who see the light of the glory of GOD, in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and the fruits

fruits of the Spirit, may nevertheleſs ſo fall from GOD, as to periſh everlaſtingly.

LXXVI. Seventhly, Thoſe who live by faith, may yet fall from GOD, and periſh everlaſtingly.

For thus ſaith the apoſtle. *The juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him*, Heb. x. 38. *The juſt* (the juſtified perſon, of whom only this can be ſaid) *ſhall live by faith;* even now ſhall live the life which is hid with Chriſt in GOD; and if he endures unto the end, ſhall live with GOD for ever. *But if any man draw back*, ſaith the Lord, *my ſoul ſhall have no pleaſure in him;* that is, I will utterly caſt him off: and, accordingly, the drawing back here ſpoken of, is termed in the verſe immediately following, *drawing back to perdition.*

"But the perſon ſuppoſed to draw back, is not the ſame "with him that is ſaid to live by faith."

I anſwer, 1. Who is it then? Can any man draw back from faith who never came to it? But

2. Had the text been fairly tranſlated, there had been no pretence for this objection. For the original runs thus: Ὁ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται—If ὁ δίκαιος *the juſt man that lives by faith* (ſo the expreſſion neceſſarily implies, there being no other *nominative* to the *verb*) *draw back, my ſoul ſhall have no pleaſure in him.*

"But your tranſlation too is inaccurate." Be pleaſed to ſhew we wherein?

"I grant he may draw back: and yet not draw back to perdition." But then, it is not the drawing back which is here ſpoken of.

"However here is only a ſuppoſition, which proves no fact." I obſerve you take that as a general rule, ſuppoſitions prove no facts. But this is not true. They do not always: but many times they do. And whether they do or not in a particular text, muſt be judged from the nature of the ſuppoſition, and from the preceding and following words.

"But the inſerting *any man* in the text, is agreeable to "the grammatical conſtruction of theſe words." This I totally

tally deny. There is no need of any ſuch inſertion. The preceding *nominative* ſuffices.

" But one that lives by faith, cannot draw back. *For whom he juſtified, them he alſo glorified.*"

This proves no more, than that all who are glorified, are pardoned and ſanctified firſt.

" Nay, but St. Paul ſays, *ye are dead; and your life is* " *hid with Chriſt in GOD. When Chriſt who is our life, ſhall* " *appear, then ſhall ye alſo appear with him in glory.*"

Moſt ſure, if you endure to the end. *Whoſoever believeth in him* to the end, *ſhall never die.*

LXXVII. " But, to come more home to the point. I " ſay, this text is ſo far from militating againſt perſeve- " rance, that it greatly eſtabliſhes it."

You are very unhappy in your choice of texts to eſtabliſh this doctrine. Two of thoſe which eſtabliſh it, juſt as this does, we have ſeen already. Now pray let us hear, how you prove perſeverance from this text.

" Very eaſily. Here are two ſorts of perſons mention- " ed; he that lives by faith, and he that draws back to per- " dition."

Nay, this is the very queſtion. I do not allow that two perſons are mentioned in the text. I have ſhewn, it is one and the ſame perſon, who once lived by faith, and afterwards draws back.

Yet thus much I allow: two ſorts of believers are in the next verſe mentioned; ſome that draw back, and ſome that perſevere. And I allow, the apoſtle adds, *We are not of them who draw back unto perdition.* But what will you infer from thence? This is ſo far from contradicting what has been obſerved before, that it manifeſtly confirms it. It is a further proof, that there are thoſe who draw back unto perdition, although theſe were not of that number.

" I muſt ſtill aver, that the text is rightly tranſlated; " which I prove thus:

" The original text, Hab. ii. 4. runs thus: *Behold, his* " *ſoul which is lifted up, is not upright in him; but the juſt* " *ſhall live by his faith.*

" This

" This the ſeventy render, Εαν υποστειληται, ουκ ευδοκει η ψυχη μου εν αυτῳ· ο δε δικαιος εκ πιστεως μου ζησεται. *If a man draw back,* " *my ſoul hath no pleaſure in him. But the juſt ſhall live* " *by my faith,* i. e. faith in me.

" Now here the man in the former clauſe who *draws* " *back,* is diſtinguiſhed from him in the following clauſe, " who *lives by faith.*"

" But the apoſtle quotes the text from this tranſlation."

True; but he does not " diſtinguiſh the man in the for- " mer clauſe who *draws back,* from him in the latter who " *lives by faith.*" So far from it, that he quite inverts the order of the ſentence, placing the latter clauſe of it firſt. And by this means it comes to paſs, that although in tranſlating this text from the *Septuagint,* we muſt inſert *a man* becauſe there is no *nominative* preceding; yet in tranſlating it from the apoſtle, there is no need or pretence for inſerting it, ſeeing ὁ δικαιος ſtands juſt before.

Therefore ſuch an inſertion is a palpable violence to the text; which conſequently is not rightly tranſlated.

It remains, that thoſe who live by faith, may yet fall from GOD, and periſh everlaſtingly.

LXXVIII. Eighthly, thoſe who are ſanctified by the blood of the covenant, may ſo fall as to periſh everlaſtingly.

For thus again ſaith the apoſtle: *If we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's law, died without mercy under two or three witneſſes. Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of GOD, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing.*

It is undeniably plain, 1. That the perſon mentioned here, was once ſanctified by the blood of the covenant: 2. That he afterwards by known, wilful ſin, trod under foot the Son of GOD: and, 3. That he hereby incurred a ſorer puniſhment than death, namely, death everlaſting.

" Nay,

"Nay, the immediate antecedent to the relative *he*, is the "Son of GOD. Therefore it was he, not the apoſtate, who "was ſanctified (ſet apart for his prieſtly office) by the blood "of the covenant."

Either you forgot to look at the original, or your memory fails. *The Son of GOD* is not the immediate antecedent to the relative *he*. The words run thus: *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of GOD,* και το αιμα της διαθηκης κοινον ηγησαμενος, εν ω ηγιασθη. You ſee ηγησαμενος, not υιος, is the immediate antecedent to the relative *he*. Conſequently it is the apoſtate, not the Son of GOD, who is here ſaid to be ſanctified.

"If he was ſanctified, yet this cannot be underſtood of "inward ſanctification. Therefore it muſt mean, either that "he ſaid, he was ſanctified; or, that he made an outward "profeſſion of religion."

Why cannot the word be underſtood in its proper, natural ſenſe, of inward ſanctification?

"Becauſe that is by the Spirit of GOD." From this very conſideration it appears, that this muſt be underſtood of inward ſanctification: for the words immediately following are, *and hath done deſpite unto the Spirit of grace*, even that grace, whereby *he was* once *ſanctified*.

It remains, that thoſe who are ſanctified by the blood of the covenant, may yet periſh everlaſtingly.

LXXIX. If you imagine theſe texts are not ſufficient to prove, that a true believer may finally fall, I will offer a few more to your conſideration, which I would beg you to weigh further at your leiſure.

Matt. v. 13. *Ye* (Chriſtians) *are the ſalt of the earth. But if the ſalt have loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.*

Chap. xii. 43, &c. *When the unclean ſpirit is gone out of a man* (as he does out of every true believer) *he walketh through dry places ſeeking reſt, and findeth none. Then he ſaith, I will return—and he taketh with him ſeven other ſpi-*

rits—and they enter in, and dwell there. And the laſt ſtate of that man is worſe than the firſt.

Chap. xxiv. 10, &c. *And then ſhall many be offended—and the love* (towards GOD and man) *of many ſhall wax cold. But he that ſhall endure to the end, the ſame ſhall be ſaved.*

Ver. 45, &c. *Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold?—But if that evil ſervant* (wiſe and faithful as he was once) *ſhall begin to ſmite his fellow-ſervants——the Lord ſhall cut him aſunder, and appoint him his portion with the hypocrites*, apoſtates, being no better than they.

Luke xxi. 34. *Take heed to yourſelves* (ye that believe) *leſt at any time your hearts be overcharged with cares of this life, and ſo that day come upon you unawares.* Plainly implying, that otherwiſe they would not be *accounted worthy to ſtand before the Son of man.*

John v. 14. *Sin no more, leſt a worſe thing* (than any temporal evil) *come unto thee.*

Chap. viii. 31, 32. *If ye continue in my word, then are ye my diſciples indeed. And ye ſhall know the truth, and the truth ſhall make you free.*

1 Cor. ix. 27. *I keep my body under—leſt by any means, when I have preached to others, I myſelf ſhould be a caſt-away,*

1 Cor. x. 3, &c. *Our fathers did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink (for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.) But with many of them GOD was not well pleaſed; for they were overthrown in the wilderneſs—Now theſe things were our examples—Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*

2 Cor. vi. 1. *We then, as workers together with him, beſeech you, that ye receive not the grace of GOD in vain.* But this were impoſſible, if none that ever had it could periſh.

Gal. v. 4. *Ye are fallen from grace.*

Chap. vi. 9. *We ſhall reap, if we faint not.* Therefore we ſhall not reap, if we do.

Heb. iii. 14. *We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.*

2 Pet.

2 Pet. iii. 17. *Beware, leſt ye alſo being led away with the error of the wicked, fall from your own ſtedfaſtneſs.*

2 John ver. 8. *Look to yourſelves, that we loſe not thoſe things which we have wrought.*

Rev. iii. 11. *Hold that faſt which thou haſt, that no man take thy crown.* And to conclude,

So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes. Matt. xviii. 35. *So!* How? He will retract the pardon he had given, and deliver you to the tormentors.

LXXX. "Why then you make ſalvation conditional." I *make* it neither conditional nor unconditional? But I *declare* juſt what I find in the Bible, neither more nor leſs; namely, that it is bought for every child of man, and actually given to every one that believeth. If you call this conditional ſalvation, GOD *made* it ſo from the beginning of the world: and he hath *declared* it ſo to be, at ſundry times, and in divers manners: of old by *Moſes* and the prophets, and in latter times by Chriſt and his apoſtles.

"Then I can never be ſaved; for I can perform no conditions; for I can do nothing." No, nor I; nor any man under heaven,—without the grace of GOD. But *I can do all things through Chriſt ſtrengthening me.* So can you. So can every believer. And he *has* ſtrengthened, and will ſtrengthen you more and more, if you do not wilfully reſiſt, till you quench his Spirit.

LXXXI. "Nay, but GOD muſt work *irreſiſtibly* in me, "or I ſhall never be ſaved." Hold! Conſider that word. You are again advancing a doctrine which has not one plain, clear text to ſupport it. I allow, GOD *may* poſſibly, at *ſome times*, work irreſiſtibly in *ſome* ſouls. I believe he *does*. But can you infer from hence, that he *always* works thus in all that are ſaved? Alas, my brother, what kind of concluſion is this? And by what ſcripture will you prove it? Where, I pray, is it written, that none are ſaved but by irreſiſtible grace? By almighty grace, I grant; by that power alone, to which all things are poſſible. But ſhew me

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any one plain ſcripture for this, That " all-ſaving grace is " irreſiſtible."

LXXXII. But this doctrine is not only unſupported by ſcripture. It is flatly contrary thereto.

How will you reconcile it (to inſtance in a very few) with the following texts?

Matt. xxii. 3, &c. *He ſent to call them, and they* would not *come.*

Mark vi. 5. *He* could *do no mighty works there,* becauſe of their unbelief. Compare with Matt. xiii. 58.

Luke v. 17. *There were Phariſees, and the power of the Lord was preſent to heal them.* Nevertheleſs they were not healed in fact, as the words immediately following ſhew.

Luke vii. 29. *The Phariſees and lawyers rejected the counſel of GOD, againſt themſelves.*

Luke xiii. 34. *O Jeruſalem, Jeruſalem, how often would I have gathered thy children, and ye would not.*

John vi. 63, 64. *It is the Spirit that quickeneth; the words that I ſpeak unto you, they are Spirit. But there are ſome of you that believe not.* Therefore that Spirit did not work irreſiſtibly.

Acts vii. 51. *Ye do always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye.*

Chap. xiii. 46. *Ye put it from you, and judge yourſelves unworthy of everlaſting life.*

Heb. iii. 7, 8. *To-day, if ye will hear his voice, harden not your hearts.*

Ibid. ver. 12. *Take heed, leſt there be in any of you an evil heart of unbelief, in departing from the living GOD.*

Heb. xii. 25. *See, that ye refuſe not him that ſpeaketh.*

LXXXIII. I do but juſt give you a ſpecimen of the innumerable ſcriptures which might be produced on this head. And why will you adhere to an opinion not only unſupported by, but utterly contrary both to reaſon and ſcripture? Be pleaſed to obſerve here alſo, that you are not to conſider the doctrine of irreſiſtible grace by itſelf, any more than that of unconditional election, or final perſeverance: but as it ſtands

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in connection with unconditional reprobation, that millſtone which hangs about the neck of your whole hypotheſis.

Will you ſay, "I adhere to it, becauſe of its uſefulneſs." Wherein does that uſefulneſs lie? "It exalts GOD, and debaſes man." In what ſenſe does it exalt GOD? GOD in himſelf is exalted above all praiſe. Your meaning therefore I ſuppoſe is this: it diſplays to others how highly he is exalted, in juſtice, mercy, and truth. But the direct contrary of this has been ſhewn at large: it has been ſhewn by various conſiderations, that GOD is not exalted, but rather, diſhonoured, and that in the higheſt degree, by ſuppoſing him to deſpiſe the work of his own hands, the far greater part of the ſouls which he hath made. And as to the debaſing of man; if you mean, "This opinion truly humbles the men that hold it." I fear it does not; I have not perceived (and I have had large occaſions to make the the trial) that all, or even the generality of them that hold it, are more humble than other men. Neither, I think, will you ſay, that none are humble, who hold it not: ſo that it is neither a *neceſſary* nor a *certain* means of humility. And if it be ſo ſometimes, this only proves that GOD can bring good out of evil.

LXXXIV. The truth is, neither this opinion nor that, but the love of GOD humbles man, and that only. Let but this be ſhed abroad in his heart, and he abhors himſelf in duſt and aſhes. As ſoon as this enters into his ſoul, lowly ſhame covers his face. That thought, What is GOD? What hath he done for *me?* is immediately followed by, What am I? And he knoweth not what to do, or where to hide, or how to abaſe himſelf enough, before the great GOD of love, of whom he now knoweth, that as his majeſty is, ſo is his mercy. Let him who has *felt* this (whatever be his opinion) ſay, whether he could then take glory to himſelf? Whether he could aſcribe to himſelf any part of his ſalvation, or the glory of any good word or thought? Lean then, who will, on that broken reed for humility: but let the love of GOD humble my ſoul!

LXXXV.

LXXXV. "Why, this is the very thing which recommends it. This doctrine makes men love GOD." I anſwer as before: accidentally it may; becauſe GOD can draw good out of evil. But you will not ſay, all who hold it, love GOD; ſo it is no *certain* means to that end. Nor will you ſay, that none love him who hold it not. Neither, therefore, is it a *neceſſary* means. But indeed when you talk at all of its "making men love GOD," you know not what you do. You lead men into more danger than you are aware of. You almoſt unavoidably lead them into *reſting* on that opinion: you cut them off from a true dependance on the Fountain of living waters, and ſtrengthen them in hewing to themſelves broken ciſterns, which can hold no water.

LXXXVI. This is my grand objection to the doctrine of reprobation, or (which is the ſame) unconditional election. That it is an error I know; becauſe if this were true, the whole ſcripture muſt be falſe. But it is not only for this, becauſe it is an error, that I ſo earneſtly oppoſe it, but becauſe it is an error of ſo pernicious conſequence to the ſouls of men; becauſe it directly and naturally tends to hinder the inward work of GOD in every ſtage of it.

LXXXVII. For inſtance. Is a man careleſs and unconcerned? utterly dead in treſpaſſes and ſins? Exhort him then (ſuppoſe he is of your own opinion) to take ſome care of his immortal ſoul. "I take care!" ſays he, "What "ſignifies *my* care? Why, what muſt be, muſt be. If I "am elect, I muſt be ſaved; and if I am not, I muſt be "damned." And the reaſoning is as juſt and ſtrong, as it is obvious and natural. It avails not to ſay, "men may *abuſe* "any doctrine." So they may. But this is not *abuſing* yours. It is the plain, natural *uſe* of it. The premiſes cannot be denied (on your ſcheme): and the conſequence is equally clear and undeniable. Is he a little ſerious and thoughtful now and then, though generally cool and lukewarm? Preſs him then to ſtir up the gift that is in him, to work out his own ſalvation with fear and trembling. Alas! ſays he, what can I do? You know man can do nothing.

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If you reply, but you don't *deſire* ſalvation: you are not willing to be ſaved. It may be ſo, ſays he, but GOD ſhall make me willing in the day of his power. So waiting for irreſiſtible grace, he falls faſter aſleep than ever. See him again, when he thoroughly awakes out of ſleep; when in ſpite of his principles, fearfulneſs and trembling are come upon him, and an horrible dread hath overwhelmed him. How then will you comfort him that is well-nigh ſwallowed up of overmuch ſorrow? If at all, by applying the promiſes of GOD. But againſt theſe he is fenced on every ſide. Theſe indeed, ſays he, are great and precious promiſes. But they belong to the elect only. Therefore they are nothing to me. I am not of that number. And I never can be: for his decree is unchangeable. Has he already taſted of the good word, and the powers of the world to come? Being juſtified by faith, hath he peace with GOD? Then ſin hath no dominion over him. But by and by, conſidering he may fall *foully* indeed, but cannot fall *finally*, he is not ſo jealous over himſelf as he was at firſt; he grows a little and a little ſlacker, till e'er long he falls again into the ſin, from which he was clean eſcaped. As ſoon as you perceive he is entangled again and overcome, you apply the ſcriptures relating to that ſtate. You conjure him not to harden his heart any more, leſt his laſt ſtate be worſe than the firſt. "How can that be," ſays he? "Once "in grace always in grace; and I am ſure I was in grace "once. You ſhall never tear away my ſhield." So he ſins on, and ſleeps on, till he awakes in hell.

LXXXVIII. The obſerving theſe melancholy examples day by day; this dreadful havoc, which the devil makes of ſouls, eſpecially of thoſe who had begun to run well, by means of this antiſcriptural doctrine, conſtrains me to oppoſe it from the ſame principle, whereon I labour to ſave ſouls from deſtruction. Nor is it ſufficient to aſk, are there not alſo many who *wreſt* the oppoſite doctrine to their own deſtruction? If there are, that is nothing to the point in queſtion: for that is not the caſe here. Here is no *wreſting*

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at all: the doctrine of abſolute predeſtination naturally leads to the chambers of death.

Let an inſtance of each kind be propoſed, and the difference is ſo broad, he that runneth may read it, I ſay, "Chriſt died for all. He taſted death for every man, and "he willeth all men to be ſaved." "O," ſays an hearer, "then I can be ſaved, *when* I will; ſo I may ſafely ſin a "little longer." No, this is no conſequence from what I ſaid: the words are *wreſted*, to infer what does not follow. You ſay, "Chriſt died only for the elect: and all theſe "muſt and ſhall be ſaved." "O," ſays an hearer, "then "if I am one of the elect, I muſt and ſhall be ſaved. "Therefore I may ſafely ſin a little longer; for my ſalvation "cannot fail." Now this is a fair conſequence from what you ſaid: the words are not wreſted at all. No more is inferred than what plainly and undeniably follows from the premiſes. And the very ſame obſervation may be made, on every article of that doctrine. Every branch of it, as well as this (however the wiſdom of GOD may ſometimes draw good out of it) has a natural, genuine tendency, without any wreſting, either to prevent or obſtruct holineſs.

LXXXIX. Brethren, would ye lie for the cauſe of GOD? I am perſuaded, ye would not. Think then, that as ye are, ſo am I. I ſpeak the truth, before GOD my judge, not of thoſe who were trained up therein, but of thoſe who were lately brought over to your opinion. Many of theſe have I known, but I have not known one in ten of all that number, in whom it did not ſpeedily work ſome of the above-named effects, according to the ſtate of ſoul they were then in. And one only have I known among them all, after the cloſeſt and moſt impartial obſervation, who did not evidently ſhew, within one year, that his *heart* was changed, not for the better, but the worſe.

XC. I know indeed, ye cannot eaſily believe this. But whether ye believe it or no, you believe, as well as I, that *without holineſs, no man ſhall ſee the Lord.* May we not then, at leaſt, join in this, in declaring the nature of inward holineſs, and to teſtify to all the neceſſity of it?

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May we not all thus far join, in tearing away the broken reeds whereon ſo many reſt, without either inward or outward holineſs, and which they idly truſt will ſupply its place? As far as is poſſible, let us join in deſtroying the works of the devil, and in ſetting up the kingdom of GOD upon earth, in promoting righteouſneſs, peace, and joy in the Holy Ghoſt.

Of whatever opinion or denomination we are, we muſt ſerve either GOD or the devil. If we ſerve GOD, our agreement is far greater than our difference. Therefore, as far as may be, ſetting aſide that difference, let us unite in deſtroying the works of the devil, in bringing all we can, from the power of darkneſs, into the kingdom of GOD's dear Son. And let us aſſiſt each other to value more and more the glorious grace whereby we ſtand, and daily to grow in that grace and in the knowledge of our Lord Jeſus Chriſt.

[*End of Predeſtination calmly conſidered.*]

SERMON XXIV.

ON REVELATION xxi. 5.

Behold, I make all things new.

1. WHAT a ſtrange ſcene is here opened to our view! How remote from all our natural apprehenſions! Not a glimpſe of what is here revealed, was ever ſeen in the heathen world. Not only the modern, barbarous, uncivilized Heathens have not the leaſt conception of it; but it was equally unknown to the refined, poliſhed Heathens of ancient *Greece* and *Rome*. And it is almoſt as little thought of or underſtood, by the generality of Chriſtians: I mean, not barely thoſe that are nominally ſuch, that have the form

of godlineſs without the power: but even thoſe that in a meaſure fear GOD, and ſtudy to work righteouſneſs.

2. It muſt be allowed, that after all the reſearches we can make, ſtill our knowledge of the great truth, which is delivered to us in theſe words, is exceedingly ſhort and imperfect. As this is a point of mere revelation, beyond the reach of all natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to thoſe who have in any degree taſted of the powers of the world to come, to go as far as we can go, interpreting ſcripture by ſcripture, according to the analogy of faith.

3. The apoſtle, caught up in the viſions of GOD, tells us in the firſt verſe of the chapter, *I ſaw a new heaven and a new earth:* And adds, ver. 5, *He that ſat upon the throne, ſaid* (I believe the only words which he is ſaid to utter throughout the whole book,) *Behold, I make all things new.*

4. Very many commentators entertain a ſtrange opinion, that this relates only to the preſent ſtate of things, and gravely tell us, that the words are to be referred to the flouriſhing ſtate of the church, which commenced after the heathen perſecutions. Nay, ſome of them have diſcovered, that all which the apoſtle ſpeaks concerning the *new heaven and the new earth*, was fulfilled when *Conſtantine the great* poured in riches and honours upon the Chriſtians. What a miſerable way is this of making void the counſel of GOD, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that *John* was in *Patmos*, unto the end of the world! Nay, the line of this propheſy reaches farther ſtill. It does not end with the preſent world, but ſhows us the things which will come to paſs, when this world is no more.

5. Thus ſaith the Creator and Governor of the Univerſe, *Behold, I make all things new:* all which are included in that expreſſion of the apoſtle, *A new heaven, and a new earth. A new heaven.* The original word in Geneſis (chap. i.) is in the plural number. And indeed this is the conſtant language of ſcripture; not *heaven*, but *heavens*. Accordingly

ly the ancient Jewiſh writers are accuſtomed to reckon three heavens. In conformity to which, the apoſtle *Paul* ſpeaks of his being *caught up into the third heaven.* It is this, the third heaven, which is uſually ſuppoſed to be the more immediate reſidence of GOD: ſo far as any reſidence can be aſcribed to his omnipreſent Spirit, who pervades and fills the whole univerſe. It is here (if we ſpeak after the manner of men,) that the Lord ſitteth upon his throne, ſurrounded by angels and archangels, and by all his flaming miniſters.

6. We cannot think, that this heaven will undergo any change, any more than its great inhabitant. Surely this palace of the Moſt High was the ſame from eternity, and will be world without end. Only the inferior heavens are liable to change; the higheſt of which we uſually call, The ſtarry heavens. This, St. *Peter* informs us, *is reſerved unto fire, againſt the day of judgment, and deſtruction of ungodly men.* In that day, *being on fire*, it ſhall firſt *ſhrivel as a parchment-ſcroll:* then it ſhall *be diſſolved*, and *ſhall paſs away with a great noiſe:* laſtly, it ſhall *flee from the face of him that ſitteth on the throne, and there ſhall be found no place for it.*

7. At the ſame time *the ſtars ſhall fall from heaven*, the ſecret chain being broken, which had retained them in their ſeveral orbits from the foundation of the world. In the mean while the lower, or ſublunary *heaven*, with *the elements* (or principles that compoſe it) *ſhall melt with fervent heat*, while *the earth with the works that are therein ſhall be burnt up.* This is the introduction to a far nobler ſtate of things, ſuch as it has not yet entered into the heart of men to conceive: the univerſal reſtoration which is to ſucceed the univerſal deſtruction. *For we look for*, ſays the apoſtle, *new heavens and a new earth, wherein dwelleth righteouſneſs*, 2 Pet. iii. 7, &c.

8. One conſiderable difference there will undoubtedly be in the ſtarry heaven, when it is created anew; there will be no blazing ſtars, no comets there. Whether thoſe horrid, eccentric orbs are half-formed planets in a chaotic ſtate, (I ſpeak

(I ſpeak on the ſuppoſition of a plurality of worlds) or ſuch as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation. But they are above our apprehenſion: we muſt leave eternity to explain them.

9. We may more eaſily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious ſtorms or deſtructive tempeſts. Pernicious or terrifying meteors will have no more place therein. We ſhall have no more occaſion to ſay,

" There like a trumpet, loud and ſtrong,
Thy thunder ſhakes our coaſts:
While the red lightnings wave along,
The banners of thy hoſt!"

No: all will be then light, fair, ſerene: a lively picture of the eternal day.

10. All the elements (taking that word in the common ſenſe, for the principles of which all natural beings are compounded) will be new indeed; entirely changed as to their qualities, although not as to their nature. *Fire* is at preſent the general deſtroyer of all things under the ſun; diſſolving all things that come within the ſphere of its action, and reducing them to their primitive atoms. But no ſooner will it have performed its laſt great office of deſtroying the heavens and the earth, (Whether you mean thereby one ſyſtem only, or the whole fabric of the univerſe; the difference between one and millions of worlds being nothing before the great Creator)—When I ſay it has done this, the deſtructions wrought by fire, will come to a perpetual end. It will deſtroy no more, it will conſume no more; it will forget its power to burn, which it poſſeſſes only during the preſent ſtate of things, and be as harmleſs in the new heavens and earth, as it is now in the bodies of men

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and other animals, and in the ſubſtance of trees and flowers: in all which (as late experiments ſhow) large quantities of ethereal fire are lodged: if it be not rather an eſſential, component part of every material being under the ſun. But it will probably retain its vivifying power, though diveſted of its power to deſtroy.

11. It has been already obſerved, that the calm, placid *air*, will be no more diſturbed by ſtorms and tempeſts. There will be no more meteors, with their horrid glare, affrighting the poor children of men. May we not add (though at firſt it may ſound like a paradox) that there will be no more rain. It is obſervable, that there was none in Paradiſe: a circumſtance which *Moſes* particularly mentions, (Gen. ii. ver. 5, 6.) *The Lord GOD had not cauſed it to rain upon the earth. But there went up a miſt from the earth*, which then covered up the abyſs of waters, *and watered the whole face of the ground*, with moiſture ſufficient for all the purpoſes of vegetation. We have all reaſon to believe, that the caſe will be the ſame when Paradiſe is reſtored. Conſequently there will be no more clouds or fogs; but one bright, refulgent day. Much leſs will there be any poiſonous damps or peſtilential blaſts. There will be no *ſirocco* in *Italy*, no parching or ſuffocating winds in *Arabia*: no keen north-eaſt winds in our own country,

"Shattering the graceful locks of yon fair trees;"

but only pleaſing, healthful breezes,

"Fanning the earth with odoriferous wings."

12. But what change will the element of *water* undergo, when all things are made new? It will be in every part of the world clear and limpid, pure from all unpleaſing or unhealthful mixtures, riſing here and there in cryſtal fountains, to refreſh and adorn the earth, "with liquid lapſe of murmuring ſtream." For undoubtedly as there were in Paradiſe, there will be various rivers gently gliding along, for the

the uſe and pleaſure of both man and beaſt. But the inſpired writer has expreſsly declared, *there will be no more ſea*, (Rev. xxi. 1.) We have reaſon to believe, that at the beginning of the world, when GOD ſaid, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear*, (Gen. i. ver. 9.) the dry land ſpread over the face of the water, and covered it on every ſide. And ſo it ſeems to have done, till, in order to the general deluge, which he had determined to bring upon the earth at once, *the windows of heaven were opened, and the fountains of the great deep broken up.* But the ſea will then retire within its primitive bounds, and appear on the ſurface of the earth no more. Neither indeed will there be any more need of the ſea. For either as the ancient poet ſuppoſes,

Omnis feret omnia tellus:

Every part of the earth will naturally produce whatever its inhabitants want: or all mankind will procure what the whole earth affords, by a much eaſier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be ἰσαγγελοι *equal to angels:* on a level with them in ſwiftneſs as well as ſtrength: ſo that they can, quick as thought, tranſport themſelves, or whatever they want, from one ſide of the globe to the other.

13. But it ſeems, a greater change will be wrought in the *earth*, than even in the air and water. Not that I can believe that wonderful diſcovery of *Jacob Behmen*, which many ſo eagerly contend for, that the earth itſelf with all its furniture and inhabitants, will then be tranſparent as glaſs. There does not ſeem to be the leaſt foundation for this, either in ſcripture or reaſon. Surely not in ſcripture: I know not one text in the Old and New Teſtament, which affirms any ſuch thing. Certainly it cannot be inferred from that text in *the Revelation*, chapter the fourth, verſe the ſixth, *And before the throne there was a ſea of glaſs, like unto cryſtal.* And yet, if I miſtake not, this is the chief, if not the only ſcripture which has been urged in favour of this

this opinion! Neither can I conceive that it has any foundation in reaſon. It has indeed been warmly alledged, that all things would be far more beautiful, if they were quite tranſparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppoſe every part of a human body were made tranſparent as cryſtal, would it appear more beautiful than it does now? Nay, rather it would ſhock us above meaſure. The ſurface of the body, and in particular, "the human face divine," is undoubtedly one of the moſt beautiful objects that can be found under heaven. But could you look through the roſy cheek, the ſmooth, fair forehead, or the riſing boſom, and diſtinctly ſee all that lies within, you would turn away from it with loathing and horror.

14. Let us then, in the next place, take a view of thoſe changes which we may reaſonably ſuppoſe will take place in the *earth*. It will no more be bound up with intenſe cold, nor parched up with extreme heat; but will have ſuch a temperature as will be moſt conducive to its fruitfulneſs. If in order to puniſh its inhabitants, GOD did of old

"Bid his angels turn aſkaunt
This oblique globe,"

thereby occaſioning violent cold on one part, and violent heat on the other; he will undoubtedly then order them to reſtore it to its original poſition: ſo that there will be a final end, on the one hand, of the burning heat, which makes ſome parts of it ſcarce habitable; and, on the other, of

"The rage of Arctos and eternal froſt."

15. And it will then contain no jarring or deſtructive principles within its own boſom. It will no more have any of thoſe violent convulſions in its own bowels. It will no more be ſhaken or torn aſunder, by the impetuous force of *earthquakes*: and will therefore need neither Veſuvius

nor

nor Ætna, nor any *burning mountains* to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deſarts or barren ſands; no impaſſable moraſſes, or unfruitful bogs, to ſwallow up the unwary traveller. There will doubtleſs be inequalities on the ſurface of the earth, which are not blemiſhes, but beauties. And though I will not affirm, That

" Earth hath this variety from heaven,
Of pleaſure ſituate in hill and dale;"

yet I cannot think gently-riſing hills will be any defect; but an ornament of the new-made earth. And doubtleſs we ſhall then likewiſe have occaſion to ſay,

" Lo, there his wondrous ſkill arrays
The fields in cheerful green!
A thouſand herbs his hand diſplays,
A thouſand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briars or thiſtles. Not any uſeleſs or fœtid weed; not any poiſonous, hurtful or unpleaſant plant; but every one that can be conducive in any wiſe either to our uſe or pleaſure. How far beyond all that the moſt lively imagination is now able to conceive! We ſhall no more regret the loſs of the terreſtial paradiſe, or ſigh at that well-deviſed deſcription of our great poet,

" Then ſhall this mount
Of paradiſe by might of waves be mov'd
Out of his place, puſh'd by the horned flood,
With all its verdue ſpoil'd and trees adrift,
Down the great river to the opening gulph,
And there take root, an iſland ſalt and bare!"

For all the earth ſhall then be a more beautiful paradiſe than *Adam* ever ſaw.

17. Such

17. Such will be the ſtate of the new earth, with regard to the meaner, the inanimate parts of it. But great as this change will be, it is little, it is nothing, in compariſon of that which will then take place throughout all animated nature. In the living part of the creation were ſeen the moſt deplorable effects of *Adam*'s apoſtaſy. The whole animated creation, whatever has life, from *Leviathan* to the ſmalleſt mite, was thereby *made ſubject* to ſuch *vanity*, as the inanimate creatures could not be. They were ſubject to that fell monſter, death, the conqueror of all that breathe. They were made ſubject to its fore-runner, pain, in its ten thouſand forms: although "GOD made not death, neither hath he pleaſure in the death of any living." How many millions of creatures in the ſea, in the air, and on every part of the earth, can now no otherwiſe preſerve their own lives, than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unreſiſting fellow-creatures! Miſerable lot of ſuch innumerable multitudes, who, inſignificant as they ſeem, are the offspring of one common Father, the creatures of the ſame God of love! It is probable, not only two-thirds of the animal creation, but ninety-nine parts out of a hundred, are under a neceſſity of deſtroying others, in order to preſerve their own life! But it ſhall not always be ſo. He that ſitteth upon the throne, will ſoon change the face of all things, and give a demonſtrative proof to all creatures, that *his mercy is over all his works*. The horrid ſtate of things, which at preſent obtains, will ſoon be at an end. On the new earth, no creature will kill or hurt or give pain to any other. The ſcorpion will have no poiſonous ſting, the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his fleſh and bones. Nay, no creature, no beaſt, bird or fiſh, will have any inclination to hurt any other. For cruelty will be far away, and ſavageneſs and fierceneſs be forgotten. So that violence ſhall be heard no more, neither waſting or deſtruction ſeen on the face of the earth. *The wolf ſhall dwell with the lamb:* (the words may be literally, as well as figuratively underſtood) *and the*

leopard ſhall lie down with the kid. They ſhall not hurt or deſtroy, from the riſing up of the ſun, to the going down of the ſame.

18. But the moſt glorious of all will be, the change which then will take place on the poor, ſinful, miſerable children of men. Theſe had fallen in many reſpects as from a greater height, ſo into a lower depth than any other part of the creation. But they ſhall *hear a great voice out of heaven, ſaying, Behold, the tabernacle of GOD is with men. And he will dwell with them: and they ſhall be his people: and GOD himſelf ſhall be with them, and be their GOD*, Rev. xxi. ver. 3, 4. Hence will ariſe an unmixt ſtate of holineſs, and happineſs, far ſuperior to that which *Adam* enjoyed in Paradiſe. In how beautiful and affecting a manner is this deſcribed by the apoſtle! *GOD ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow nor crying. Neither ſhall there be any more pain: for the former things are paſſed away.* As there will be no more death, and no more pain or ſickneſs preparatory thereto: as there will be no more grieving for, or parting with friends, ſo there will be no more ſorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more ſin in the new earth. And to crown all, there will be a deep, an intimate, an uninterrupted union with GOD: a conſtant communion with the Father and his Son Jeſus Chriſt, through the Spirit: a continual enjoyment of the Three-One GOD, and of all the creatures in him!

AN EXTRACT

Of the Rev^d. Mr. JOHN WESLEY's JOURNAL,

From Auguſt 12th, 1738, to November 1ſt, 1739.

[*Continued from page* 547.]

5. NOT to eſtabliſh the power of *working miracles* as the great criterion of a divine miſſion; when ſcripture teaches us, that the agreement of doctrines with truth as taught in thoſe ſcriptures, is the only infallible rule.

6. Not to drive any away from our *church*, by opprobricuſly calling them *diſſenters*, or treating them as ſuch, ſo long as they keep to her *communion*.

7. Not lightly to take up with *ſilly ſtories*, that may be propagated to the diſcredit of perſons of a general *good character*.

I do not lay down (ſays he) theſe *negative rules*, ſo much for the ſake of any perſon whom the unobſervance of them would immediately injure, as of our *church* and her profeſſed *defenders*. For churchmen, however *well-meaning*, would lay themſelves open to cenſure, and might do her *irretrievable damage*, by a behaviour contrary to them."

Friday Auguſt 3. I met with one who *did* run well, but ſatan had hindered her. I was ſurprized at her ingenuous acknowledgement of the fear of man. *O how hardly ſhall* even *they who have rich* acquaintance *enter into the kingdom of heaven*.

Sunday 5. Six perſons, at the *New-Room*, were deeply *convinced of ſin*: Three of whom were a little comforted by prayer; but not yet *convinced of righteouſneſs*.

Having frequently been invited to *Wells*, particularly by Mr.——, who begged me to make his houſe my home, on *Thurſday* the 9th I went thither, and wrote him word the night before; upon which he preſently went to one of his friends, and deſired a meſſenger might be ſent to meet me and beg me

" To

"To turn back, otherwiſe (ſaid he) we ſhall all loſe our trade." But this conſideration did not weigh with him, ſo that he invited me to his own houſe: And at eleven I preached in his ground, on Chriſt *our wiſdom, righteouſneſs, ſanctification, and redemption*, to about 2000 perſons. Some of them mocked at firſt, whom I reproved before all; and thoſe of them who ſtayed were more ſerious. Several ſpoke to me after, who were for the preſent much affected. O let it not paſs away as the morning dew!

Friday 10. I had the ſatisfaction of converſing with a Quaker, and afterwards with an Anabaptiſt, who, I truſt, have had a large meaſure of the love of GOD ſhed abroad in their hearts. O may thoſe, in every perſuaſion, who are of this ſpirit increaſe a thouſand fold, how many ſoever they be!

Saturday 11. In the evening two were ſeized with ſtrong pangs; as were four the next evening, and the ſame number at *Glouceſter-Lane* on *Monday*, one of whom was greatly comforted.

Tueſday 14. I preached at *Bradford* to about 3000 on *One thing is needful.* Returning through *Bath*, I preached to a ſmall congregation ſuddenly gathered together at a little diſtance from the town (not being permitted to be in *R—M—*'s ground any more) on *The juſt ſhall live by faith.* Three at the *New-Room* this evening were cut to the heart. But their wound was not yet healed.

Wedneſday 15. I endeavoured to guard thoſe who were in their firſt love, from falling into inordinate affection, by explaining thoſe ſtrange words at *Baptiſt-Mills*, *Henceforth know we no man after the fleſh.*

Friday 17. Many of our ſociety met, as we had appointed, at one in the afternoon, and agreed "That all the members of our ſociety ſhould obey the church to which we belong, by obſerving *All* Fridays *in the year, as days of faſting or abſtinence.*" We likewiſe agreed, That as many as had opportunity ſhould then meet, to ſpend an hour together in prayer.

Monday

Monday 20. I preached on thoſe words (to a much larger congregation than uſual) *Oughteſt not thou to have had compaſſion on thy fellow ſervant, as I had pity on thee?*

Wedneſday 22. I was with many that were in heavineſs: Two of whom were ſoon filled with peace and joy. In the afternoon I endeavoured to guard the weak againſt what too often occaſions heavineſs, levity of temper or behaviour, from, *I ſaid of laughter, it is mad; and of mirth, What doth it?*

Monday 27. For two hours I took up my croſs, in arguing with a zealous man, and labouring to convince him, "That I was not an enemy to the church of *England*." He allowed, "I taught no other doctrines than thoſe of the church;" but could not forgive my teaching them *out of the church-walls*. He allowed too (which none indeed can deny, who has either any regard to truth or ſenſe of ſhame) That "by this teaching many ſouls who till that time were "periſhing for lack of knowledge, have been, and are "brought from darkneſs to light and from the power of "ſatan unto GOD." But he added, "No one can tell, "what *may be hereafter*; and *therefore* I ſay, theſe things "ought not to be ſuffered."

Indeed the report now current in *Briſtol* was, "That I "was a *Papiſt*, if not a *Jeſuit*." Some added, "That I "was born and bred at *Rome*;" which many cordially believed. O ye fools, when will ye underſtand, That the preaching *juſtification by faith alone*, the allowing no meritorious cauſe of juſtification, but the death and righteouſneſs of Chriſt, and no conditional or inſtrumental cauſe, but faith, is overturning Popery from the foundation? When will ye underſtand, that the moſt deſtructive of all thoſe errors, which *Rome*, the mother of abominations hath brought forth (compared to which tranſubſtantiation and a hundred more, are trifles light as air) is, *That we are juſtified by works*, (or to expreſs the ſame thing a little more decently) by faith *and* works. Now, do I preach *this*? I did for ten years: I was (fundamentally) a Papiſt, and knew it not. But I do now teſtify to all (and it is the very point

for

for aſſerting which I have to this day been called in queſtion) That " no good works can be done before juſtification, none which have not in them the nature of ſin."

I have often enquired, who were the authors of this report; and have generally found they were either bigotted diſſenters, or (I ſpeak without fear or favour) miniſters of our own church. I have alſo frequently conſidered, what poſſible ground or motive they could have thus to ſpeak: Seeing few men in the world have had occaſion ſo clearly and openly to declare their principles, as I have done, both by preaching, printing and converſation, for ſeveral years laſt paſt. And I can no otherwiſe think, than that either they ſpoke thus (to put the moſt favourable conſtruction upon it) from groſs ignorance; they knew not what popery was; they knew not what doctrines thoſe are which the Papiſts teach: Or they wilfully ſpoke what they knew to be falſe, probably *thinking* thereby *to do* GOD *ſervice*. Now, take this to yourſelves, whoſoever ye are, high or low, diſſenters or churchmen, clergy or laity, who have advanced this ſhameleſs charge, and digeſt it how you can.

But how have ye not been afraid, if ye believe there is a GOD, and that he knoweth the ſecrets of your hearts (I ſpeak now to you, preachers, more eſpecially, of whatever denomination) to declare ſo groſs, palpable a lie, in the name of the GOD of truth? I cite you all, before the Judge of all the earth, either publickly to prove your charge; or by publickly retracting it, to make the beſt amends you can, to GOD, to me and to the world.

For the full ſatisfaction of thoſe who have been abuſed by theſe ſhameleſs men, and almoſt brought to believe a lie, I will here add my ſerious judgment concerning the church of *Rome*, wrote ſome time ſince to a prieſt of that communion:

SIR,

I RETURN you thanks both for the favour of your letter, and for your recommending my father's propoſals to the *Sorbonne*.

I have

I have neither time nor inclination for controverſy with any; but leaſt of all with the *Romaniſts*. And that both becauſe I can't truſt any of their quotations, without conſulting every ſentence they quote in the originals; and becauſe the originals themſelves can very hardly be truſted, in any of the points controverted between them and us. I am no ſtranger to their ſkill in *mending* thoſe authors, who did not at firſt ſpeak home to their purpoſe; as alſo in *purging* them from thoſe paſſages, which contradicted their emendations. And as they have not wanted opportunity to do this, ſo doubtleſs they have carefully uſed it, with regard to a point that ſo nearly concerned them, as the ſupremacy of the biſhop of *Rome*. I am not therefore ſurpriſed, if the works of St. *Cyprian* (as they are called) do ſtrenuouſly maintain it: but I am, that they have not been better *corrected;* for they ſtill contain paſſages that abſolutely overthrow it. What groſs negligence was it, to leave his 74th epiſtle (to *Pompeianus*) out of the *index expurgatorius?* wherein *pope Cyprian* ſo flatly charges *pope Stephen*, with *pride and obſtinacy, and with being a defender of the cauſe of hereticks, and that againſt Chriſtians and the very church of* GOD? He that can reconcile this with his believing *Stephen* the infallible head of the church, may reconcile the goſpel with the *alcoran*.

Yet I can by no means approve the ſcurrility and contempt, with which the *Romaniſts* have often been treated. I dare not rail at, or deſpiſe any man; much leſs thoſe who profeſs to believe in the ſame maſter. But I pity them much; having the ſame aſſurance that Jeſus is the Chriſt, and that no *Romaniſt*, as ſuch, can expect to be ſaved, according to the terms of his covenant. For thus ſaith our Lord, *Whoſoever ſhall break one of the leaſt of theſe commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven. And if any man ſhall add unto theſe things, GOD ſhall add unto him the plagues that are written in this book.* But all *Romaniſts*, as ſuch, do both. Ergo——

The minor I prove, not from Proteſtant authors, or even from particular writers of their own communion: but from the

the public, authentic records of the church of *Rome*. Such are *the canons and decrees of the council of* Trent. And the edition I uſe was printed at *Colen*, and approved by authority.

And firſt, all *Romaniſts*, as ſuch, do break and teach men to break, one (and not the leaſt) of thoſe commandments. The ſignification of *Exodus* xx. 5. which forbids the bowing to images (as every ſmatterer in *Hebrew* knows) is *incurvare ſe*, * *procumbere*, *honoris exhibendi cauſâ* (and is accordingly rendered by the ſeventy in this very place, by a *Greek* word of the very ſame import, προσκυνεῖν) But the council of *Trent*, (and conſequently all *Romaniſts*, as ſuch, all who allow the authority of that council) teaches, ſection 25. para. 2. That it is ‡ *legitimus imaginum uſus*,—*eis honorem exhibere*, procumbendo coram eis.

Secondly, All *Romaniſts*, as ſuch, do add to thoſe things which are written in the book of life. For in the bull of *Pius* IV. ſubjoined to thoſe *canons and decrees*, I find all the additions following:

1. Seven ſacraments, 2. Tranſubſtantiation, 3. Communion in one kind only, 4. Purgatory, and praying for the dead therein, 5. Praying to ſaints, 6. Veneration of reliques, 7. Worſhip of images, 8. Indulgences, 9. The priority, and univerſality of the *Roman* church, 10. The ſupremacy of the biſhop of *Rome*. All theſe things therefore do the *Romaniſts* add to thoſe which are written in the book of life.

I am,——

* To bow down before any one, in token of honouring him.

‡ i. e. The proper uſe of images is, to honour them, by bowing down before them.

(To be continued in Vol. III.)

AN

AN ACCOUNT

Of the moſt remarkable Occurrences of the Life of

JOSEPH EVERETT.

[*In a Letter to* Biſhop Aſbury.]

(*Continued from page* 563.)

I WENT forward in the way pointed out in GOD's word, until the fifth day of April 1778, between ſeven and eight in the evening. Then the Lord ſet my ſoul once more at liberty, by ſpeaking me freely juſtified, and ſhedding abroad his love in my heart by the Holy Ghoſt. Then I knew that whoever was religious, loved every man whether Jew or Gentile. Then I felt that the love which I firſt received among the New Lights, and loſt by departing from GOD, I now found among the Methodiſts: and could give them the right hand of fellowſhip.

I muſt now make ſome remarks on the very extraordinary conduct of the New Lights. They never, in a religious ſenſe, took any notice of me; but looked on me as a perſon beneath their notice: they would paſs by me as though they ſaw me not. Yet thoſe very perſons would conduct themſelves as carnally, and were under the power of the fleſh and the devil as much I was—they would drink to exceſs, love the world, perſecute, get angry, indulge pride as much I did, and yet lay claim to the promiſes of the goſpel—when I, who lived no worſe, was judged by them down to perdition. A ſure token of a phariſical ſpirit. I hope I ſhall ever adore that GOD whoſe property it is to bring order out of confuſion; who permitted me to fall, but raiſed me up again; or I might to this day have remained under the Antinomian deluſion, ſleeping with the fooliſh virgins in the high road to hell; calling on the name of the Lord, but doing the work of the devil; which I have reaſon to believe

is the caſe of the majority of thoſe who hold ſuch antiſcriptural tenets: from the infatuation of which I pray GOD to deliver my ſoul.

I now began to read, to know and find out the truth; that as the Lord had been pleaſed to bleſs me again with his favour, I wiſhed to know the way to keep it, (a burnt child dreads the fire.) And by reading the authors abovementioned, I began to diſcover the calviniſtic cheat—and eſpecially the latter, in his checks to antinomianiſm; and the more I read, the plainer I ſaw the policy of the bottomleſs pit; and from whence it originated. And from then until this day, the more I ſtudy its nature and tendency, the more I deſpiſe it; and view it as a trap ſet by the devil, by which millions are eternally damned. I now conſtantly attended the preaching of the goſpel by the Methodiſts. I loved them and took ſweet counſel with them, but ſtill did not join in ſociety with them. And my ſuppoſed reaſon for it was this. I knew that they were a deſpiſed people, and thought if I did not join them I might be more uſeful, when it was known that I was not a member of their ſociety. But I ſoon found this to be very poor logick; for the children of the devil hate the light, let it come from where it will. I read Mr. *Weſley* on perfection; but the miſt of Calviniſm was not altogether wiped from off my mind. With the Calviniſts I was taught that temptations were ſin. I did not attend to the law of GOD to find out what ſin was. I could not diſtinguiſh between ſin and infirmities; and hardly believe that any Antinomian can. They ſay all we do is ſin. We are told that the ſacrifices of the wicked is an abomination to the Lord. But this is no proof that the children of GOD commit ſin. I believe with the apoſtle, that he that is born of GOD ſinneth not;—and he that does is of the devil. I believe that in every juſtified ſoul, there is the root of every iniquity. Yet if he faithfully uſes the grace and power already given to him, he thereby keeps himſelf from tranſgreſſing the law, which alone is ſin; and therefore the evil one, the devil, touches him not. And I believe that it is the privilege of every babe in Chriſt, to grow

grow in grace; not only to be young men and to be ſtrong, but to become fathers in Chriſt: to receive the fulneſs of all the rich promiſes of the goſpel: ſuch as the law of GOD on their hearts; to love the Lord with all their ſoul; to be dead to the world and crucified with Chriſt, &c. All which I believe to be the common privileges of all believers in this day. Though it is to be much lamented that many live beneath them. And I praiſe the Lord that I am as much confirmed in the doctrine of full ſanctification, as I am that a man may know that his ſins are forgiven on this ſide the grave.

I was generally aſked, by the Methodiſts, to come into the claſs-room; but they did not perſuade me to join. In reading and converſing with the Methodiſts, I began to *feel* the neceſſity of joining the ſociety: which I did with this view, to grow in grace myſelf, and to ſtrengthen the hands of the preachers in the work of GOD. Becauſe I thought it to be the will of GOD; which ought to be our end in all we do. I ſaw the neceſſity of mortifying the corrupt cravings of the fleſh, as well as uſing all the means of grace, in order to be perfected in love; which conſtitutes a Methodiſt.

By this time I found myſelf well pleaſed with the doctrine and diſcipline of the Methodiſts; and felt ſomething in me that wanted others to partake of the love of GOD that had made me happy; and from this principle I began to ſpeak to my acquaintance about their ſouls, and ſometimes to preach; and found, that what was ſpoken did not altogether fall to the ground.

So I went on, by little and little, till I found that ſome were wrought on; and at laſt I was deeply exerciſed from day to day about preaching, and telling to the world what GOD had done for my ſoul; and wherever I went it continually followed me. Frequently in family prayer, the power of the Lord would deſcend in ſuch a manner, as cauſed the people to mourn and cry; and ſometimes they were not able to riſe from the floor, for half a night or more. My exerciſe about preaching uſed to be ſuch, that I have been frequently awakened from my ſleep, and found myſelf preaching.

One

One thing I would not forget, while I was in the way to hell, I lived without labour for the moſt part of my time, but as ſoon as I got religion, or the love of GOD in my ſoul, I ſet out to labour and keep under the wicked fleſh; which is a ſufficient conviction to me that a life of idleneſs is a life of wickedneſs. I now earned my bread by the labour of my hands: and believe no man can live long in the favour of GOD, without uſing proper care to provide for himſelf and his houſhold.

In this manner I lived, and ſtudied divinity at the plow, axe, or hoe, inſtead of the college. I never had diſcovered my exerciſe to any perſon all this time, and the reaſon was this: I ſaw ſo much of my own weakneſs and inability for ſuch an important calling, as kept my mouth ſhut. Ten thouſand difficulties would ſhut up the way; and made it appear an impoſſibility, yet it conſtantly purſued me. At laſt, I ventured to diſcloſe my heart to my dear friend *E. W.* When he heard what I had ſaid, he made little or no anſwer, as I remember.

At that time, *Caleb B. Peddicord*, that man of GOD, was riding in the circuit, and was to preach near Mr. *White*'s the next day, in *Delaware* ſtate; and ſent for me to meet him there. I was well acquainted with him, and went to meet him. After he had preached, he aſked me to give an exhortation, which I did; and before we parted, he gave me a certificate to exhort.

I continued to preach and ſpeak to the people, and found conſiderable freedom; I was reſpected by the Methodiſts, but my name was deſpiſed by the blind world. This continued until *October* the firſt, in the year 1780, when after my crop was nearly done, I went to *Dorſet* circuit, and ſtayed four weeks: for at that time they were perſecuting the preachers that had not taken the oath of fidelity, and had committed *Freeborn Garrettſon* to priſon. As I had taken the oath, I went. In *Dorſet* I had ſeals to my miniſtry. I returned to ſecure my crop, but by that time the devil, by his emiſſaries, had infuſed it into the heart of my wife, to prevent my travelling. She made a great noiſe, which

which gave me much trouble. I might as well undertake to reaſon with a ſtone. It appears to me that Satan exerted all his power to prevent me from travelling to preach. Till now my wife had ſome faint deſire to ſave her ſoul; but this baniſhed all from her heart. About this time you held a temporary conference at Mr. *White*'s, with the preachers on the peninſula; and hearing that I was exerciſed about preaching, you ſent for me; when I came, you aſked me ſome queſtions on the ſubject, and by what came to paſs, I expect you approved of my anſwers. You aſked the preachers if they had fellowſhip with me; and all who knew me anſwered in the affirmative. The matter was ſettled on this condition: brother *Peddicord* was appointed to *Dorſet;* and when he came there, was to enquire, whether the people approved of me, as I had been there before; if ſo, I was to go to *Dorſet* again. He went, and in two weeks he ſent for me. I ſet out for my circuit, and when I came, I began to preach, and continued till *February*. The Lord publicly owned and bleſſed my labours.

About this time brother *Peddicord*, who was the aſſiſtant, let me know that he had received a letter from you, to ſend me to *Annameſſex* circuit. I left *Dorſet*, and came home to ſee my wife, who ſtill oppoſed my travelling. I ſtill held my integrity; and after being at home ſome days, I went to a quarter-meeting at Mr. *White*'s, where a number of preachers were collected, whom I viewed as my ſuperiors: and among the reſt *S. R.* who had come from *Annameſſex* circuit to *Caroline* quarter-meeting, and was going back. When I came to the circuit, *J. G. M.* was to come from *Annameſſex* for me to take his place. He was gone to the lower end, and it was ſome days before he came up. While I waited for him, we had ſeveral meetings, and there was a ſtir; ſix or eight were awakened. The wicked threatened, and ſome that were half-hearted Methodiſts were not well pleaſed. When the preacher came, I ſet forward; and as there were three preachers in the circuit, it was ſix weeks before I got round; and when I came to the place where I firſt began to preach, five or ſix of them had found peace with

with the Lord. This fired me with freſh courage, as tho' I ſhould ſoon conquer Satan. Thus I went on till April or May. *S. R.* and *J. W.* were removed to other circuits, and I was continued there. The circuit was enlarged for four preachers; and there was a good work carried on. Before I left this place, ſome large ſocieties were formed, and many found peace with the Lord; who I hope will praiſe him to all eternity. I had ſweet fellowſhip with theſe people. Here the Lord owned me, and bleſſed my labours in an abundant manner.

I continued in this place till November, when I came up to *Barret*'s chapel to a quarterly meeting; then you appointed me to travel in *Weſt Jerſey* with *J. O. C.* whom I loved and looked upon as a good man. We laboured there till the May-conference; and my labours were owned, and many ſeals ſet to my miniſtry. From thence, I was appointed to the *Eaſt Jerſey*, with that man of GOD *John Tunnell*, whom I loved as an other ſelf. We laboured in ſweet fellowſhip until November; the Lord alſo owned his word, through my weak inſtrumentality. In the *Weſt Jerſey*, I was oppoſed by the Baptiſts, and beſet by Lutherans. They would have put a period to my life, but my Maſter had more work for me to do.

I was then appointed to *Philadelphia*, with *John Tunnell* and *Nelſon Reed*. Here we continued till May conference, not without ſucceſs. In this circuit the Lord owned our labours. That part of the circuit that profited leaſt by our miniſtry, was the city; and I believe for the following reaſon.—They reſemble too much the Corinthians; one ſaying I am of *Paul*, another I am of *Apollos*, and another I am of *Cephas*. Where this is the caſe, there are very few to follow Chriſt. They are like weather-cocks, which can never be kept at one point. After May-conference I was appointed to travel in *Baltimore*, with *I. C.* and *M. E.* where the Lord ſtill bleſt his word, and made me an inſtrument for good, to his glory, to many. Many in this place were dear to my ſoul. By this time, I got to ſee into the Bible in a deeper manner than ever. I began to ſee the goſpel method

of

of ſaving ſouls; ſo that the Bible ſeemed like an other, or rather like a new book to me. By this time, the Lord had heard and anſwered my prayers in the converſion of my wife; which in a great meaſure lightened my burden.

She ſaw how ſhe had been fighting againſt the Lord, in treating me wrongfully; which wounded her very ſenſibly; and this was ſweet revenge to me. Here I ſaw the word of the Lord was fulfilled, to wit, "be not weary in well-doing, for in due ſeaſon ye ſhall reap if ye faint not." That man ſhould always pray and not faint. She had no more to object to my travelling. I likewiſe ſaw that the meaſure ſhe gave to me, was meaſured to her again. Her very children ſpoke evil of her and hated her company. From *Baltimore*, you wrote to me to go to *Frederick*-circuit, and take care of it as the aſſiſtant. I went, and *R. S.* and *D. A.* travelled with me. I was appointed at the next conference to *Fairfax*-circuit; where I continued to labour till the Chriſtmas conference, when Dr. *Coke* came from *England*, and the Methodiſt church ſeparated from all connection or dependance on the church of *England*, or any other body or ſociety of people. From this conference, I was ſtationed in *Berkley*-circuit, where the Lord ſignally owned and bleſſed my miniſtry, in the awakening and converſion of many ſouls. From this place I was appointed to the *Norward Necks*, where *L. R.* was to travel with me. Here I continued to travel for a year; in a place where the Methodiſts had never preached; and where I had the honour to preach free grace to the people. I was kindly received by them, as a ſtranger, and had invitations to preach: when I came the place was overſpread with Calviniſtic ſtuff; ſuch as unconditional reprobation and election; final perſeverance; adult baptiſm, &c. I ſet in to deliver my meſſage, in the preſence of Mr. *Lunsford* the Baptiſt parſon; who I believe was not well pleaſed at my coming. From thence I went down to *Lancaſter* court-houſe, and preached the next ſabbath to a numerous congregation in the Preſbyterian meeting-houſe. The Lord enabled me to ſpeak ſtrong words to theſe people, and I believe that this day the Lord began a work

work in this place that will in glory end. I got ſundry places to preach in, and ſo proceeded on till I formed a four weeks' circuit; and continued to preach from place to place; till conviction for ſin began to follow the word, which brought on godly ſorrow and repentance never to be repented of. Then I taught them the nature and neceſſity of goſpel diſcipline, in order to render the preaching, the power of GOD to ſalvation.

I joined them in claſs as they felt their wants, and before I left that place, which was in April following, I joined between two and three hundred in ſociety; and about one hundred and twenty of theſe found, that GOD is able to forgive ſin for Chriſt's ſake. This was a people which I loved as a father loveth his children. Here I was importuned to ſet up my tabernacle; and if filthy lucre could have effected it, I ſhould have yielded to their entreaties; but my anſwer to them was, I loved them too well, and that if I granted their requeſt we ſhould be a curſe to each other. And I am confident that the preacher who leaves the Methodiſt connexion, and ſets up among a people elſewhere, as a ſeparate body; that moment he departs from the Lord; and if continued in, inevitable ruin will be the conſequence. I now took my journey for conference, in company with *N. Reed*, and came to *Baltimore;* and from thence to *Abingdon*, where I was ordained a deacon on the tenth day of May 1786; and was appointed to travel in *Dorſet*-circuit with *S. D.* Here the power of religion was on the decline, but the Lord ſoon kindled it into a flame. And I believe it was cauſed by culling the ſocieties and keeping up proper diſcipline in the church of GOD. I view it as a capital fault in a Methodiſt preacher not to be a diſciplinarian. And if ever our church loſes the life of religion, it will be for want of diſcipline. From conference 1787, I was appointed to *Annameſſex* with *M. G.* where I ſtayed until conference 1788. In this place the Lord brought in ſome ſtubborn ſinners, and here I culled the ſocieties; and hope I made way for my ſucceſſors to be uſeful.

I went

I went down to *Cape Charles* through *Northampton*, a place poiſoned by filthy Antinomian principles, and urged the neceſſity of letting the oppreſſed go free; for which I was almoſt obliged to run the gauntlet. I believe when the Lord firſt ſent the Methodiſts into *America* to preach the goſpel, many got converted who held ſlaves; and all that continued faithful, after ſome time, the Lord convinced them it was wrong to keep them; and all who rejected conviction loſt their right to the favour of GOD. But at this time I fear, all who hold their ſlaves may go to hear the goſpel preached all their days, but if they do not give up their oppreſſive manner of living, the word of GOD will be a ſavour of death unto their ſouls, and that they will die in their ſins and in their blood; and will be damned for their wickedneſs.

On leaving *Annameſſex* to go to the conference at *Baltimore*, I received a letter from you, to meet you at *Philadelphia*, on the twentieth day of September, inſtead of *Baltimore*; which I did, and was ordained an elder on the twenty fifth day of September, 1788. And from thence was appointed to travel in *Caroline*-circuit with *M. G.* and *B. R.* where I now am, and humbly hope the Lord will continue to go with me, and by his grace preſerve my ſoul from every evil.

I am in the fifty ſixth year of my age, and have been a member of the Methodiſt church ten years; and have travelled as a preacher going on nine years ſince the firſt day of October: and I can appeal to him who knows my heart, that I have no more deſire to quit travelling than I had the firſt day I began. Neither any more intention to leave the principles and diſcipline of the Methodiſt church, than I have to quit the exerciſe of my reaſon. But can ſay with the poet,

What a mercy is this,
What a heaven of bliſs,
How unſpeakably happy am I!

Gather'd into the fold,
With thy people enrol'd,
With thy people to live and to die.

O! the goodneſs of GOD
In employing a clod,
His tribute of glory to raiſe;
His ſtandard to bear,
And with triumph declare
His unſpeakable riches of grace.

O! the fathomleſs love,
That has deign'd to approve
And to proſper the work of my hands:
With my paſtoral crook
I paſt over the brook;
And behold I am ſpread into bands!

In a rapture of joy
My life I employ,
The GOD of my life to proclaim:
'Tis worth living for this,
To adminiſter bliſs,
And ſalvation in Jeſus's name.

My remnant of days
I'll ſpend in his praiſe,
Who dy'd the whole world to redeem;
Be they many or few,
My days are his due;
And they all are devoted to him.

Thus I have gone through nearly all the moſt remarkable paſſages of my travels to the preſent time.

I have been caſt on the tempeſtuous ocean of this world, and who or what but him who never ſlumbers nor ſleeps has preſerved me until now. Vaſt numbers of my acquaintance and friends are gone into eternity, and I am ſtill

ſpared.

ſpared. And what reaſon can be given for it? Was it decreed from eternity to be ſo, let me act right or wrong? I expect not. But becauſe the Lord was not willing that I ſhould die in my ſins—but waited with me till I was enabled, by his grace, to bring forth in ſome meaſure fruit to his glory. I wiſh to be more conformable to his will in all things. I hope my laſt days may be my beſt days; and when I have done his work below, I may loſe myſelf in the ocean of divine love and praiſe him to all eternity.

JOSEPH EVERETT.

Milford, December 13, 1788.

A letter from the Rev. Dr. MACAW *to biſhop* ASBURY.

Philadelphia, July 1790.

Rev. & dear Friend!

WHERE one is aſſured of the kindneſs and ſincerity of another, a communication, in whatever way, is comfortable. Had I to impart, what would be worth denominating joy; if *you* were inclined to ſhare in it, I verily believe, it would be chiefly with the view of rendering it back to *me*, ſtill greater. And now, when I am in ſorrow, (mark how generous I become) I make over to you, a part, merely to make my own the leſs.

Sorrow! yes, beloved brother—but it is ſuch, as is not without hope.

The event hath taken place, which I have long had warning to prepare for: *Your* ſiſter in the Lord,—*my* Mrs. Magaw, is, with reſpect to time, *no more*.

I enter not into particulars here: but in general, do aſſure you, that it pleaſed the Almighty, both in her long-continued illneſs, and her death, to adminiſter great grace to her, and to me. Her ſoul rejoiced indeed in GOD, her

her Saviour: and every movement of it became, at laſt, aſſimilated to the nature of the heavenly reſt which ſhe panted after.

I am left; and am encompaſſed with infirmities. In the midſt of theſe, I feel, at times, dejection. Again, I revive—I pauſe—I meditate—I look around—I turn my thoughts inward—I am amazed—I would be confounded; but that He who hath laid affliction upon me, does not withdraw his preſence in the time of it.

It ſhould be a *Friend indeed*, that one would lay his mind open to, at a ſeaſon like this. It is not every body that can *go along with* the afflicted: *his* ſenſations are matters that ſtrangers intermeddle not with; and can be no proper judges of. I can lodge my weakneſſes with you, as well as my conſolation, that raiſes me now and then, above them.

You will readily ſuppoſe, that, at certain moments, my thoughts revert to the time, when you, and my little family became acquainted firſt; and the peaceful, heart-felt intercourſe we frequently enjoyed afterwards.—You recollect with me, the quiet retreat, in the foreſt of *Dover;* the lowly manſion; the innocently-ſocial fire-ſide;—and, in its ſeaſon, the cool, inviting breeze, and the meditating walk: you recollect the morning and evening addreſſes to the Deity; the hymns of gratitude which were ſung;—the doors, which the hoſpitable good woman did not forget to ſet open for ſtrangers;—thereby, poſſibly, "entertaining angels unawares."—You remember the converſe ever pleaſing, on redemption's price and power.—Yes, my brother! ſuch recollection, to me, is not a vain thing: I feel it doing me good now. 'Tis true, it ſpreads a kind of melancholy through me: but it is a melancholy, which I might venture to pronounce *divine*.

Ah! how the ſubject of my grief returns upon me!

I ſuppoſe, in my preſent ſituation, I might innocently borrow relief from different quarters, provided I do not lay too much ſtreſs upon any conſiderations which are merely ſubordinate. Philoſophy may yield one ſome ſupport.

The

The ſayings of ſages, and experienced men, in different periods of the world, are not without their uſe. The notices which reaſon or common ſenſe ſuggeſts, are not deſtitute of force. But, it is to the glorious goſpel *only*, that I *look* for the arguments that ſatisfy, and *fill up all the mind;* and there I *find* them. "Bleſſed be GOD, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the GOD of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble."

I value you ſincerely, and am; with the ſame affection as ever,

Your brother and ſervant in Chriſt,

SAMUEL MAGAW.

On the ſhortneſs of LIFE, *and uncertainty of* RICHES.

[Extracted from a late Author.]

IF you ſhould ſee a man who was to croſs from *Dover* to *Calais*, run about very buſy, and ſolicitous, and trouble himſelf many weeks before in making proviſions for his voyage, would you commend him, as a cautious and diſcreet perſon? or laugh at him, as a timorous and impertinent coxcomb?

A man who is exceſſive in his pains and diligence, and who conſumes the greateſt part of his time in furniſhing the remainder thereof with all conveniencies, and even ſuperfluities, is, to angels, and wiſe men, no leſs ridiculous: he does as little conſider the ſhortneſs of his paſſage, that he might proportion his cares accordingly. It is, alas! ſo narrow a ſtreight betwixt the womb and the grave, that it might be called the Pas de vie, as well as that, the Pas de *Calais*. We are all Ἐφήμεροι, (as *Pindar* calls us) creatures of

of a day; and therefore our Saviour bounds our deſires to that little ſpace: as if it were very probable that every day ſhould be our laſt, we are taught to demand even our bread for no longer a time.

The ſun ought not to ſet upon our covetouſneſs, any more than upon our anger; but as in the eſteem of GOD Almighty, a thouſand years are as one day; ſo in direct oppoſition, one day, to the covetous, may be as a thouſand years. So far he ſhoots beyond his butt, that one would think he was of the opinion of the Milleniaries, and hoped for ſo long a reign upon earth.

The patriarchs before the flood, who enjoyed almoſt ſuch a life, made, we are ſure, leſs ſtores for the maintaining of it. They who lived nine hundred years ſcarcely provided for a few days. We who live but a few days, provide for, at leaſt, nine hundred years. What a ſtrange alteration is this of human life and manners? and yet we ſee an imitation of it in every man's particular experience. For we begin not the cares of life, till life is half ſpent; and then we ſtill increaſe them as that decreaſes! What is there among the actions of beaſts ſo illogical and repugnant to reaſon? When they do any thing which ſeems to proceed from reaſon, we diſdain to allow them that perfection, and attribute it only to a natural inſtinct. And are not we fools too by the ſame kind of inſtinct? If we could but learn to number our days (as we are taught to pray that we might) we ſhould much better adjuſt our other accounts. But whilſt we never conſider an end of them, it is no wonder if our cares be without end too! From a ſhort life then cut off all hopes that grow too long. They muſt be pruned away like ſuckers that rob the mother plant, and hinder it from bearing fruit.

Seneca gives an example of an acquaintance of his, named *Senecio*, who from a very mean beginning, by great induſtry in turning about money, through all ways of gain, had attained to extraordinary riches; but died on a ſudden after having ſupped merrily, in the full courſe of his good for-

tune,

tune, when ſhe had a high tide, and ſtiff gale, and all her ſails on; upon which occaſion he cries, out of *Virgil*,

> Go *Melibœus*, now
> Go graft thy orchards, and thy vineyards plant,
> Behold thy fruit!

For this *Senecio* I have no compaſſion, becauſe he was taken as we ſay, in ipſo facto, ſtill labouring in the work of avarice. But the poor, rich man in St. *Luke* (whoſe caſe was not like this) I could pity, if the ſcripture would permit me. For he ſeems to be ſatisfied at laſt; he confeſſes he had enough for many years: he bids his ſoul take its eaſe; and yet for all that, GOD ſays to him, Thou fool, this night thy ſoul ſhall be required of thee, and then the things thou haſt laid up, whom ſhall they belong to? Where ſhall we find the cauſes of this bitter reproach, and terrible judgment? We may find I think, two, and GOD perhaps ſaw more. Firſt, he did not intend true reſt to his ſoul; but only to change the employments of it from avarice to luxury, his deſign was to eat and to drink, and be merry. Secondly, that he went on too long before he thought of reſting. The fulneſs of his old barns had not ſufficed him. He would ſtay till he was forced to build new ones; and GOD meted out to him in the ſame meaſure; ſince he would have more riches than his life could contain, GOD deſtroyed his life and gave the fruits of it to another. Thus GOD ſometimes takes away the man from his riches, and no leſs frequently the riches from the man; what hope can there be of ſuch a marriage, where both parties are ſo fickle and uncertain? By what bonds can ſuch a couple be kept long together?

Some Rules of Holy Living: Extracted from a late Author.

I CANNOT ſay, I have already attained; but this is that which my heart is ſet to learn. That in all I do, whether ſacred or civil actions, ſtill I may be doing but one work, and driving on one deſign, That GOD may be pleaſed by me, and glorified in me: That not only my praying, preaching and alms, may be found upon my account; but even my eating, drinking, ſleeping, viſits and diſcourſes; becauſe they are done to GOD. Too often do I miſs my mark; but I will tell you what are the rules I ſet myſelf; never to lie down but in the name of GOD: not barely for natural refreſhment; but that a wearied ſervant of Chriſt may be recruited and fitted to ſerve him better the next day. Never to riſe up but with this reſolution, I will go forth this day in the name of GOD, and will make religion my buſineſs, and ſpend the day for eternity. Never to enter upon my calling, but firſt thinking, I will do theſe things as unto GOD, becauſe he requireth theſe things at my hands, in the place and ſtation he hath put me into. Never to ſit down to table, but reſolving I will not eat merely to pleaſe my appetite; but to ſtrengthen myſelf for my Maſter's work. Never to make a viſit, but to leave ſomething of GOD where I go; and in every company to leave a good ſavour behind. This is that which I am preſſing hard after: and if I ſtrive not to walk by theſe rules, let this paper be a witneſs againſt me.

From ALEXANDER FORBES, *to the Rev.* J. WESLEY.

Pembroke, Nov. 8, 1775.

Rev. Sir,

AS my deſign in writing the following lines is, that GOD may be glorified, I am perſuaded you will pardon the freedom I have taken.

I was born in the province of Ulſter in Ireland, and at the age of ſeven years could read the bible tollerably well. My

My parents perceiving in me an aptneſs for learning, had ſome thoughts of having me taught the languages; but their deſigns were fruſtrated by the following accident. A cow running her horn into my mouth, tore it in ſuch a manner that the roof thereof was laid almoſt acroſs my throat, and occaſioned my food often to guſh out at my noſtrils. Yet, bleſſed be GOD! I was cured, and without any outward deformity.

When near ſeventeen years of age, I enliſted in the forty ſixth regiment of foot, where following the example of my licentious comrades, I plunged into all manner of ſin. Thus I continued until I entered upon my twenty-firſt year, when lo! GOD convinced me of my ſinfulneſs and helpleſſneſs. On this I ſought the Lord in earneſt, and ſoon found reſt in him. I continued happy for ſometime; but giving way to trifling, I loſt the precious pearl. I continued in this ſtate about fifteen months; but being bred a Calviniſt, I imagined it was only a "winter ſeaſon," and that as I was once juſtified, I could never entirely make ſhipwreck of my faith.

As I ſat one day with my comrades, I obſerved a leaf falling from a tree; whereupon I reaſoned thus: That leaf returns to earth, its original mother; ſo muſt my body. But where muſt my ſoul go then? This was like thunder to me. On this I inſtantly left my companions, went to my bible and read the following words, "The wicked ſhall be turned into hell, with all the people that forget GOD." I then knew not what to do! Whatever way I looked, I ſaw deſtruction before me. Then, in the bitterneſs of my ſoul, I cried, Lord, ſave or I periſh! On reading my bible again, I found the following words, "Though thou haſt played the harlot with many lovers, yet return unto me, ſaith the Lord." O, thought I, will the Lord receive ſuch a wretch as me! Then looking farther, I read, "I will heal your backſlidings and love you freely." This gave me ſome comfort. I ſaw ſuch tenderneſs in Jeſus, as emboldened me to pray. I wreſtled, groaned, and pleaded with GOD

for an anſwer of peace; and in leſs than two days, I again found a ſenſe of pardon.

After ſome time I found the ſtirrings of evil paſſions, which leſſened my joy, and cauſed me ſometimes to doubt of my juſtification. But in a ſhort time the Lord diſpelled theſe clouds, and cleared up my evidence. After this, Satan aſſaulted me with many ſore temptations. Among other things, I was more confirmed in Calviniſm than ever. But after ſome time a ſoldier convinced me of the inconſiſtency of my doctrines: particularly of abſolute, unconditional election and reprobation. From this time forth I grew in grace. But the ſtoppage in my ſpeech ſtill continued, inſomuch that ſometimes I could hardly tell my experience to my brethren.

Near ſeven months ago, being ſorely burthened with inbred ſin, I was often conſtrained to cry out, who ſhall deliver me from the body of this death? when lo! on Wedneſday the 19th of April laſt, juſt as Mr. D. had done preaching, the Lord filled my ſoul with love. O how lovely was Jeſus to me then! I ſhouted out, Hallelujah to GOD and the Lamb! All praiſe to the prince of peace! After praying to, and praiſing GOD, I departed with heaven in my ſoul, I could ſay, ſurely in the Lord have I righteouſneſs and ſtrength. I was as ſure that my ſoul was cleanſed from all filthineſs, as ever I was that my ſins were pardoned. But what was matter of more praiſe, my tongue was looſed and I could ſpeak plain! And whereas I uſed to ſhake my head, and diſtort my face in ſpeaking, I could now converſe with great eaſe. My underſtanding was alſo much enlightened; for what was formerly hidden, was now open and plain. Since that time GOD has given me ſome ability to preach, which I have found almoſt as eaſy to do as to read.

When I communicated my mind to ſome of the preachers, they told me, the looſing of my tongue was a ſign that GOD intended I ſhould uſe it in proclaiming the ſinner's Friend; but for farther direction they deſired me to go to the All-wiſe GOD, which I did.

About

About a month ago, I embarked for America, with a reſolution of publiſhing the goſpel there, or wherever elſe GOD ſhould caſt my lot. But being by contrary winds drove into Milford-haven, and an order having come from government for us to ſtay in South Wales till further orders, I now embrace the opportunity of craving your advice. And I earneſtly requeſt that you will write to me ſoon: for a few lines from you may be a great encouragement to me, who am willing to ſpend and be ſpent in exerciſing my tongue to the glory of him who has looſened it. It may alſo remove prejudice from weak minds, who may otherwiſe be offended at hearing a ſoldier invite ſinners to the goſpel feaſt: not conſidering that GOD ſends by whom he will ſend, and that the weaker the inſtrument, the greater his glory!

With all due reſpect, I am, Rev. Sir, yours at command,

A. F.

He preached ſome time in America with great ſucceſs; but being wounded in an engagement, a few days after died glorioufly in the full triumph of faith.

Poetry.

On CONTENTMENT.

FAREWEL, aſpiring thoughts, no more
My ſoul ſhall leave the peaceful ſhore,
To ſail ambition's main;
Fallacious as the harlot's kiſs,
You promiſe me uncertain bliſs,
But give me certain pain.

A beauteous proſpect firſt you ſhew,
Which ere ſurvey'd, you paint anew,
And paint it wondrous pleaſant: This

This in a third is quickly loſt;
Thus future good we covet moſt,
But ne'er enjoy the preſent.

Deluded on from ſcene to ſcene,
We never end, but ſtill begin,
By flatt'ring hope betray'd:
I'm weary of the painful chace,
Let others run this endleſs race,
To catch a flying ſhade.

Let others boaſt their uſeleſs wealth;
Have I not honeſty and health,
Which riches cannot give?
Let others to preferment ſoar,
And changing liberty for power,
In golden ſhackles live.

'Tis time at length I ſhould be wiſe,
'Tis time to ſeek ſubſtantial joys,
Joys out of fortune's pow'r:
Wealth, honours, dignity, and fame,
Are joys the blind capricious dame
Takes from us ev'ry hour.

Come, conſcious virtue, fill my breaſt,
And bring content, thy daughter, dreſt
In ever ſmiling charms.
Let ſacred friendſhip too attend,
A friendſhip worthy of my friend,
Such as my Lelius warms.

With theſe I'll in my boſom make
A bulwark fortune cannot ſhake,
Though all her ſtorms ariſe:
Look down and pity gilded ſlaves,
Deſpiſe ambition's giddy knaves,
And wiſh the fools were wiſe.

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