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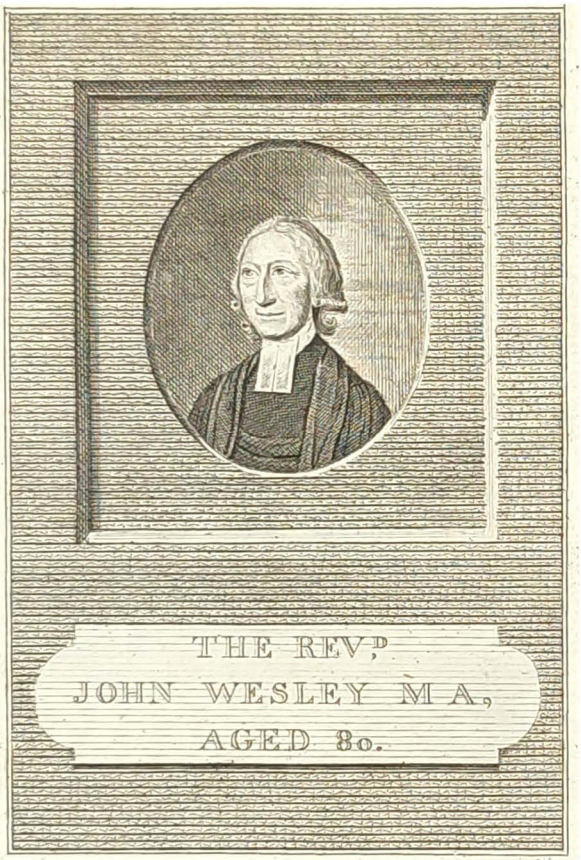

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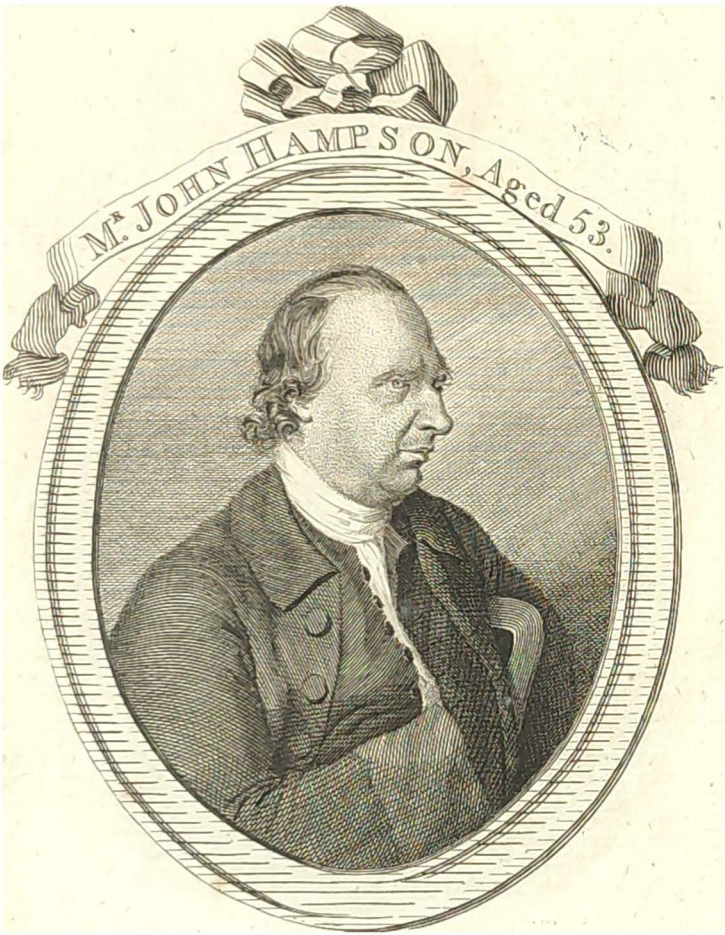
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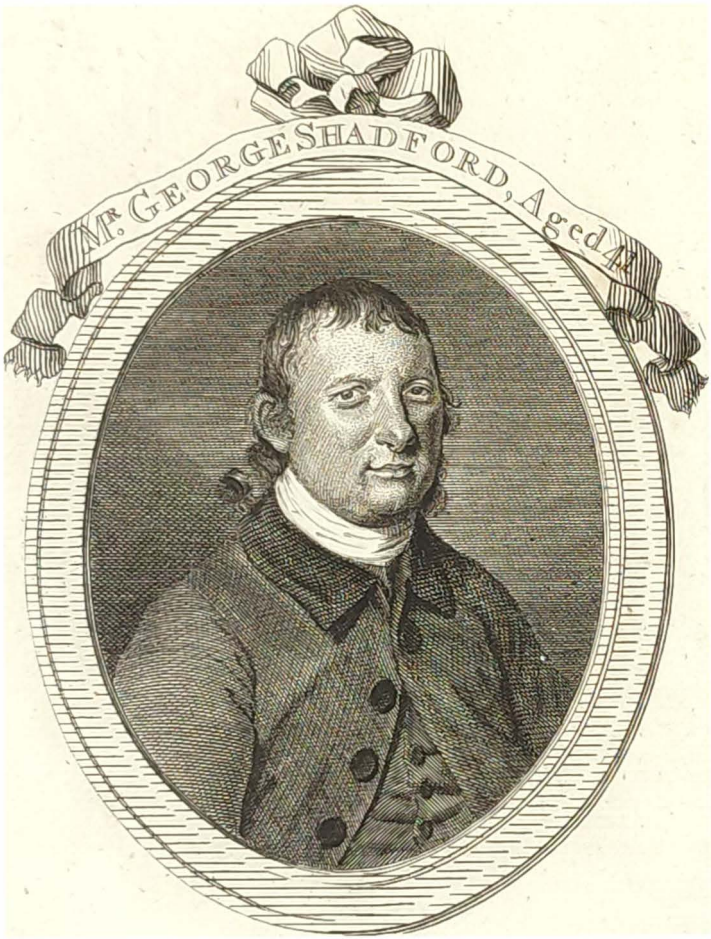
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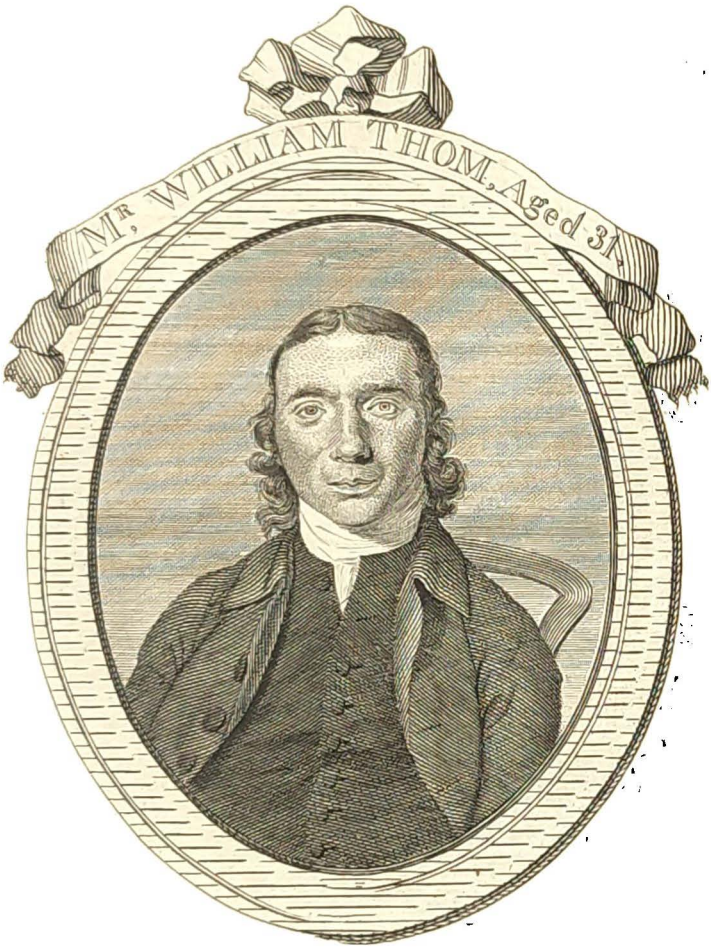
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THE

Arminian Magazine,

For the YEAR 1783.

CONSISTING OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME VI.

LONDON:

Printed by J. PARAMORE, at the Foundery, Moorfields;

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THE Arminian Magazine,

For JANUARY 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

THE PREFACE.

IT may conduce to our ſettlement, to conſider how many of the moſt Learned theſe laſt Ages have produced, even when they launched forth on purpoſe to oppoſe the Truth, have abſolutely yielded up themſelves to the empire of it. *Arminius* undertakes the defence of *Beza*, but finding it impoſſible, retreats unto thoſe Opinions which have worn his name ever ſince. *Tilenus*, while he ſets himſelf in oppoſition to *Arminius*, is awakened with ſo clear a light, that he becomes a proſelyte. *Arminius*' Arguments preſſed ſo hard upon *Junius*, that he thought fit to give ground: and

Piſcator flincht a little more upon the impreſſion made by his adverſaries.

The Abſurdities which unavoidably follow from theſe doctrines, are very reproachful to the Majeſty of heaven; they deflower the beauty of his Attributes, evacuate the merits of Chriſt's death, fruſtrate the uſe of the holy Ordinances, and enervate the power of Godlineſs. For while they advance his Sovereignty, they impeach his Goodneſs; while they magnify his Liberty, they obſcure his Wiſdom; while they ſweeten his Mercy, they imbitter his Juſtice; while they boaſt his Grace, they confound his Truth and Sincerity.

This doctrine attributes to God a power, not only above the laws he preſcribes, and the promiſes he makes unto his ſervants, but paramount to his own eſſential Equity. For it ſaith he hath ordained the greater part of mankind to deſtruction, merely for his own pleaſure. It makes God like an unwiſe Potter, who makes veſſels on purpoſe to daſh them in pieces. It teacheth, that of men, amongſt whom he found no diſparity, he hath elected ſome, and rejected others; and that he introduced a neceſſity of ſinning for the illuſtration of his glory.

It teacheth, that God ſent Chriſt to reconcile men to himſelf, whom he loved with an unchangeable love, before he decreed to give Chriſt for them: that he courts others to be reconciled, whom he hates immutably: that he calls them to repentance, enlightens them, gives them a taſte of the heavenly gift, and zeal to do good works; and all this to ſerve for a golden chariot to conduct them with the more formality to a worſe execution: that he binds ſome men to believe in Chriſt, for whom he never died: that he invites them to a Covenant of Grace, and ties them to impoſſible conditions under it, that he may inflict the greater torments upon them; that ſome men's ſins, (of what nature ſoever,) are privileges of their Adoption, confirmations of their Grace, and

and pave their way to glory, being part of that medium conducing to the execution of the decree of Election in them.

Beſides, this Doctrine empties hell of a part of its torments, which conſiſt in anguiſh and remorſe of conſcience, proceeding from reflexion upon loſt advantages. Now this muſt needs be taken away by that doctrine which implies that God's decree hath, from all eternity, ſet heaven, and ſufficient means to lead to it, out of the reach of the Reprobate.

It renders God's Commands irrational; for though he commands the work to others, yet he muſt do it himſelf; and his Euges *(Well done good and faithful ſervants,)* are for ſuch actions only as himſelf hath irreſiſtibly produced in men, who could not do otherwiſe.

The CALVINIST-CABINET UNLOCKED.

I Have ſeriouſly conſidered Mr. *Baxter's* Vindication of the Synod of *Dort*, againſt the Examination of young *Tilenus*, and proceed to make ſome Remarks on every part of it.

The different Opinions of the Members of the Synod, one of them *Antonius Walæus*, ſtates thus: There muſt be ſome common ſtate pitched upon, out of which God made a ſegregation of mankind, by his eternal predeſtination, and diſtributed them into two claſſes, viz. of ſuch as are to be ſaved, and ſuch as are to be damned.

Touching this there are four Opinions. Either God conſidered men, 1. As to be created; or 2. As created, and not fallen: or 3. As created and fallen in Adam; or 4. As reſtored in Chriſt.

Here are three ſeveral Opinions acknowledged to be amongſt the Calviniſts, viz. Supra-lapſarians of two ſorts, and Sublapſarians.

Sublapſarians. The whole proceſs of the doctrine of the firſt ſort of Supra-lapſarians hath been reduced to four heads; which are theſe,

Firſt, That God hath abſolutely and preciſely decreed the ſalvation of ſome particular men by his mercy, and the condemnation of others by his juſtice, without any intuition of righteouſneſs, or ſin; obedience, or diſobedience.

Secondly, That God, for the bringing to paſs this his decree, determined the creation of *Adam*, and all men in him, in the ſtate of original righteouſneſs, and further ordained that they ſhould ſin, and ſo be deprived of original righteouſneſs, and become guilty of eternal condemnation.

Thirdly, That God hath decreed thoſe (whom he would ſave) as to ſalvation, ſo to the means to bring them to faith in Jeſus Chriſt, and perſeverance in it; and this by his irreſiſtible power, ſo as they cannot but believe, perſevere, and be ſaved.

Fourthly, That God hath decreed to deny to them whom he hath preordained to deſtruction, that grace which is neceſſary to ſalvation: ſo as they are not able to believe, neither can they be ſaved.

[*To be continued.*]

ORIGINAL SERMONS,

By the Rev. *JOHN WESLEY*, M. A.

SERMON XIII.

On HEBREWS i. 14.

Are they not all miniſtering ſpirits, ſent forth to miniſter unto them that ſhall be heirs of ſalvation?

1. MANY of the ancient Heathens had (probably from tradition) ſome notion of good and evil angels. They had ſome conception of a ſuperior order of beings, between

tween men and God, whom the Greeks generally termed Demons (knowing ones,) and the Romans Genii. Some of theſe they ſuppoſed to be kind and benevolent, delighting in doing good; others to be malicious and cruel, delighting in doing evil. But their conceptions both of one and the other, were crude, imperfect and confuſed; being only fragments of truth, partly delivered down by their fore-fathers, and partly borrowed from the inſpired Writings.

2. Of the former, the benevolent kind, ſeems to have been the celebrated Demon of Socrates, concerning which ſo many and ſo various conjectures have been made in ſucceeding ages. This gives me notice, ſaid he, every morning, of any evil which will befal me that day. A late Writer, indeed (I ſuppoſe one that hardly believes the exiſtence of either Angel or Spirit) has publiſhed a Diſſertation wherein he labours to prove, That the Demon of Socrates was only his Reaſon. But it was not the manner of Socrates to ſpeak in ſuch obſcure and ambiguous terms. If he had meant his Reaſon he would doubtleſs have ſaid ſo: but this could not be his meaning. For it was impoſſible his Reaſon ſhould give him notice every morning, of every evil which would befal him that day. It does not lie within the province of Reaſon, to give ſuch notice of future contingencies. Neither does this odd interpretation in any wiſe agree with the inference which he himſelf draws from it. "My Demon, ſays he, did not give me notice this morning of any evil that was to befal me to-day. Therefore I cannot regard as any evil, my being condemned to die." Undoubtedly it was ſome ſpiritual Being: probably one of theſe miniſtering Spirits.

3. An ancient Poet, one who lived ſeveral ages before Socrates, ſpeaks more determinately on this ſubject. Heſiod does not ſcruple to ſay,

"Millions of ſpiritual creatures walk the earth unſeen."

Hence,

Hence, it is probable, arose the numerous tales about the exploits of their demigods, and gods *minorum Gentium*. Hence their Satyrs, Fauns, Nymphs of every kind, wherewith they supposed both the sea and land to be filled. But how empty, childish, unsatisfactory, are all the accounts they give of them! as indeed accounts that depend upon broken, uncertain tradition can hardly fail to be.

4. Revelation only is able to supply this defect; this only gives us a clear, rational, consistent account, of those whom our eyes have not seen, nor our ears heard: of both good and evil angels. It is my design to speak at present only of the former, of whom we have a full, though brief account in these words. *Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?*

I. 1. The question is, according to the manner of the Apostle, equivalent to a strong affirmation. And hence we learn, First, that with regard to their essence or nature, they are all spirits; not material, or corporeal beings; not clogged with flesh and blood like us; but having bodies, if any, not gross and earthly like ours, but of a finer substance, resembling fire or flame, more than any other of these lower elements. And is not something like this intimated in those words of the Psalmist, *Who maketh his angels spirits, and his ministers a flame of fire!* Psalm civ. 4. As spirits he has endued them with Understanding, Will, or Affections, (which are indeed the same thing, as the Affections are only the Will exerting itself various ways) and Liberty. And are not these, Understanding, Will, and Liberty, essential to, if not the essence of a spirit?

2. But who of the children of men can comprehend, what is the *understanding* of an Angel? Who can comprehend how far their *sight* extends? Analogous to sight in men, though not the same; but this we are constrained to speak through

through the poverty of human language! Probably not only over one hemiſphere of the earth, yea, or

" Tenfold the length of their Terrene,"

or even of the Solar Syſtem; but ſo far as to take in at one view, the whole extent of the Creation? And we cannot conceive any defect in their Perception, neither any error in their Underſtanding. But in what manner do they uſe their Underſtanding? We muſt in no wiſe imagine, that they creep from one truth to another, by that ſlow method which we call Reaſoning. Undoubtedly they ſee at one glance whatever truth is preſented to their underſtanding: and that with all the certainty and clearneſs, that we mortals ſee the moſt ſelf-evident axiom. Who then can conceive the extent of their *Knowledge?* Not only of the nature, attributes and works of God, (whether of creation or providence) but of the circumſtances, actions, words, tempers, yea and thoughts of men. For although *God* only *knows the hearts of all men (unto whom known are all his works)* together with the changes they undergo, *from the beginning of the world*: yet we cannot doubt but his angels know the hearts of thoſe to whom they more immediately miniſter. Much leſs can we doubt of their knowing the thoughts that are in our hearts at any particular time. What ſhould hinder their ſeeing them as they ariſe? Not the thin veil of fleſh and blood! Can theſe intercept the view of a ſpirit? Nay,

" Walls within walls no more its paſſage bar,
Than unoppoſing ſpace of liquid air."

Far more eaſily then, and far more perfectly than we can read a man's thoughts in his face, do theſe ſagacious beings read our thoughts, juſt as they riſe in our hearts: inaſmuch as they ſee their kindred ſpirit, more clearly than we ſee the body. If this ſeem ſtrange to any, who had not adverted to

it before, let him only conſider, Suppoſe my ſpirit was out of the body, could not an angel ſee my thoughts? Even without my uttering any words? (if words are uſed in the world of ſpirits.) And cannot that miniſtering ſpirit ſee them juſt as well now I am in the body? It ſeems therefore to be an unqueſtionable truth, (although perhaps not commonly obſerved,) That Angels know not only the words and actions, but alſo the thoughts of thoſe to whom they miniſter. And indeed without this knowledge they would be very ill qualified to perform various parts of their miniſtry.

3. And what an inconceivable degree of *wiſdom* muſt they have acquired, by the uſe of their amazing faculties, over and above that with which they were originally endued, in the courſe of more than ſix thouſand years. (That they have exiſted ſo long, we are aſſured: for they *ſang together when the foundations of the earth were laid.*) How immenſely muſt their wiſdom have increaſed, during ſo long a period, not only by ſurveying the hearts and ways of men in their ſucceſſive generations: but by obſerving the works of God, his works of Creation, his works of Providence; his works of Grace! And above all, by *continually beholding the face of* their *Father which is in heaven.*

4. What meaſures of *Holineſs*, as well as Wiſdom, have they derived from this inexhauſtible Ocean!

> " A boundleſs, fathomleſs abyſs,
> Without a bottom or a ſhore!"

Are they not hence, by way of eminence, ſtiled *the Holy Angels?* What goodneſs, what philanthrophy, what love to man, have they drawn from thoſe rivers that are at his right hand? Such as we cannot conceive to be exceeded by any but That of God our Saviour. And they are ſtill drinking in more love from this *fountain of living water.*

5. Such is the Knowledge and Wiſdom of the Angels of God, as we learn from his own Oracles. Such are their holi-

neſs

neſs and goodneſs! And how aſtoniſhing is their *ſtrength?* Even a fallen Angel is ſtiled by an inſpired Writer, *The prince of the power of the air.* How terrible a proof did he give of this power, in ſuddenly rouſing the whirlwind, which *ſmote the four corners of the houſe,* and deſtroyed all the children of Job at once? (chap. v.) That this was his work, we may eaſily learn from the command to *ſave his life.* But he gave a far more terrible proof of his ſtrength, (if we ſuppoſe that *meſſenger of the Lord* to have been an evil Angel, as is not at all improbable) when he ſmote with death a hundred fourſcore and five thouſand Aſſyrians, in one night, nay, poſſibly in one hour, if not one moment. Yet a ſtrength abundantly greater than this, muſt have been exerted by that Angel, (whether he was an Angel of Light or of Darkneſs, which is not determined by the Text) who *ſmote* in one hour, *all the firſt-born of Egypt, both of man and beaſt.* For conſidering the extent of the land of Egypt, the immenſe populouſneſs thereof, and the innumerable cattle fed in their houſes, and grazing in their fruitful fields: the men and beaſts who were ſlain in that night, muſt have amounted to ſeveral millions! And if this be ſuppoſed to have been an evil Angel, muſt not a good Angel be as ſtrong, yea, ſtronger than him? For ſurely any good Angel muſt have more power than even an "Archangel ruined." And what power muſt the *four Angels* in the Revelation have, who were appointed to *keep the four winds of heaven?* There ſeems therefore no extravagance in ſuppoſing, that if God were pleaſed to permit, any of the Angels of light could heave the Earth, and all the Planets out of their Orbits: yea that he "could arm himſelf with all theſe elements," and cruſh the whole frame of Nature. Indeed we do not know how to ſet any bounds to the ſtrength of theſe firſt-born children of God.

6. And although none but their great Creator is omni-preſent; although none beſide him can aſk, *Do not I fill*

heaven and earth? Yet undoubtedly he has given an immenſe ſphere of action, (though not unbounded) to created ſpirits. *The prince of the kingdom of Perſia*, (mentioned Dan. x. 13.) though probably an evil Angel) ſeems to have had a ſphere of action, both of knowledge and power, as extenſive as that vaſt empire. And the ſame, if not greater, we may reaſonably aſcribe to the good Angel, whom he withſtood for one and twenty days.

7. The Angels of God have great power, in particular over the human body; power either to cauſe or remove pain and diſeaſes; either to kill or to heal. They perfectly well underſtand whereof we are made: they know all the ſprings of this curious machine; and can doubtleſs, by God's permiſſion, touch any of them, ſo as is either to ſtop or reſtore its motion. Of this power even in an evil Angel, we have a clear inſtance in the caſe of *Job*, whom he *ſmote with ſore boils* all over, *from the crown* of the head *to the ſole of the foot*. And in that inſtant undoubtedly he would have killed him, if God had not *ſaved his life*. And on the other hand, of the power of Angels to heal, we have a remarkable inſtance in the caſe of Daniel. There remained no *ſtrength in me*, ſaid the prophet; *neither was there breath in me. Then one came and touched me and ſaid, Peace be unto thee: be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened*, v. 17, &c. On the other hand, when they are commiſſioned from above, may they not put a period to human life? There is nothing improbable, in what Dr. *Parnell* ſuppoſes the Angel to ſay to the Hermit concerning the death of the child,

> "To all but thee in fits he ſeemed to go:
> And 'twas my miniſtry, to deal the blow."

From this great truth the heathen Poets probably derive their imagination, that Iris uſed to be ſent down from heaven, to diſcharge

diſcharge ſouls out of their bodies. And perhaps the ſudden death of many of the children of God, may be owing to the miniſtry of an Angel.

[*To be concluded in our next.*]

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

Rev. and dear Sir,

1. I Never thought I ſhould be called upon to appear in print, or to give an account of myſelf, conſidering, how many of my Brethren there are, who have not only deeper Experience, but far greater abilities, and more time than me. But ſince you deſire it of me, I think it my duty to obey thoſe that are over me in the Lord. I now therefore caſt my mite into the treaſury, and pray God it may be profitable to ſome ſoul! I ſhall, firſt, ſpeak of my life from the time of my birth, till I was about twenty-five years old: and, Secondly, from the time that God called me, to the preſent time. I am ſenſible my caſe is peculiar, both in a ſtate of ſin and in my converſion to God; and my account of it muſt be very imperfect, as I never kept any Diary, and can only ſet down a few things that I can call to mind, after ſo many years.

2. I was born at *Sheffield*, in December 1720. My Father who was a Cutler, had thirteen children; but only four lived to years of maturity. There was no care taken of my education; none in the family having the form, much leſs the power of Religion: ſo that while I was young, I heard nothing about either Religion or Morality. Hence it was that I had no conviction of any kind, no fear of God before my eyes, no thought of his providence, of his ſparing mercy, or indeed of his having any thing to do in the world.

Nay, I was totally averſe to all good, and hated the very appearance of Religion. And in this deplorable ſtate I continued, till I was fourteen years of age.

3. I was then put apprentice to a Baker. This was a very good place for my body: but no care at all was taken of my ſoul: only that ſometimes my Maſter made me read on Sunday, a chapter in the Bible. But I knew not what it meant, nor why it was called the Word of God, or what people went to Church for? From fourteen to ſeventeen, I was diligent in my buſineſs, and gave ſatisfaction to my Maſter. But all this time, I never once thought, Why was I born into the world? What is my buſineſs in it? Or where ſhall I go, when this life is over?

4. I was now faſt bound with the chains of ſin, filled with unholy deſires, and as often as occaſion offered, bringing them into practice. And I had not the leaſt remorſe, for any of the ſins I was daily committing; being as perfectly *without God in the world*, as the beaſts that periſh. I now got into bad company, and by their advice and encouragement ran into open wickedneſs, gaming in particular, to the great diſadvantage of my Maſter, and the great ſorrow of my Parents. And yet I ſtill had not the leaſt compunction, nor any more ſorrow for ſin, than a wild aſſes colt.

5. I began about this time to get into company with the ſoldiers that were in the town. And I frequently told my Mother, that I had an inclination to go into the Army. This troubled her much: and ſhe often with tears expoſtulated with me concerning it. To keep me out of it, ſhe uſed to ſupply me with money. But this only enabled me to keep more company, and to run into all manner of ſin. Several times ſhe fetched me away from my companions at night; but whenever I could, I ran away from her, and got to them again: and in this ungodly courſe I went on, till I was about nineteen years of age.

6. One

6. One night I was in company with a neighbour's ſon, who had been in the Army ſome time, and was now abſent from it upon a Furlow, to ſpend a few days with his friends. After we had been drinking till about eleven o'clock, he aſked me, Whether I would not liſt? I immediately anſwered, I would, and he gave me three guineas, and a crown to drink his Majeſty's health: we continued drinking all night. In the morning one came in that knew me, who went and told my Mother. She came with one of my ſiſters and took me home, and put me to bed. Afterwards ſhe went and returned the money which I had received, and with a little more bought me off. I then went home to my Maſter, who received me very kindly, and did not upbraid me with any thing that I had done.

7. But all this made not the leaſt impreſſion upon me. I felt no gratitude either to God or man. About eight days after, as I was one morning going out with my bread, I met the Serjeant and two more ſoldiers, and told them I wanted to liſt. We went into an alehouſe together, and I received the money from them. I ſent the baſket back to my Maſter, and immediately went two miles to the Juſtice's to take the oath. About a fortnight after, I left *Sheffield*. All my friends were in tears: but it made no impreſſion on me: as I was not only fierce and paſſionate, but alſo ſullen and malicious, without any feeling of humanity. Inſtead of weeping with thoſe that wept, I even rejoiced in their ſorrow.

8. Hence we marched for *Edinburgh*. We arrived there on the 15th of the November preceding the great Froſt. I was drafted into one of the companies that lay in the Caſtle: there my hardſhips began. There were no barracks then, but we lay upon ſtraw in the vault, and throughout the winter had but one fire for ſeventy men. Through my own ſin and folly, my little pay was ſoon gone; and generally two days in a week, Tueſday and Friday, being the days before the pay-days, I had little or nothing to eat. But even this, together with

with hard duty, made no manner of impreſſion upon my heart. Nay, I became more hardened, and added profane ſwearing to my other ſins. From thence we marched to *Glaſgow*, where I ſeveral times heard that dear Servant of God, Mr. *Whitefield*. But I had no conception of what he ſaid, nor any deſire to profit by it. We next marched to *Ayre*, where a kind of Providence watched over me for good. For I and two more wild fellows took a boat, and rowed down toward the ſea. But we had not ſkill to manage it, and the ebbing tide was carrying us down to the ſea; when juſt at the end of the pier, the boat gave a turn, and we caught hold of a poſt. Here we held, till help came: otherwiſe we had probably gone to the bottom of the ſea, and to the bottomleſs pit at once, as we were all ſinning with a high-hand, drinking in iniquity like water.

9. From this place we marched to *Perth*, and lay there ſome time. During our ſtay, I paid my addreſſes to a young woman. But though ſhe loved me, I did not behave to her with that honour I ſhould have done. Juſt at that time, the old Highland Regiment came to quarter at *Perth:* and I was remanded to the other ſide of the river, to a little village called *Bridge-End:* ſhe had ſome relations in this regiment, to whom ſhe told what had paſſed between us. They ſent for me, and for ſome time, behaved with a deal of kindneſs, expecting that I would give them farther promiſes of fulfilling my engagement with her. She was preſent at the ſame time. Finding I did not in any wiſe anſwer their expectations, they began talking together in their own language, and as I could not but obſerve, with great warmth of ſpirit. Though I did not, ſhe underſtood what they ſaid, and endeavoured to pacify them. A little after ſhe roſe up, called me out, told me, they were determined to kill me, and begged me, for God's ſake, to return with all ſpeed into my own quarters: I took her advice, and returned immediately. I came to town again the next market-day. They heard of it, and were in ſearch

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of me, being fully determined upon revenge. But ſhe found me out firſt, informed me of their fixt reſolution to murder me, and inſiſted on my croſſing the water without delay. I ran to the water ſide. A boat was juſt going off, into which I ſtept: but before we were half over the water, they came running down with their ſwords drawn, to the river ſide. But they durſt go no farther, there being ſtrict orders that none ſhould paſs the river.

10. We marched from *Perth* to *Edinburgh*, and thence to *Shields*, in order to embark with the reſt of the Army for *Flanders*. I had now been three years and a half in the Army. We were eight days on our paſſage, and landed at *Oſtend*, in Spring, 1743. Thence we marched to *Ghent*, where we were joined by three Regiments more, to guard the King's baggage and the Army's cloathing. This was a long and fatiguing march, as well as a dangerous one. We had above four hundred waggons, with other carriages, and ſeveral pieces of cannon under our care; and expected every day to be attacked by a part of the French Army. So that we were obliged conſtantly to march in order of battle, and had no ſettled Camp, till we came to the grand Army, a few days after the battle of *Dettingen*.

11. We then marched to the Camp at *Worms*. There orders were read at the head of every regiment, That no ſoldier muſt be ſeen above a mile from the camp, upon pain of death; which was to be executed immediately, without the form of a Court-Martial. But this did not at all deter me. Although my life was in continual danger, I went on in the ſame courſe all the campaign, neither fearing God, nor regarding man. One night in particular, as ſoon as we had pitched our tents, I ſet out with ſome of my comrades, to a little town which lay on the left of the camp. I was buſy in drinking, when the Captain with a Guard of horſe was coming to take us up, being appointed to ſeize upon all who were found out of the lines, and to hang up the firſt man

without delay. I looked back and ſaw the Captain and his guard, who had ſhut all the gates. But I ran to the great gate, wherein was a wicket-door, which was only upon the latch. I ſlipt through, and before the gate could be opened for horſe-men to follow me, I ran ſome diſtance from the town, and hid myſelf among the Vines. There I lay till they were paſt, and then got into the camp, juſt as the roll was calling.

12. After ſeveral marches, we came, toward the cloſe of the year, to the camp near *Spires*. Before this, many grievous complaints had been made, of our ſoldier's plundering the country. To prevent this, it was again proclaimed at the head of every regiment, That the Captain with his guard would be out every night, and had expreſs orders, immediately to hang up the firſt man that he took. I was cloſe to the Officer who read this; and to ſhew how little we regarded it, as ſoon as he was gone to his tent, I and ten more of our regiment ſet out to plunder. We went to a village about two miles from the camp, to ſearch for money, but could find none: however we ſaw four bullocks, which we drove away before us. One of our Officers met me, and aſked whoſe they were? I told him they were ſome that we had bought: he ſaid, very well, and went away. We ſold three of them, and killed the other. The next day the poor people came to the camp, and found the three which we had ſold. They made their complaint to the Commanding Officer, who immediately gave orders to apprehend us. But that very morning I had been ſent to ſome diſtance from the camp on an out-party: ſo the good Providence of God, though I knew him not, once more preſerved me from a ſhameful death.

13. Orders now came for our marching into *Flanders*, in which long march nothing material happened. The Engliſh Army quartered in *Bruges* and *Ghent*: our regiment was in *Ghent*; where we had cold lodging, little fire and hard duty.

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I lay here three months, ſtill continuing in my ignorance and rebellion againſt God. Mean time I had many ſorrowful letters from my dear Mother, with frequent little ſupplies of money. All the next ſummer we lay quite inactive, only plundering all the country. When I look back on thoſe times, I know not which to admire moſt, God's goodneſs or my own wickedneſs: to compleat which, I was now engaged with a negro-man's wife, who was paſſionately fond of me. But what is too hard for God? I was now about twenty-five years old: and had never yet once ſaid, with any real deſire, "Lord, have mercy upon me!" But better days were at hand. The manner of God's bringing me out of the horrible pit I am next to relate.

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G—— C——.

Continued from Vol. V. page 641.

January 1, 1758.

FOR ſeveral days I have been much affected with the love of God, my heart being truly contrite, and my conſcience tender. I am convinced the Lord is carrying on his good work in my ſoul: and yet I am often ready to give up the hope of loving him with all my heart.

Jan. 13. I met that good man, *Thomas Walſh*, who ſaid, "O *George*, how good a God have we?" My heart replied, To me he is a barren wilderneſs: for ſtill the fiery trial continues. Yet do I ſtrive to give myſelf up to the will of God. But I want the ſpirit of ſupplication. My ſoul ſeems pinioned. If I could pray with the Spirit, ſurely I ſhould attain more liberty. Many ſuppoſe that I have ſome idol, becauſe I ſpeak ſo frequently of the piercing ſenſe I have of

my corrupt nature. But if I had, ſurely God would ſhew it me, as he ſees my heart is open to inſtruction either from him or his ſervants.

March 5. I feel a ſenſible union with Jeſus, and a ſoul capable of infinite happineſs. Yet I am ſometimes driven to doubt, whether I ſhall ever attain that holineſs, without which I cannot be meet to appear before God. This is very afflictive; but the Lord lifts up my head, and gives me a hope, that I ſhall overcome at laſt.

April 6. Bleſſed be God, he has given me a ſincere deſire to be holy as he is holy. Yet I grieve to feel myſelf ſtill addicted to pride, peeviſhneſs and ſelf-will; and often weary of the ſervice of God, as alſo of his ſalvation.

May 21. How many have I ſeen, that were once pillars in the Church, but are now gone back to the world! Bleſſed be the Lord, that I have not yet turned my back on his ways. I thank him, that though my ſoul is not holy, yet I have a love to all his commandments, and I am preſſing after his perfect love.

July 3. There is certainly a great deficiency in my faith, or I ſhould not frequently feel condemnation. Seeing I have every day, more or leſs, the witneſs that my ſins are forgiven. I live in the breach of no command: there is no created thing I deſire: yet I am not happy, becauſe I am not holy.

Nov. 12. Still my ſoul follows hard after God. And he gives me deep contrition for my paſt ſins, and for my preſent unlikeneſs to him. I have alſo another cauſe of grief. My girl having by her wretched way of life, deſtroyed a good conſtitution, and got into a decline, deſires to be received again. Though it is contrary to my mother's deſire, yet I know not how to refuſe her. It may be the good pleaſure of God, to give her repentance unto life.

Dec. 10. I have for ſome days felt great anguiſh of ſpirit, from a quick ſenſe of pride and ſelf-will. Though evil reaſonings and unbelief prevail, ſo that I have no power with God,

God, yet to-day I felt an uncommon meaſure of love, and he again let me know, that if I obey his voice, he will ſurely renew my ſoul in holineſs.

April 15, 1759. I ſtill go on, ſometimes believing, I ſhall ſoon ſee the day, when the Lord will ſay, *Thou art all fair*, my love; there is no ſpot in thee: at other times unbelief prevails, when I give way to reaſoning, or trifling, or neglect prayer. This I know, that I ſincerely ſeek to be ſaved from all the works of the devil. And this day I examined myſelf cloſely before the Lord, earneſtly deſiring him to let me know, what it is, that prevents my enjoying his pure love. I am afraid, it is want of humility.

May 24. My ſpirit is watchful, fearing the deceitfulneſs of ſin: and I am much in prayer, frequently with faſting, that the fleſh may be ſubdued to the ſpirit: this day I was pleaſed with ſome fine painting: but it will not ſatisfy an immortal ſpirit. O no! Nothing but holineſs! Heaven itſelf, without this, could not ſatisfy my ſoul.

July 15. The work of God in my ſoul is a myſtery indeed; I ſurely love God and keep his commandments, as far as I have ability to do: yet I have little ſolid comfort. Speaking of this to my brethren, they tell me, I am not thankful for the ſalvation already given. It may be ſo. I may look too much at my own evil nature and too little at the merits of Jeſus. But ſurely I would not keep myſelf in pain: I would not have my heart bleed under a ſenſe of ſin; eſpecially as it has no dominion over me: but I know not how to help it.

Aug. 16. I found the Lord very near to me, giving me to underſtand the work of his grace, ſhewing me, he is ſitting upon me as a refiner's fire, and that he does and will ſupport me. This greatly comforted my ſpirit, which was ready to ſink, under the preſſure I felt from devils, men and ſin. I do not believe as I ought: therefore I ſuffer far more than thoſe who are ready to take the Lord at his word. But he

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is my witneſs that I ſeek to be holy. Yet I do not ſeek it purely to avoid affliction; but that I may be capable of loving him with all the powers of my ſoul.

Thurſday, Aug. 24. My heart was pained, finding no more than twelve public Bands, whereas there uſed to be a hundred or more. This, with the backwardneſs of ſome to know themſelves, either by ſelf-examination, or opening their hearts to each other, made me fear, Heart-Religion is dying away, in many who did once love Jeſus. This day I had a fever: but it gave me no concern: my heart wants Jeſus, and would endure a thouſand days bodily pain, for one hour's enjoyment of his pure love.

Sept. 16. God again witneſſed to the work of his grace, and gave me to believe, it will work what he intends. He knows I have need of theſe conſolations: the more ſo, as I find no one elſe exerciſed in this matter, with ſo continual, and piercing a ſenſe of his corrupt nature.

[*To be continued.*]

A ſhort Account of the death of Mr. RICHARD BOARDMAN.

SUNDAY, September 29th, Mr. *Boardman*, having been about eleven days at *Cork*, was going out to dinner, when, as he was walking, he was ſuddenly ſtruck blind, ſo that he could not find the way, till one of our friends met him and took him by the hand: ſoon after he ſeemed to recover himſelf, and ſat down to dinner. But quickly after, he had a kind of fit, wherein he was deprived both of ſpeech and of underſtanding, and had one of his ſides ſtrongly contracted: yet after a few hours, he was pretty well. A Phyſician was called in, who termed it a nervous diſtemper, and did not think there was any danger. On Monday he ſeemed to be perfectly well, and preached both on that and the following evenings.

evenings. In the mean time his mind was calm and ſerene, and no way anxious about Life or Death. On Friday morning he appeared quite eaſy, and met the people at the hour of interceſſion. When it was obſerved, that he had a very uncommon degree of freedom and power with God, After the interceſſion, he went about three in the afternoon to dine in *Blarney-lane*. As he was walking, his wife obſerved him to falter in his ſpeech, and deſired him to return. But he would not comply. As ſoon as he came into the houſe, he ſunk down inſenſible. He was brought home in a carriage, and two Phyſicians were ſent for. They both declared, it was an Apoplectic fit, and that there was no poſſibility of helping him. It continued till nine in the evening. He then expired in the arms of two of his brethren, and in the preſence of many, who commended him to God, with ſorrowful hearts and weeping eyes.

The Sunday morning before his death, he preached from, *Though he ſlay me, yet will I truſt in him.* It was a ſolemn meeting: a reverential awe filled the hearts of the congregation. In his laſt prayer on Friday, at the interceſſion, he prayed fervently for the people, and begged that if this was their laſt meeting in this world, they might have a happy meeting in the realms of light. When he was leaving *Limerick*, he told Mrs. *Boardman*, that he ſhould die in *Cork*. But he ſpoke it, without the leaſt concern, as knowing in whom he had believed. Mr. *Yewdall* preached his funeral Sermon, on *Bleſſed are the dead which die in the Lord:* I think to as large a congregation, as ever I ſaw in the room at *Cork*.

[Above fifty Years ago, I met with a remarkable Account, intitled, THE SECOND SPIRA. I ſubjoin an Extract from it.] J. W.

A Narrative of the Death of the Hon. Fr. N———t, *Son to the late* ———.

AT ſixteen he was ſent to the Univerſity of ———, where he continued five years, and behaved ſo agreeably to his religious education, that he was looked upon as a bleſſing and an ornament to his family. At twenty-one he came to town, and entered himſelf at ———, to ſtudy the Law.

His new acquaintance began to rally him for his Religion: to whom he would ſay, "Gentlemen, you, who pretend to reaſon, cannot think Laughter a concluſive Argument. If Religion be ſo abſurd as you would have me believe, why do not you give ſome fair Reaſons againſt it?" This, ſome of them would attempt, and though their argument at firſt was as unſucceſsful as their raillery, yet the poiſon ſunk by degrees, and at laſt tainted him as deeply as themſelves. He was adopted into their Society, which met to lay down Rules, for being ſo Critically Wicked, that the Law ſhould not be able to take hold of them.

He ſtill kept a fair correſpondence with his friends, and in ſtrange places was ſober and reſerved. But in ſecret, and among his acquaintance, as wicked, as good-parts, abundance of temptations, and a fair eſtate enabled him to be.

On Nov. 30, 1692, He was taken ill, and found, notwithſtanding all his precautions, he had not yet ſhook off the expectation of another life. This made him throw himſelf upon his bed, and break out into theſe expreſſions; "Whence this

this war in my breaſt? What Argument is there now to aſſiſt me againſt Matter of Fact? Do I aſſert that there is no hell, while I feel one in my boſom? Am I certain there is no after-retribution, when I feel a preſent judgment? Do I affirm my ſoul to be as mortal as my body, when this languiſhes, and that is as vigorous as ever? O that any one could reſtore to me my antient innocence! Wretch that I am, whither ſhall I fly from this breaſt? What will become of me?

One of his old companions now coming in ſaid, "How now, brother? Why this melancholy look and poſture? What is the matter? "The matter? replied he; it is you, and your companions, who have inſtilled your principles into me, which now, when I have moſt need of them, leave me in confuſion and deſpair! What comfort have you now to fortify me with againſt the fearful expectation of another Life? Are you certain that the ſoul is material and mortal, and that it will diſſolve with the body?" So certain, replied the other, that I venture my whole upon it. Here I interrupted them by coming into the room; and applying myſelf to the ſick perſon, told him that I was a ſtranger to him, but hearing of his illneſs, I thought it my duty to offer him what ſervice I was capable of. "I thank you, ſaid he, and would deſire you to engage that gentleman who ſits there, and prove to him the ſoul is not matter nor mortal." "That, ſaid I, is eaſily proved. Matter is univerſally allowed to be indifferent to Motion or Reſt: that if it be in Reſt, it will reſt to all eternity, unleſs ſomething elſe moves it; and if it be in Motion, it will eternally move, unleſs ſomething elſe ſtops it. Now you who think the Soul Matter, ſay that it firſt moves the Animal Spirits, they the Nerves, theſe the Limbs. But to ſay this, is to ſay that Matter moves itſelf, which is abſurd. Therefore the Soul is not Matter, and conſequently not liable to be diſſolved as Matter is."

The ſick Gentleman anſwered only with a groan, whilſt his friend made haſte out of the room. I was ſurpriſed, and deſired to know the reaſon of his diſcontent. "Alas, Sir, ſaid he, you have undeceived me now it is too late: I was afraid of nothing ſo much as the Immortality of the Soul. Now you have aſſured me of that, you have aſcertained me of a hell, and a portion among thoſe who have apoſtatized from their Religion. You have now ſealed my damnation, by giving me an earneſt of it; I mean, an awakened Conſcience, that brings my ſins to my remembrance, by reckoning up the numerous catalogue, for which I muſt go and give account. O apoſtate wretch! from what hopes art thou fallen! O that I had never known what Religion was! Then I had never denied my Saviour, nor been ſo black an heir of perdition." I ſtood ſpeechleſs for ſome time; but ſo ſoon as I could recollect myſelf, ſaid, Sir, I would deſire you would take care how you violate the mercy of God, and think ſo ſlight of the ſufferings of Chriſt, as if they were not ſufficient for the redemption of the greateſt ſinner. This may be a deluſion of the Devil. If you are convinced the Soul is immortal, I hope it is for a good end. Now you have ſome time to prepare for your eternal welfare. To which he replied, "As to the mercies of God in Chriſt, I once knew and taſted what they are; which is now my preſent curſe, in that I am now ſenſible of my loſs. They are, I grant you, ſufficient for thoſe who have any ſhare in them. But what is that to me, who have denied Chriſt? who have daily crucified him afreſh, and put him to an open ſhame? The Devil has nothing to do with the torture I undergo. It is no deluſion of his, but the juſt judgment of God. And you have given me ſenſible horror of my ſins, by proving my Soul immortal. Had I gone ſtrait to hell in my old opinion, I had endured but one hell, whereas I now feel two: I mean, not only an inexpreſſible torture which I carry in my breaſt, but an expectation of I know not what change. O that I was in hell,

that

that I might feel the worſt! And yet I dread to die, becauſe the worſt will never have an end."

All this he ſpoke with ſo much eagerneſs, as is ſcarce to be imagined. He was now got to bed, refuſing all ſuſtenance, and exceedingly ſweating through the extremity of his torments. Before I took my leave, I deſired to pray by him, which with much reluctance he conſented to. In the midſt of prayer, he groaned extremely, toſſing himſelf as if he was in the agonies of death. When prayer was over, I aſked him the reaſon of it. He anſwered, "As the damned in hell, who lift up their eyes in torments, and behold afar off the ſaints in *Abraham's* boſom, have their torments thereby doubled, firſt by reflecting on the miſery they are in; and ſecondly, by obſerving the happineſs they have loſt: ſo I, knowing myſelf to be hardened, and ſealed unto damnation, hearing the prayers of the Righteous, to which God's ears are always open: this increaſes my torment, to think I am excluded from ſuch a privilege, and have no portion left me, but weeping, wailing, and gnaſhing of teeth for ever." Pray, Sir, ſaid I, conſider, there is a vaſt difference between you and thoſe that are in hell. They are loſt irrecoverably for ever, without any hope of pardon: you are yet alive, and have promiſes belonging to you in common with other ſinners; Chriſt died for ſinners, and God has ſworn by himſelf, "I delight not in the death of a ſinner, but would rather that he turn from his wickedneſs and live." He replied with his uſual earneſtneſs, "I will grant there is as much difference between me and thoſe that are in hell, as between a common devil and a devil incarnate. If theſe are irrecoverably loſt, without opportunity of reprieve, or hopes of pardon, and I am yet alive, O, what then! what is the conſequence? Not that the promiſes belong in common to me with other ſinners; nor to any ſinners but ſuch as believe and repent. If Chriſt died for ſinners, it was for ſuch as repent and believe. But though I would, I can do neither; I have outſtood

my day of grace, and am hardened, and reprobated. If God delights not in the death of ſinners, it is ſuch ſinners, as repent and turn to him. But his juſtice will vindicate itſelf on ſuch obſtinate ſinners as me, who have denied his power and providence, both in my words and actions. Now he has met with me for it, and O! it is a fearful thing to fall into the hands of the living God. If God was not againſt me, I ſhould not value, though all the power and malice of men joined to engage me; though all the legions of hell contrived to torture me with the moſt conſuming pains; but when an irreconcilable God looks down upon his creature in wrath, and conſigns him over to eternal vengeance; this is intolerable! inexpreſſible! Ah! who can dwell with everlaſting burnings! O ye that have any hope, that have not yet paſſed your day of grace, cry mightily to God day and night; think no labour too much to ſecure you from the wrath of God. O! who can ſtand before him, when he is angry! What ſtubble can reſiſt that conſuming fire!"

[*To be continued.*]

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An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from Vol. V. page* 646.]

THE chief inſtruments in a fiſh's motion are the Fins, which in ſome are much more numerous than in others. A fiſh compleatly fitted for ſailing, is furniſhed with two pair; alſo three ſingle fins, two above and one below. Thus equipped it emigrates with the utmoſt rapidity, and takes voyages

voyages of a thouſand leagues in a ſeaſon. But ſuch fiſh as have the greateſt number of fins have not always the ſwifteſt motion. The ſhark is one of the ſwifteſt ſwimmers, yet it wants the ventral fins; the haddock does not move ſo ſwift, though it has them.

The Fins not only aſſiſt the animal in progreſſion, but in riſing or ſinking, in turning, or even leaping out of the water. To anſwer theſe purpoſes the pectoral Fins ſerve like oars, to puſh the animal forward. They are placed behind the opening of the gills; they are generally large and ſtrong, and anſwer the ſame purpoſes to the fiſh as wings do to a bird. Thoſe alſo balance the fiſh's head, when it is too large for the body, and keep it from tumbling prone to the bottom, as is ſeen in large headed fiſhes, when the pectoral Fins are cut off. Next theſe are the ventral Fins, placed under the belly. Theſe are always ſeen to lie flat on the water, in whatever ſituation the fiſh may be; and they ſerve rather to raiſe or depreſs the fiſh, than to aſſiſt its progreſſive motion. The dorſal Fin is ſituated along the ridge of the back; and ſerves to keep it in equilibro. In many fiſhes this is wanting; but in all flat fiſhes it is very large, as the pectoral Fins are proportionably ſmall. Laſtly, the tail, which in ſome fiſhes is flat and upright in others, ſeems the grand inſtrument of motion; the Fins are all ſubſervient to it, and give direction to its impetus, by which the fiſh darts forward with ſo much velocity. To explain all this by experiment, a carp is taken, and put into a large veſſel. The fiſh, in a ſtate of repoſe, ſpreads all its Fins, and ſeems to reſt upon its pectoral and ventral Fins near the bottom; if the fiſh folds up either of its pectoral Fins, it inclines to the lame ſide; folding the right pectoral Fin, the fiſh inclines to the right ſide; folding the left Fin, it inclines to that ſide. When the fiſh deſires to have a retrogade motion, ſtriking with the pectoral Fins, in a contrary direction produces it. If the fiſh deſires

to

to turn, a blow from the tail, ſends it about; but if the tail ſtrikes both ways, then the motion is progreſſive.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of POWER.

[*Continued from Vol. V. page* 648.]

"Sect. 49. IF we look upon thoſe ſuperior Beings above us, who enjoy perfect happineſs, we ſhall have reaſon to judge, that they are more ſteadily determined in their choice of good, than we; and yet we have no reaſon to think they are leſs happy, or leſs free, than we are. And if it were fit for ſuch poor finite creatures as we are, to pronounce what infinite Wiſdom and Goodneſs could do, I think, we might ſay, that God himſelf cannot chuſe what is not good; the freedom of the Almighty hinders not his being determined by what is beſt.

"Sect. 50. But to give a right view of this miſtaken part of Liberty, let me aſk, Would any one be a changeling, becauſe he is leſs determined by wiſe conſiderations, than a wiſe man? Is it worth the name of *Freedom* to be at liberty to play the Fool, and draw ſhame and miſery upon a man's ſelf? If to break looſe from the conduct of Reaſon, and to want that reſtraint of examination and judgment, which keeps us from chuſing or doing the worſe, be *Liberty*, true Liberty, then Mad-men, and Fools are the only Free-men: but yet I think, no body would chuſe to be mad for the ſake of ſuch *Liberty*, but he that is mad already. The conſtant deſire of happineſs, and the conſtraint it puts upon us to act

for

for it, no body, I think, accounts an abridgment of *Liberty*, or at leaſt an abridgment of *Liberty* to be complained of. God Almighty himſelf is under the neceſſity of being happy; and the more any intelligent being is ſo, the nearer is its approach to infinite perfection and happineſs. That in this ſtate of ignorance we ſhort-ſighted creatures might not miſtake true felicity, we are endowed with a power to ſuſpend any particular deſire, and keep it from determining the *will*, and engaging us in action. This is *ſtanding ſtill*, where we are not ſufficiently aſſured of the way: examination is *conſulting a Guide*. The determination of the *will*, upon enquiry, is *following the direction of that Guide*: and he that has a power to act, or not to act according as ſuch determination directs, is a *free agent*; ſuch determination abridges not that power wherein Liberty conſiſts. He that has his chains knocked off, and the priſon-doors ſet open to him, is perfectly at *Liberty*, becauſe he may either go or ſtay, as he beſt likes; though his preference be determined to ſtay, by the darkneſs of the night, or illneſs of the weather, or want of other lodging. He ceaſes not to be free; though the deſire of ſome convenience to be had there, abſolutely determines his preference, and makes him ſtay in his priſon.

[*To be continued.*]

An Account of the PASSIONS, *or* NATURAL AFFECTIONS: *extracted from Dr. Watts.*

UNIVERSAL DIRECTIONS *about the* PASSIONS.

[*Concluded from Vol. V. page* 651.]

24. I Proceed now to the religious Directions. "1. Never think yourſelf ſufficiently guarded againſt the power and danger of any of your vicious Paſſions, till your nature be

be renewed by divine grace, till there be a thorough and univerſal change wrought in you, till you have obtained firm inward principles of univerſal holineſs. If you would have the fruit good, it is in vain to break off irregular buds or lop the branches; but the Tree itſelf muſt be made good, in order to bear good Fruit.

" 2. Give yourſelf no reſt till the love of God has gained the ſupreme place in your heart. Love is the ruling paſſion, and if that be fixt upon the beſt object, it will keep all the other paſſions in due order and ſubjection.

" 3. Keep your Conſcience tender: maintain a holy jealouſy of yourſelves, and a conſtant fear of offending God: by this means your ſpirit will be perpetually awakened and alarmed, when an evil paſſion begins to ſtir, or when you are near the place or moment of danger, or within the reach of temptation.

" 4. Set God always before you in his majeſty and mercy. Let an awful and comfortable ſenſe of his immediate preſence at all times, and in all places, be a ſovereign guard upon all the unruly motions of your ſpirit. This will ſuppreſs riſing Pride and Envy, Anger and Malice: this will be a ſure defence againſt the tyranny of fooliſh or ſinful Fear, as well as a ſweet ſupport under heavy Sorrows, and an affectual means to reſtrain them from exceſs.

" 5. Commit your ſoul, with all its powers and paſſions, to the keeping of Chriſt, in this ſtate of infirmity and union to fleſh and blood. He knows what it is to wear a body of fleſh, what its various ferments and emotions, though in him theſe were all pure and innocent. He is a compaſſionate *High-Prieſt, who can be touched with the feeling of our infirmities, having himſelf been tempted in all things like us*, as far as innocence would permit; and he is exalted and ordained of God to take care of feeble man, wreſtling with ſtrong temptations.

" 6. When-

" 6. Whenever you feel a Paſſion ariſe, and are doubtful whether it be fit to be indulged or no, make a trial of it in prayer, by appealing to God concerning it: ſee whether it will bear that teſt, even the teſt of a tender Conſcience near the throne of God.

" 7. Make every irregular Paſſion a matter of humble mourning before the mercy-ſeat: pray earneſtly for ſupplies of daily ſtrength againſt the irregular efforts of nature: cry for help from above, whenever you are combating with your unruly Affections. God has promiſed ſufficient aid. His grace can enable you both to conquer, and to bear vaſtly beyond the feeble powers of your own nature. Reaſon and Reſolution will do much; but Religion is a divine ſpring of ſtrength and victory."

[*To be continued.*]

[From the Title of the following Eſſay, one might be inclined to think, that it was only an ingenious trifle, a matter of mere amuſement. But upon a ſerious and attentive conſideration, it will appear to be far otherwiſe. It is a vindication of the wiſdom and goodneſs of God, in an inſtance that few advert to, that even pious perſons ſuffer to paſs unnoticed, if they are not rather prejudiced againſt it. But whoever calmly and impartially weighs what is here advanced, will ſoon lay aſide thoſe prejudices. Truth will break through the miſts of vulgar Errors, and ſhine clear as the noon-day.]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

1. THE Apoſtle tells us, by *Faith we underſtand that the things which are ſeen* (this whole viſible world, with all its various inhabitants and productions) *were made out of*

things which are not ſeen. By the infinite wiſdom, goodneſs, and power of the Almighty, the world with all its inhabitants, was produced; all the ſubjects of the animal and vegetable kingdoms, and all the innumerable ſpecies, and families of birds, beaſts, and fiſhes, reptiles, and inſects, all that live upon the earth, fly through the air, or ſport themſelves in the great Abyſs, from *Behemoth* and *Leviathan* to the ſmalleſt inſect. The very leaſt and meaneſt, as well as the greateſt, are all the work of God, formed by infinite wiſdom and power.

2. Moſes deſcribes the creation of the fiſhes and fowls out of the waters, as the work of the fourth day. Gen. i. 20, 21, 22, *God ſaid, let the waters bring forth abundantly, the moving creature that hath life*, or (as it is more truly rendered in the margin) *a ſoul; and fowls that may fly above the earth, in the open firmament of heaven; and God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged foul after his kind: and God ſaw that it was good.* The beaſts and reptiles produced out of the earth, were the work of the fifth day, ver. 24. *And God ſaid, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beaſt of the earth after his kind: and it was ſo. And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that it was good.* They were all pronounced to be *good*, yea, *very good*, being the productions of infinite wiſdom and goodneſs, of the moſt exquiſite beauty, the moſt delicate proportion, without defect, without ſuperfluity, exactly fitted and enabled to anſwer the various purpoſes of their creation, to execute the will of their Creator, to miniſter to the delight and ſervice of man, and contribute to the beauty and harmony of the univerſal ſyſtem.

3. Theſe were the firſt inhabitants of Paradiſe, in which they were ſettled by their Maker with a ſpecial bleſſing to increaſe

increaſe and multiply their ſpecies, in the ſeveral regions of nature, appointed for their habitation. We may conſider them as the numerous domeſtics of a mighty Prince, ſent before-hand to fill, adorn, and beautify the ſeveral offices and apartments of his court, and give him a magnificent and triumphant reception. Accordingly ſo ſoon as Man was created in the image of God, ver. 26, 27, *God gave him an abſolute power and dominion over them all. He bleſſed them, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

4. As Man was thus created in the image of the ever-bleſſed Trinity, all the excellencies that were to be found in every ſpecies of animals, in their moſt perfect ſtate, were in a ſuper-eminent degree in the perfect human nature: whereby our firſt parent had an entire knowledge of, and dominion over all the various kinds, and orders of the animal and vegetable world. By the firſt he was enabled to know the very central natures, and moſt intimate properties of every ſpecies, and to give them ſignificant names, expreſſive of their ſeveral natures. Thus we read, Gen. ii. 19. *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought them unto* Adam *to ſee what he would call them; and whatſoever* Adam *called every living creature, that was the name thereof.* The original of all names was to expreſs the nature of the things named; upon which account names and natures are very frequently in Scripture uſed promiſcuouſly. And as he perfectly knew their ſeveral properties, and had them all in a ſuper-eminent degree within himſelf, ſo he had an abſolute power to direct and control them, ſo as to fulfil the will of their Creator, in anſwering the end of their creation, and preſerving the peace and harmony of the whole ſyſtem; whilſt they received through him as God's Vicegerent, and their Governor, ſuch communi-

nications of happineſs, as their nature was capable of. He was their immediate Lord, receiving from the infinite Fountain of Light, and Good, a conſtant uninterrupted communication of life and bleſſing, which were through him derived to all the parts and inhabitants of the animal and vegetable creation, whereby he kept them all in abſolute dependance upon him; ſo that he had an entire dominion over this whole viſible world. To this Original Charter, the holy Pſalmiſt refers, Pſal. viii. 4, 5, 6, 7, 8. "*Lord, what is Man that thou art mindful of him, and the Son of Man that thou viſiteſt him? Thou madeſt him lower than the angels, to crown him with glory and worſhip; thou madeſt him to have dominion over the works of thy hands, thou haſt put all things in ſubjection under his feet: all ſheep and oxen, yea and the beaſts of the field, the fowls of the air, and the fiſhes of the ſea, and whatſoever walketh through the paths of the ſea.*"

5. Here, make a ſtand, and review the infinite wiſdom, power, and goodneſs of our Almighty Creator, and the tranſcendent beauties of the new world, the harmony, the peace and happineſs of theſe its inhabitants, bleſſed with exalted faculties, ſtrength and beauty, cropping the everlaſting verdure, the unfading flowers of paradiſe, drinking the untainted ſtreams of life and immortality in a delicious garden, into which neither ſin nor ſorrow, corruption nor death had entered, exempt from pain and ſickneſs; where the ſpirits of darkneſs had no power, nor the leaſt ſhadow of evil could find admiſſion; where all was purity, light, and pleaſure, the joys and beauties of eternal ſpring; where each of them in their proper order were miniſtering to the happineſs of their ſovereign Lord, the harmony of the ſyſtem, and proclaiming, as it were with one voice, the glory and the goodneſs of him that made them! Such was, ſuch muſt have been (if we believe the Scriptures) the bleſſed condition of theſe once happy creatures.

[*To be continued.*]

To

To Mr. JOSEPH BENSON.

Dear Sir,

MANY have inferred from my not anſwering Mr. *Madan's* Book, that I was of the ſame judgment with him. But it was owing to another cauſe, my want of time; I am glad you have ſupplied my lack of ſervice: and that you have done it with Temper; though not with that Complaiſance, which is quite unſeaſonable on ſuch an occaſion. I have read over your Remarks with attention, and believe they will ſatisfy any impartial Reader. I commend you and your labours to the God of Truth and Love, and am

Your affectionate Friend and Brother,

JOHN WESLEY.

March 30, 1782.

An ANSWER *to Mr. Madan's* TREATISE, *on* POLYGAMY *and* MARRIAGE: *in a Series of* LETTERS, *to the Rev. Mr.* WESLEY:

By JOSEPH BENSON.

LETTER I.

Rev. Sir,

WHEN I informed you I had been looking over Mr. *Madan's* Treatiſe on *Marriage* and *Polygamy*, I had no intention of making any Remarks upon it. But as you ſeem to deſire I ſhould, I have put down a few brief Remarks thereon.

2. The

2. The two grand points Mr. *Madan* labours to prove are, firſt, That Marriage conſiſts "ſolely in the union of the man and woman, in the *carnal* knowledge of each other:" and ſecondly, that it is lawful for a man to have, at one and the ſame time, as many wives as he pleaſes.

3. As I could not think Mr. *Madan* mercenary in his views, I could not deviſe, for ſome time, what his end could be in ſwelling his ſubject into ſo great a bulk, as I am convinced it might have been comprehended in eighty or a hundred pages. But I now ſee that this diffuſe manner of writing is not adopted without a cauſe. Had his argument been compriſed in a little compaſs, it would have eaſily appeared to be a mere cobweb; but being ſpread abroad as wide as poſſible, its flimſy nature is not diſcerned.

4. The foundation on which he builds his Scheme is this: Polygamy was practiſed of old by great and good men. Moſes never once blames them for it; but on the other hand takes it for granted, that it would ſtill be in uſe: therefore it muſt be right in all nations and ages: therefore Chriſt neither *did* nor *could* forbid it: to ſuppoſe that he did, is *unreaſonable*, *abſurd*, and *blaſphemous*. Therefore thoſe Texts in the New Teſtament, which have been conſidered, as prohibiting Polygamy, have been miſunderſtood. It follows, that the Chriſtian world is indebted to this Author, for freeing them from the ſhackles wherewith prejudice and prieſtcraft have reſtrained their freedom, and for laying open to their enjoyment all the ſweets of Mahomedan liberty. Thus the whole matter terminates in the liberty of men, and in the glory of this *great man*, who has bleſſed the world with ſo happy a diſcovery.

5. Thus he ſpreads a ſnare to entangle all ſorts of Readers, even the *holy* as well as the *profane*. As to the *latter*, there could be no doubt of *their* embracing it, becauſe it is according to their heart's deſire; and although, as to the diſciples of the ſelf-denying Jeſus, it does not ſeem ſo well calculated

culated for their reception, yet in this caſe too he has an expedient: "It is the Bible plan, adopted by Patriarchs and Prophets, and countenanced by the particular bleſſing of God. Samuel, Solomon, and even Chriſt himſelf being the fruit of polygamous connexions. Beſides, it is the *only way* to prevent the ruin of women. For if a man who defiled a virgin was obliged to keep her as his wife, this would be laying the ax to the root," (as he expreſſes it) and effectually and entirely aboliſh the dreadful crimes of whoredom and fornication.

6. But leſt you ſhould think, Sir, that this is mere declamation, I ſhall produce quotations out of different parts of his Books, to ſhew that it is his very plan. But it will be impoſſible for me to begin with the *beginning* of his Book and go regularly forward to the end, unleſs I were to begin with the *middle* or *end* of my ſubject and write *backwards*. Hence it is that I may ſeek for quotations to prove every part of this charge, from every part of his book, turning the whole over to find out his ſentiments.

7. Mr. *Madan* reſts the whole matter upon the authority of the Scriptures alone. So Introduction, page 15, "I will examine the ſubjects propoſed, ſingly on the authority of God's word." In the Preface, p. 11, he ſays, "The ſubjects of the following Treatiſe, being of the utmoſt importance, have been conſidered with the moſt ſerious attention, and are laid before the Reader on the higheſt authority, that is to ſay, on the authority of the holy Scriptures. Nothing leſs than this ought or can determine on the points herein treated." Though the reaſon why Mr. *Madan* rejects the authority of men, is too obvious to need mentioning; yet I cannot be ſorry that he has choſen to let the deciſion of the points remain with the Scriptures alone; ſeeing by this means, he has brought the argument into little compaſs, and has ſaved me abundance of trouble.

8. On

8. On this foundation then, Mr. *Madan* conſiders two points.

Firſt, Marriage, and

Secondly, Polygamy.

1. With regard to Marriage, he ſays, p. 18, "This conſiſts in the union of the man and woman in a perſonal knowledge of each other;" which he ſays, "Is the only Marriage-ordinance that we find revealed in the Scriptures. Whenever this union came to paſs, though two diſtinct and independent perſons before, they were to become as one. *They ſhall be one fleſh*, Gen. ii. 24, and ſo indiſſolubly one, as to be inſeparable: what God hath joined together, let no man put aſunder." Again, p. 19, "The whole is made to reſt *ſimply* and *only* in the perſonal union of the man and woman: it is this alone which makes them one fleſh." And yet again, p. 24, "The buſineſs of Marriage was left (when God gave the Law) as at firſt ordained, to one ſimple act of union: a concluſive proof this that nothing elſe is of divine inſtitution; conſequently that nothing elſe is eſſential to conſtitute a marriage in the ſight of God; but that this is."

[*To be continued.*]

A moſt remarkable STORY.

UGOLINO, a Florentine Count, in a poem of *Dante's*, gives the following deſcription of his being impriſoned, with his children, by the Archbiſhop of *Ruggiari*.

"The hour approached, when we expected to have ſomething brought us to eat. But inſtead of ſeeing any food appear, I heard the doors of that horrible dungeon more cloſely barred. I beheld my little children in ſilence, and could not weep. My heart was petrified! The little wretches wept, and my dear Anſelm ſaid, *Tu guardi sì, padre: che hai?* *father*

father you look on us! what ails you? I could neither weep nor answer, and continued swallowed up in silent agony, all that day, and the following night, even to the dawn of day. As soon as the glimmering ray darted through the doleful prison, that I could view again those four faces, in which my own image was impressed, I gnawed both my hands with grief and rage. My children believing I did this through eagerness to eat, said to me, My father! our torments would be less, if you would allay the rage of your hunger upon us. We were all mute that day, and the following. *Quel dì, e l' altro, stemmo tutti muti.* The fourth day being come, Gaddo falling extended at my feet, cried; *Padre mio, che non m' ajuti! My father, why do you not help me?* and died. The other three expired, one after the other, between the fifth and sixth day, famished as thou seest me now! And I, being seized with blindness, began to grope upon them with my hands and feet: and continued calling them by their names three days after they were dead. *E tre dì li chiamai poichè fur morti:* then *hunger vanquished my grief!*"

There is a most striking Picture of this, in the Duke of *Dorset's* Collection of Pictures at *Nore*, near *Sevenoaks*.

The true ORIGINAL of the SOUL.

CHAP. I.

The use of this Question.

AMONG the many intricate questions, wherein the Church of God hath almost lost itself in this last age, there are few more difficult to know, and more necessary to be known, than that which concerneth the *Soul's original*.

The difficulty appears in that ſo many worthies who have entered into this labyrinth, could never find a clear way out again: the neceſſity, in that there are ſo many neceſſary points in divinity depending upon this, which cannot be well cleared without it, eſpecially the doctrine of *Original Sin*, and the Immortality of the Soul.

But ſome perhaps will ſay, who then ſhall undertake that which no man ever yet could perform? I reply, Why ſhould we not attempt it? They are not always the moſt learned men that find out the greateſt myſteries: neither are they always the greateſt men, by whom God bringeth the greateſt things to paſs. It is God's uſual courſe to produce the greateſt effects by the moſt unlikely inſtruments, that the power and praiſe may be of God, and not of man. And I doubt not but in this controverſial age, God is about to reveal ſecrets that have been hitherto hidden. And ſeeing many other myſteries are daily cleared, why ſhould not this alſo? Seeing that God who giveth a heart to undertake, can give power to perform.

Two extremes notwithſtanding I confeſs are to be avoided: Curioſity and Negligence. Firſt, Curioſity. It is ſtrange how man's nature is affected to novelty. Nevertheleſs, ſecret things belong to God, and only things revealed, to us and our children. Where God hath not a tongue to ſpeak, we may not have an ear to hear: when he is ſparing in revealing, we muſt be ſparing in enquiring: and if we will be Chriſtians, Faith muſt ſatisfy where Reaſon cannot. And good reaſon there is it ſhould be ſo; both for our humiliation and trial: to humble us when we ſhall ſee our Reaſon non-pluſt, even in matters of great conſequence, and to try our Faith in mounting above Reaſon, when it ſhall appear that we rely more upon God's word than our own fancy.

Yet is not this ſo to be underſtood, as if we were not to ſeek after any thing, but that which is manifeſt in the Scripture, for ſo we ſhall not need to ſeek at all. But many things

things that are not mentioned in the word, are yet manifeſt in the works of God. It is our duty therefore to ſearch both. But divine things are to be ſought eſpecially in the former, and natural (as this is) in the latter, yet ſtill comparing both together. If therefore this truth can be found in either, then it is revealed: neither can we ſay, it is a ſecret, until both be thoroughly ſearched. And becauſe there is a depth in both paſt finding out, therefore we muſt exerciſe ourſelves in them day and night; and never leave ſearching, for things needful to be known.

[*To be continued.*]

An Account of Mr. Booty: *extracted from Captain* Spinks' *Journal, and from the Records of the Court of King's Bench.*

TUESDAY, May 12, we anchored in Manſat-Road, with Capt. Barnaby, Capt. Briſtow, and Capt. Brewer. About ſix o'clock we all four weighed anchor and ſailed for the iſland of Luſara. Friday 15, about two o'clock we ſaw the iſland, and about ſeven came to an anchor in twelve fathom water. Saturday 16, we [the Captains,] with Mr. Ball, merchant of Wentworth, went on ſhore, in order to ſhoot Curlews, on Mount Strembolo. Half an hour and fourteen minutes after three, we called all our men to us, when we all, to our great ſurpriſe, ſaw two men running with amazing ſwiftneſs, and Capt. Barnaby cried out, "Lord, bleſs me! the foremaſt man is Mr. Booty, my next neighbour in London." He was in grey clothes with cloth buttons. He that ran after him, was in black. They both ran ſtrait into the burning Mountain, and at the inſtant was ſuch a noiſe as made us all tremble. Capt. Barnaby ſaid, "I do not doubt, but it is old Booty running into hell:" and as ſoon as we came on board, he deſired us to mark the time, and write it down in our Journals, which we did."

We returned to Gravesend, October 6. Capt. Barnaby then went for the rest, to congratulate them on their safe arrival. After some discourse, Capt. Barnaby's wife said, "I can tell you some news; Old *Booty* is dead." He answered, "That we all know; for we saw him run into hell." Mrs. Barnaby related this to an acquaintance in London; and she informed Mrs. Booty of it. On this, Mrs. Booty arrested Capt. Barnaby, in an action of a thousand pounds. It came to a trial in the Court of King's Bench. The four Captains, Mr. Ball, and all the men made oath, that they saw him run very swiftly, and leap into the burning Mountain: that he had on a grey coat with cloth buttons, (which was brought into the Court, and exactly answered the description.) And that they all set it down just then in their Journals, which were also produced in Court, and answered the time when he died, to two minutes, as appeared from the Sexton of the Parish, and several others who were with him at his death. In summing up the evidence the Lord Chief Justice said, "Two or three may be mistaken; but we cannot suppose above thirty were." So the cause was given for the defendant.

LETTERS.

LETTER CCLXX.

[From Mrs. E. M. to the Rev. Mr. Wesley.]

Potto, Dec. 23, 1764.

Rev. Sir,

IT is the daily desire of my heart to praise God for his great favours to me: and as Love is the most excellent way, may our souls abound therein, that our joy may be full. I often find my cup runs over, and want words to express my gratitude.

I find

I find my ſoul athirſt to go forward. But what is all I can do? I account it nothing. I am aſhamed of my performances when I conſider my Pattern. My ſhort comings are ſo great, that I often think I do nothing; but this bleſſing the Lord grants me, to lay as clay at his gracious feet, that he may every moment mould me as ſeems good in his ſight. I can ſay with David, My heart is fixed; and yet various are the thoughts that are ſometimes preſented to my mind, both on account of things ſpiritual and temporal. Yet I feel ſuch watchfulneſs, as to catch them in their firſt approach, and to examine them by the word of God, whether they tend to the profit or danger of my ſoul: and accordingly I find a power to abhor and bid them depart.

I find that the change wrought on my ſleeping moments is more than I can expreſs. Sometimes my ſpirit is exerciſed in inſtructing the ignorant, or ſtrengthening the weak; at others, in reſiſting the world and the devil in various ways: in which I always find a full victory through Him that loved me. But my chief employment in ſleep is, either hearing the word preached, or meeting and converſing with the followers of Jeſus. In this ſweet reſt he is pleaſed ſometimes to reveal himſelf in a moſt unſpeakable manner, giving me to enjoy ſuch meaſures of his love as no tongue can declare. O that I could praiſe him as I deſire, who ſo often gives me to ſleep in his boſom, and to awake in the arms of his mercy!

Dear Sir, I hope you will daily bear me to throne of grace, that every motion of my heart and life, both ſleeping and waking, may be moulded, by the Lord, to his glory.

I am, dear Sir,

Your affectionate Siſter,

E. M.

LETTER

LETTER CCLXXI.

[From Mrs. Elizabeth Jackſon, to the Rev. Mr. Weſley.]

April 19, 1765.

Rev. and dear Sir,

THE goodneſs of God conſtrains me to let you know, that he continues his favour. But I have been greatly exerciſed in the world, and hedged in as with thorns on every ſide. O! what is it to be prepared? For ſome months paſt, I have not had opportunity, no not from morning to night, to go to my knees: yet unwearied I my way purſue. "Careful without care I am, nor feel my happy toil." While my hands are employed in the world, the power of God works effectually in my ſoul. When I meet with oppoſition, it heightens my joys: my ſoul is loſt and ſwallowed up in God. I never find darkneſs for one moment; but walk in the light as he is in the light. This ſtill is the day: I look not for another: my heart is *now* filled with praiſe and thankſgiving. He has ſatisfied me with his loving kindneſs, and my heart now ſtands open to receive all that God will give. In every breath I draw, I find my grace renewed: the grace of God employed and improved. Every moment is to me as it were my laſt: I find nothing left undone: I am ready. This has been the language of my ſoul almoſt theſe ſix years; it is unto me even as I will. God multiplies his bleſſings upon me, and carries on his work with power. But what he has already given me makes me perfectly happy. God has granted me my heart's deſire, and filled me with all his fulneſs of love. My ſoul is always on the wing for glory: I only wait a ſummons. I could die with more joy, than lay me down to ſleep. For my ſong is now, The victory is won! I have full redemption in the blood of Chriſt. My ſoul is now all of a piece, ſtedfaſt and immovable. To know that we are made

made holy in all manner of converſation, that all we ſpeak and do is holineſs unto the Lord, brings a peace no tongue can expreſs. But when I ſpeak thus, few can comprehend me. They ſay, "Then you want no more." Yes, I want a ſupply of Faith from moment to moment. I want Chriſt as much as ever. Should he withdraw his power from me, I ſhould ceaſe to praiſe him. For I have no works whereof to boaſt. I am the weakeſt of all Saints. Yet glory be to God, *I live not, but Chriſt liveth in me.* O may the Lord deſtroy all unbelief in every heart: then will there be no occaſion of ſtumbling. If there be any thing in this you diſapprove, I am open to conviction.

I am your affectionate Siſter in Chriſt,

ELIZABETH JACKSON.

LETTER CCLXXII.

[From Mr. Dancer, to the Rev. Mr. Welley.]

Dec. 20, 1767.

Dear Sir,

SISTER SMITH has had a return of the Convulſions; and for this laſt week has been every day expected to die. I ſaw her laſt night. Her ſoul is happy. She is aſtoniſhed at what God has enabled her to bear, and rejoices in her greateſt extremity. She deſired I would inform you that ſhe is "A ſinner ſaved." Her ſoul ſeems ſwallowed up in God. She ſays, ſhe has comparatively forgotten her Friends. Her trials, ſince you left Briſtol, have been very great. But the Lord has abundantly rewarded her patience and faithfulneſs. This morning I reſolve, in the ſtrength of God, never to reſt till I feel the Lord has made my nature clean. I feel ſin working in my members, and the fleſh luſting againſt the

the Spirit in such a manner that I can hardly resist; but yet I long to love the Lord Jesus with all my might, and solely to glorify him.

I am, Rev. Sir, your affectionate and dutiful Son,

J. DANCER.

LETTER CCLXXIII.

[From Mr. Smyth, to the Rev. Mr. Wesley.]

Newry, Jan. 3, 1768.

Rev. Sir,

I Received a Letter some days ago from Mrs. King, giving an account of the prosperity of the Gospel in *Dublin*, which gave me secret joy; and some account from you, which made my heart rejoice. The account you demand of me, I can give you with singleness of heart. I can say with joy, that from the day I left you to this day, I have not had a cloudy hour: the Lord knowing what an ignorant creature I am, as an indulgent father, supports me: my soul enjoys peace in Christ.

With regard to this Circuit, we have had an increase of grace and love. Since I came to it the work of God is carrying on. I bless God, and thank you for my fellow-labourer in Christ, Thomas Halliday; for no man is of use to this Round, but such as neither fear men nor devils; and has no thought about what he shall eat or what he shall drink; and is willing, both to spend and be spent for the glory of God, and the increase of the Church of Christ. My son I keep at school yet; and as for Newry, I always find power to preach amongst them. We had one young woman joined this day six-weeks; and I have hopes of the prosperity of the gospel in Newry, and through all the Societies. My heart's

heart's deſire is for your welfare, and proſperity in the Church. I cannot number the new members, but I have ſeen forty-two who have received the forgiveneſs of ſins, which keeps my heart ſtill in joy.

I am, Rev. Sir,

Your affectionate Son in the Goſpel,

JOHN SMYTH.

POETRY.

On the Death of Mr. THOMAS LEWIS: *who died at* Briſtol, 1782.

THEE, Lord, in all events we praiſe:
With wiſdom, faithfulneſs, and grace
Thou doſt thy gifts diſpenſe;
Thou doſt thy benefits revoke,
And by an unexpected ſtroke,
Tranſport our Brother hence.

How many whom thy judgments call,
As ſudden, not as ſafely fall!
He falls, again to riſe,
By inſtantaneous grace removed,
He falls aſleep in his Beloved,
And wakes in paradiſe.

For this habitually prepared,
Death could not find him off his guard,
A man who daily died:
A ſtranger in the vale of tears,
Whoſe life for more than forty years,
Confeſſed The Crucified.

His life the proof ſubſtantial gave,
And witneſſed Jeſus' power to ſave,
The ſinner here forgiven;
While firm in the old paths he ſtood,
Redeemed the time by doing good,
And laid up wealth in heaven.

Rugged howe'er his manners ſeemed,
His manners were by all eſteemed,
Who truth preferred to art;
His hands for Eſau's hands were known,
His voice bewrayed the favourite ſon,
And Jacob's honeſt heart.

His heart, as tender as ſincere,
Melted for every ſufferer,
And bled for the diſtreſt,
Whene'er he heard the grieved complain;
And pity for the ſons of pain,
Reſided in his breaſt.

A father to the ſick and poor,
For them he huſbanded his ſtore,
For them himſelf denied;
The naked clothed, the hungry fed,
Or parted with his daily bread,
That they might be ſupplied.

But chiefly, who in Chriſt believed,
For Them, into his heart received,
He naturally cared;
His faith's integrity to prove,
By labours of unwearied love,
To gain a full reward.

A ſteward

A ſteward juſt, and wiſe, and good,
Through life againſt the men he ſtood
Who baſely ſought their own;
He dared their practices condemn,
Yet not an enemy to them,
But to their deeds alone.

Sin, only ſin, his ſoul abhorréd,
A followér of his righteous Lord,
Till all his toils were paſt:
And lo! the hoary Saint aſcends,
And gatherèd to his heavénly friends,
Obtains the prize at laſt!

Thanks be to God in Chriſt his Son!
Thy powér is on our Brother ſhown,
Thy truth, and conſtant love:
Thou doſt the final victory give,
And more than conqueror receive
To rapturous joys above.

O! that the friends he leaves beneath,
Might live his life, and die his death,
For glory as mature,
Partakers with the ſaints in light,
And reap the pleaſures in thy ſight,
Which ever more endure!

Dawgreen, near Wakefield, Feb. 28, 1781.

The following Lines contain a plain matter of Fact, juſt as it was.

WHERE Humber pours her rich commerical ſtream,
There dwelt a Wretch, who livéd—but to blaſpheme!
In ſubterraneous caves his life he led,
Black as the Mine in which he wrought for bread;

When on a day, emerging from the deep,
A Sabbath-day (ſuch ſabbath's thouſands keep;)
The wages of his weekly toil he bore,
To buy a Cock, whoſe blood might win him more;
As if the nobléſt of the featheréd kind,
Were but for battle, and for death deſignéd!
As if the conſecrated hours were meant,
For ſport, to minds on cruelty intent.

It chancéd (ſuch chances Providence obey,)
He met a fellow-lab'rer on the way;
Whoſe heart the ſame deſires had once inflaméd,
But now the ſavage temper was reclaiméd,
Perſuaſion on his lips had taken place,
(For all plead well, who plead the cauſe of grace,)
His iron heart with Scripture he aſſailéd,
Wooéd him to hear a Sermon, and prevailéd.
His faithful bow, the mighty Preacher drew,
Swift as the lightning's glimpſe the arrows flew,
The ſinner trembling, caſt his eyes around,
To find a worſe than him; but none he found.
He felt his ſins, and wonderéd he ſhould feel:
Grace made the wound, and only grace could heal.
Now farewel oaths, and blaſphemies and lies,
He quits the ſinner's for the martyr's prize.
That holy day was waſhéd with many a tear,
Gilded with hope, yet ſhaded too by fear.

The next, his ſwarthy brethren of the mine,
Learnéd from his alteréd lips the change divine:
Laughéd, where they ſhould have wept, and ſwore, the day
Was nigh, when he would ſwear as faſt as they:
"No (ſaid the Penitent) ſuch words ſhall ſhare
This breath no more, henceforth employéd in prayer.

Oh!

Oh! if thou ſeeſt! (thine eye the future ſees,)
That I ſhall yet again blaſpheme like theſe,
Now ſtrike me to the ground on which I kneel,
E'er yet this heart relapſes into ſteel:
Now take me to that heaven I once defiéd;
Thy preſence; thy embrace."—He ſpake! He diéd.—

Short was the time allotted him to run,
Juſt enteréd in the liſts he gainéd the crown,
His prayér ſcarce ended, ere his praiſe begun.

A COLLEGE LIFE.

[By the Rev. Mr. G.]

YE cloiſteréd domes, ye moſs-grown towérs,
Ye awful groves and roſeate bowérs,
Where Iſis laves her willowéd ſhore,
And Science opens all her ſtore;
Her golden mines of truth and knowledge,
For ages ripéning in a College;
Let me your ſober joys rehearſe,
Whilſt Myra liſtens to my verſe.

What time the holy matin-bell,
Has rouſéd the Student from his cell;
Soon as Aurora's beams appear,
With hearts devout, and ſpirits clear,
Within the ſacred quire they pay
To heaven the firſt fruits of the day.
The hiſtoric windows' radiant hues,
A ſweet, celeſtial light diffuſe:
While Muſic's charms conſpire to raiſe
The ſoul to gratitude and praiſe.

From

From thence the moral lectures call
Each pupil to the public hall:
Whose dictates virtuous hints impart,
To' improve the mind, or mend the heart.

Though fools all serious truths despise,
The sober youth each hint applies,
And daily grows more learned, more wise.

Each task has here its hour assigned:
For, thus to stated hours confined,
Each duty lighter grows by use;
And forms substantial good produce.

The morning thus so well begun,
And all its earlier business done,
He now with some selected friends
The hour of sweet refreshment spends;
Whose sallies, sprightly and sincere,
Like Hyssop's streams, the spirits cheer.
Where candour and good sense unite,
And mutual confidence invite;
Their hearts, with youthful ardour warm,
Embrace, and lasting friendships form.

Recruited thus, alert, and gay,
They ply the studies of the day;
Sage Mentor* now assists the youth,
And guides him in his search of truth;
Points out the philosophic page,
The authentic works of every age;
Of those whose *art*† fit arms supplies
Against wit's dangerous sophistries:

* The Tutor. † Logic.

Or who with *moral*‡ precepts fraught,
The œconomy of life have taught:
Or dared, at awful diſtance, ſcan
The *ſecrets*§ of the Almighty's plan:
Or who in verſe or proſe have told
The illuſtrious acts of heroes bold;
The glorious themes his boſom fire,
And love of honeſt fame inſpire.

But whilſt he gives their well-earned praiſe,
To claſſic wits of ancient days,
He none ſuperior finds to thoſe,
Who in *our* ſeaſs of learning roſe,
Again in Milton, Homer lives;
The *Stagyrite** in Locke reviews:
And ſee! in Newton's ſelf alone
All ancient Sages met in one.
He firſt unfolded nature's laws;
And, tracing to the firſt great cauſe,
Has one conſiſtent ſyſtem ſhown,
To mortals hitherto unknown.

Amidſt theſe pleaſing toils too ſoon,
When now the ſun has reached high noon,
By exerciſe and wholeſome air,
They for their frugal meal prepare;
(Such meals by Spartan laws ordained,
Her ſons to health and vigour trained)
And then in ſpite of ſummer's heat,
Or winter's cold, their toils repeat.
Till ſpirits faint, or ſetting ſun,
Remind them that their taſk is done.

Nor yet, amidſt this ſtudious leiſure,
Debarred from every ſocial pleaſure;

‡ Ethics. § Phyſics and Metaphyſics. * Ariſtotle.

In

In Summer's eve, through fields and meads,
As Chance directs, or Fancy leads,
The youthful band, or fauntring ſtray,
Or active Spring in wanton play.

Or if the ſurly Winter's gloom,
Invite to ſome warm, cheerful room:
Enlivened by the temperate glaſs,
In ſober glee the evenings paſs,
Where pointed wit, or humorous tale,
Or joyous pun by turns prevail:
Till by the curfew called to reſt,
They fly (like larks into their neſt)
With happy, peaceful ſlumbers bleſt.
Thus calmly glide the hours away,
Thus cheerfully they paſs the day,
In queſt of truth and uſeful knowledge,
Within the precincts of a College. *

A SHORT HYMN.

1 Peter iii. 8. *Be courteous.*

WORLDLINGS in the ſhadow reſt:
Taught and tutored, Lord, by thee,
Chriſtians bear within their breaſt,
True, ſubſtantial courteſy,
Not by art, but nature, prove
All the courteſy of love.

Born (again from heaven) to pleaſe,
Who thy ſoftening Spirit know,
Meek, and lowly gentleneſs,
They in words and actions ſhow,
They the poliſhed pattern give,
Shew the world how angels live!

* How dull is all this, till they
"Know God, and teach their ſouls to know
The joys which from Religion flow?"

THE

Arminian Magazine,

For FEBRUARY 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 6.]

BUT how were theſe Articles* drawn up at the Conference at the Hague? As follows.

I. God, by an eternal and unchangeable decree, from among men, whom he conſidered as not created, much leſs as fallen, ordained certain to eternal life, and certain to eternal death, without any regard had to their righteouſneſs or ſin, to their obedience or diſobedience; only becauſe ſo was his pleaſure, to the praiſe of his Juſtice and Mercy; or to declare his ſaving Grace, Wiſdom, and free Authority: means being alſo fore-ordained by his eternal and unchangeable decree, fit for the execution of the ſame, by the force whereof, it is

* See the preceding Number.

neceſſary that they be ſaved after an unavoidable manner, who are ordained to ſalvation, ſo that it is not poſſible they ſhould periſh: but they who are deſtined to deſtruction (who are far the greateſt number) muſt be damned neceſſarily and inevitably, ſo that it is not poſſible for them to be ſaved. So the Supralapſarians ſpeak.

II. God (as the Sublapſarians ſpeak,) willing from eternity to make a decree concerning the election of ſome men, and the rejection of others; conſidered mankind not only as created, but alſo as fallen and corrupted in Adam and Eve, our firſt parents, and thereby deſerving the curſe: and decreed, out of that fall, to ſave ſome by his grace, to declare his mercy: but to leave others (both young and old, yea certain infants, of men in covenant, and thoſe infants baptized, and dying in their infancy) in the curſe, to declare his juſtice: and that without all conſideration of repentance and faith in the former; or of impenitence or unbelief in the latter. For the execution of which decree, God uſeth alſo ſuch means whereby the Elect are unavoidably ſaved, and the Reprobates unavoidably periſh.

III. Therefore Jeſus Chriſt, the Saviour of the world, died not for all men, but for thoſe only who are elected either after the former or this latter manner: he being ordained Mediator to ſave thoſe only.

IV. Conſequently, The Spirit of God doth work in thoſe who are elected, that way or this, with ſuch force, that they cannot reſiſt it: ſo that they muſt turn, believe, and be ſaved. But this irreſiſtible grace belongs only to thoſe elected; not to Reprobates, to whom not only that irreſiſtible grace is denied, but grace neceſſary for converſion; for faith, and ſalvation is not afforded: to which converſion and faith indeed, they are called, invited, and ſolicited outwardly by the revealed will of God: though the inward force neceſſary to faith and converſion is not beſtowed on them, according to the ſecret will of God.

V. So

V. So many as have once obtained true and juſtifying faith, by ſuch irreſiſtible force, can never totally loſe it, no not although they fall into the moſt enormous ſins: but are ſo kept by that ſame irreſiſtible force, that it is not poſſible for them finally to periſh.

After the Synod of Dort had declared their judgment upon theſe five heads, the Remonſtrants abridged the ſame as follows.

I. Almighty God, out of all mankind conſidered in the ſame ſtate, choſe certain men to eternal ſalvation, without any reſpect of their faith, repentance, converſion, or of any good quality; but that he might bring thoſe elect ones to the appointed ſalvation, he decreed that his Son ſhould ſuffer death for them only; that he might reconcile unto God them only; that he might in them only work faith, by a moſt powerful force; no leſs than that put forth in the creation of the world, or in raiſing the dead; that he might preſerve, in that ſaving faith, unto their lives end, thoſe men although fallen into the fouleſt wickedneſſes, and ſticking ſome while therein; and at laſt might bring them to eternal life, for no other cauſe, but becauſe ſo was his good pleaſure.

But on the contrary, I. Almighty God (would paſs by) the far greateſt part of mankind, without any conſideration of their own unbelief and impenitence, (and) would not elect (them) to ſalvation, or have his Son die for them, or give them power ſufficient for their converſion, even then when he invites, intreats, beſeeches, and begs of them to anſwer his calling them to ſalvation, under the promiſe of the ſaid ſalvation, and the penalty of eternal damnation: but will have them born into the world to eternal torments of hell-fire, and at length throw them headlong thereinto, for no other cauſe, but becauſe it was his pleaſure ſo to do.

II. That God would that Jeſus Chriſt ſhould ſuffer death, not for *all* men, but *only* for the Elect, that for *them* alone, by the ſhedding of his own precious blood, he might pur-

chaſe faith, and all other ſaving gifts of the Holy Ghoſt, that by his blood he might cleanſe them from all their ſins, both original and actual, committed as well after as before their faith, might keep them to their laſt breath, and at laſt beſtow on them eternal life.

But on the contrary, That God would not that Chriſt ſhould die for other mortals, that he might obtain for them any ſaving gifts of the Holy Ghoſt, but would that they ſhould be left in original ſin, and ſhould by conſequence, ruſh headlong into other ſins, which neceſſarily flow therefrom, (that they) ſhould continue deſtitute, not only of power whereby they might turn and repent, but alſo of all hope of grace and ſalvation, till at length, being enwrapped in an unavoidable neceſſity of ſinning, they ſhould be thruſt down with damned devils to eternal and infinite torments, both of ſoul and body.

III. and IV. That God doth infuſe into his Elect, not only a power to believe, but alſo the will to believe, yea the very act of believing, or faith, by ſuch an operation, as, in its power, is no leſs than that, whereby the world was made, or the dead raiſed: ſo that they cannot but be converted and believe.

On the other ſide, That God doth call and invite to faith and repentance infinite myriads of men, with threatenings of eternal damnation, yet ſo as he wills not to communicate to them either faith or the power to believe and repent; ſo that, though they be called of God to faith, yet they cannot but remain unbelievers. And that notwithſtanding he will puniſh eternally with moſt grievous and horrible torments, thoſe very perſons for that unbelief of theirs, that was unavoidable.

V. God will preſerve in the faith, all thoſe who are abſolutely elected from eternity, and are, in time, brought to faith by an almighty and irreſiſtible operation, ſo that, although they fall into foul and deteſtable wickedneſſes, and continue in them

them ſome time, yet the ſaid villanies do not hinder ſo much as a ſtraw, their election or ſalvation, neither do they becauſe of theſe, fall from the ſtate of Juſtification, or loſe their faith, but all their ſins how great ſoever, both which heretofore they have committed, and thoſe which hereafter they ſhall commit, are aſſuredly forgiven them; yea, and moreover, they themſelves, though it be at their laſt gaſp, ſhall be recalled to repentance, and brought to ſalvation.

[*To be continued.*]

SERMON XIII.

On HEBREWS i. 14.

[*Concluded from page* 13.]

III. SO perfectly are the Angels of God qualified for their high office. It remains to enquire, How they diſcharge their office? How do they miniſter to the heirs of ſalvation?

1. I will not ſay that they do not miniſter at all, to thoſe who through their obſtinate impenitence and unbelief, diſinherit themſelves of the kingdom. This world is a world of mercy, wherein God pours down many mercies even on the evil and the unthankful. And many of theſe, it is probable, are conveyed even to them, by the miniſtry of Angels: eſpecially ſo long as they have any thought of God, or any fear of God before their eyes. But it is their favourite employ, their peculiar office, to miniſter to the heirs of ſalvation; to thoſe who are now *ſaved by faith*, or at leaſt ſeeking God in ſincerity.

2. Is it not their firſt care, to miniſter to our ſouls? But we muſt not expect this will be done *with obſervation:* in ſuch

ſuch a manner as that we may clearly diſtinguiſh their working from the workings of our own minds. We have no more reaſon to look for this, than for their appearing in a viſible ſhape. Without this they can, in a thouſand ways, apply to our Underſtanding. They may aſſiſt us in our ſearch after truth, remove many doubts and difficulties, throw light on what was before dark and obſcure, and confirm us in the truth that is after godlineſs. They may warn us of evil in diſguiſe, and place what is good in a clear, ſtrong light. They may gently move our Will, to embrace what is good, and fly from that which is evil. They may many times quicken our dull Affections, increaſe our holy Hope or filial Fear, and aſſiſt us more ardently to love *him*, who has firſt loved *us*. Yea, they may be ſent of God to anſwer that whole prayer, put into our mouths by pious Biſhop *Kean*,

> " O may thy Angels while I ſleep,
> Around my bed their vigils keep;
> Their love angelical inſtil;
> Stop every avenue of ill.
>
> " May they celeſtial joys rehearſe,
> And thought to thought with me converſe!"

Although the manner of this we ſhall not be able to explain, while we dwell in the body.

3. May they not miniſter alſo to us, with reſpect to our bodies, in a thouſand ways, which we do not now underſtand? They may prevent our falling into many dangers, which we are not ſenſible of? And may deliver us out of many others, though we know not whence our deliverance comes? How many times have we been ſtrangely, and unaccountably preſerved, in ſudden and dangerous falls? And it is well if we did not impute that preſervation to Chance, or to our own wiſdom or ſtrength. Not ſo: it was God

gave

gave his Angels charge over us, and in their hands they bore us up. Indeed men of the world will always impute ſuch deliverances, to accident or to ſecond cauſes. To theſe poſſibly ſome of them might have imputed Daniel's preſervation in the lion's den. But himſelf aſcribes it to the true cauſe, *My God has ſent his Angel, and ſhut the mouth of the lions.* Daniel vi. 22.

4. When a violent diſeaſe, ſuppoſed to be incurable, is totally and ſuddenly removed, it is by no means improbable, that this is effected by the miniſtry of an Angel. And perhaps it is owing to the ſame cauſe, that a remedy is unaccountably ſuggeſted, either to the ſick perſon, or ſome attending upon him, by which he is entirely cured.

5. It ſeems, what are uſually called Divine Dreams, may be frequently aſcribed to Angels. We have a remarkable inſtance of this kind related, by one that will hardly be thought an Enthuſiaſt; for he was a Heathen, a Philoſopher, and an Emperor: I mean Marcus Antonius. "In his Meditations, he ſolemnly thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody Flux, which none of his Phyſicians were able to heal." And why may we not ſuppoſe, that God gave him this notice, by the miniſtry of an Angel?

6. And how often does God deliver us from evil men, by the miniſtry of his Angels? Overturning whatever their rage, or malice, or ſubtilty had plotted againſt us. Theſe are about their bed, and about their path, and privy to all their dark deſigns; and many of them undoubtedly they bring to nought, by means that we think not of. Sometimes they blaſt their favourite ſchemes in the beginning; ſometimes when they are juſt ripe for execution. And this they can do by a thouſand means, that we are not aware of. They can check them in their mid-career, by bereaving them of courage or ſtrength; by ſinking faintneſs through their loins, or turning their wiſdom into fooliſhneſs. Sometimes they bring

bring to light the hidden things of darkneſs, and ſhew us the traps that are laid for our feet. In theſe and various other ways, they hew the ſnares of the ungodly in pieces.

7. Another grand branch of their miniſtry is, to counterwork Evil Angels: who are continually going about, not only as roaring lions, ſeeking whom they may devour; but more dangerouſly ſtill, as Angels of light, ſeeking whom they may deceive. And how great is the number of theſe! Are they not as the ſtars of heaven for multitude? How great is their rage, envy, malice, revenge? Such as the wickedeſt men on earth never felt. How great is their ſubtilty? Matured by the experience of above ſix thouſand years. How great is their ſtrength? Only inferior to that of the Angels of God. The ſtrongeſt of the ſons of men, are but as graſshoppers before them. And what an advantage have they over us by that ſingle circumſtance, that they are inviſible? As we have not ſtrength to repel their force, ſo we have not ſkill to deeline it. But the merciful Lord hath not given us up to the will of our enemies. *His eyes*, that is his holy Angels, *run to and fro over all the earth.* And if our eyes were opened we ſhould ſee, *they are more that are for us, than they that are againſt us. We ſhould ſee,*

A convoy attends,
A miniſtering hoſt of inviſible friends.

And whenever thoſe aſſault us in ſoul or in body, theſe are able, willing, ready to defend us: who are at leaſt equally ſtrong, equally wiſe, and equally vigilant. And who can hurt us, while we have armies of Angels, and the God of Angels on our ſide?

8. And we may make one general obſervation: whatever aſſiſtance God gives to men by men, the ſame, and frequently in a higher degree, he gives to them by Angels. Does he adminiſter to us by men, light when we are in darkneſs; joy when

when we are in heavineſs? Deliverance when we are in danger. Eaſe and health when we are ſick or in pain? It cannot be doubted, but he frequently conveys the ſame bleſſings, by the miniſtry of Angels: not ſo ſenſibly indeed, but full as effectually, though the meſſengers are not ſeen. Does he frequently deliver us by means of men, from the violence or ſubtilty of our enemies? Many times he works the ſame deliverance by theſe inviſible Agents. Theſe ſhut the mouths of the human lions, ſo that they have no power to hurt us. And frequently they join with our human fiends, (although neither they nor we are ſenſible of it) giving them wiſdom, courage, or ſtrength, without which all their labour for us would be unſucceſsful. Thus do they ſecretly miniſter in numberleſs inſtances to the heirs of ſalvation: while we hear only the voices of men, and ſee none but men round about us.

9. But does not the Scripture teach, *The help which is done upon earth, God doth it himſelf?* Moſt certainly he does. And he is able to do it by his own immediate power: he has no need of uſing any inſtruments at all, either in heaven or earth. He wants not either angels or men, to fulfil the whole counſel of his will. But it is not his pleaſure ſo to work. He never did; and we may reaſonably ſuppoſe he never will. He has always wrought by ſuch inſtruments as he pleaſes: but ſtill it is God himſelf that doth the work. Whatever help therefore we have either by angels or men, is as much the work of God, as if he were to put forth his almighty Arm, and work without any means at all. But he has uſed them from the beginning of the world: in all ages he has uſed the miniſtry both of men and angels. And hereby eſpecially is ſeen *the manifold wiſdom of God in the Church.* Mean time the ſame glory redounds to him, as if he uſed no inſtruments at all.

10. The grand reaſon why God is pleaſed to aſſiſt men by men, rather than immediately by himſelf, is undoubtedly

to endear us to each other, by theſe mutual good offices, in order to increaſe our happineſs, both in time and eternity. And is it not for the ſame reaſon, that God is pleaſed to give his Angels charge over us? Namely, that he may endear us and them to each other: that by the increaſe of our love and gratitude to them, we may find a proportionable increaſe of happineſs, when we meet in our Father's kingdom. In the mean time, though we may not worſhip them, (worſhip is due only to our common Creator,) yet we may *eſteem them very highly in love, for their work's ſake.* And we may imitate them in all holineſs: ſuiting our lives to the prayer our Lord himſelf has taught us: labouring to do his will on earth, as Angels do it in heaven.

I cannot conclude this Diſcourſe better, than in that admirable Collect of our Church:

O everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful manner; grant that as thy holy Angels alway do thee ſervice in heaven, ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord.

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

[*Continued from page* 19.]

AFTER ſeveral marches, we came to another Camp, where we lay nine or ten weeks. There was one in the ſame company with me, whoſe experience was a direct contraſt to mine. His name was *Mark Bond.* He was born at *Barnard-Caſtle,* in the county of *Durham.* For many years I was wholly without God in the world: but he feared God from

from three years old, and was under great concern for his ſoul, and many times prayed to God in ſecret. When his parents ſometimes put him to bed, without ſaying his prayers, as ſoon as they were gone, he would riſe and ſay them: otherwiſe he could not ſleep. From this time, till he was ſeven years old, he was haraſſed with various temptations: but with one above all; he was violently and continually importuned to curſe God, till one day, when he was about ſeven years of age, he went into the fields, under a hedge, and actually did it. The moment he had uttered the words, he was in great horror and diſtreſs of ſoul: he then thought, God would no more have mercy, and that there was no ſalvation for him. Nevertheleſs he was, by the fear of God, reſtrained from outward ſin. From that time till he was about eighteen, the ſorrows of his heart were enlarged. He concluded he muſt go to hell, and had no chriſtian friend to adviſe with. O what need have we to bleſs God, for thoſe helps he was deſtitute of! He durſt not however put an end to his own life: but a recruiting party being in the town, he entered into the Army, deſiring and hoping that he ſhould ſoon be killed. Upon this principle he liſted in the company I was in: but his ways was not like thoſe of other men. Out of his little pay he ſaved money to ſend to his friends. We could never get him to drink with us; but he was always full of ſorrow; he read much, and was much in private prayer.

At the beginning of the campaign, he went to hear the preaching of *John Haim*, *William Clements*, and *John Evans*. There he found what he wanted. God ſoon ſpake peace to his ſoul, and he rejoiced with joy unſpeakable. He then began to think, whom he ſhould open his mind to? He thought of ſeveral; but could fix on none but me. He could not ſhake me off his mind, till he came to me and told me what God had done for his ſoul, adding, how deſperate my caſe would be, if I died without experiencing the ſame. But all of this was ſtrange language to me. I underſtood it

not: and as ſoon as he was gone, I uſed to go to her I mentioned before, and make ſport of all he had ſaid. He came to me after, but I would not hear him. He then endeavoured to turn his thoughts on ſome one elſe; but I was continually on his mind, ſleeping and waking. He could not reſt, either day or night, but it was on his mind, "Go to Sampſon." He came to me, and told me what he had felt and ſuffered on my account. But I did not mind it, till he met me one time, when I was in diſtreſs, having neither food, money, nor credit. On his coming and aſking me to go and hear the Preaching, I ſaid, "You had better give me ſomething to eat or drink; for I am both hungry and dry." He took me to a Sutler's, and gave me both meat and drink. Then he took me by the hand, and led me to a place erected about half a mile from the Camp. I had no deſire to hear any thing of Religion, but on the contrary went with great reluctance. Who it was that was ſpeaking I do not know: but this I know, that God ſpake to my heart. In a few minutes I was in deep diſtreſs, full of ſorrow, under a deep ſenſe of ſin and danger, but mixt with a deſire of mercy. And now, I that never prayed in my life, was continually calling upon God: in time paſt, I could ſhed tears for nothing; but now the rock was rent; a fountain was opened and tears of contrition ran plentifully down my cheeks. A cry after God was put into my heart, which has never yet ceaſed, and I truſt, never will. My dear companion obſerved it with great joy. I was as it were knocked down like an ox. I had nothing to plead, having never had either the power or the form of godlineſs. No works, no righteouſneſs was mine. I could only ſay, "God be merciful to me a ſinner!"

From that hour, as much addicted to it as I was before, I never ſwore an oath. And I was never more overcome by liquor, though I had been ſo enſlaved to it for ſeveral years. Indeed there was a conſtant cry in my inmoſt ſoul, "Save, Lord,

Lord, or I periſh!" When the preaching was over, my dear companion took me in his arms, bleſſed God with a joyful heart, and ſaid, he would come the next night, and fetch me to the preaching. I went to my tent full of ſorrow, thoroughly convinced what a miſerable ſtate I was in, and ſeeing all my ſins ſtand in battle array againſt me. All the next day I was longing for the time of hearing preaching and ſeeing my dear companion. But I had not patience to ſtay ſo long. I went to the place, ſome time before they began. There were ſeveral ſoldiers of other regiments come before me. Some were reading; others converſing of the things of God. Some at a little diſtance were ſinging; and ſome down in a corner were at prayer. I was walking about, my heart full of ſorrow, my eyes full of tears, wiſhing I could pour out my heart to God like them, when one came to me, and kindly aſked me, if I came to preaching, and how long I had done ſo? I anſwered, "Laſt night was the firſt time." He took me aſide, and ſaid, Let us go to prayer. I ſaid, I cannot pray: I never prayed in my life. But he went to prayer with me. By this time my dear friend was come, and rejoiced to find that I was there before him. The more I heard, the more deeply was I convinced of ſin, and of my danger on account of it. He aſked, If I had a Bible or any good Book? I ſaid No; I knew not that ever I had read any. He ſaid, I have a piece of an old Bible: take it. I can do better without it than you. I took it as a great treaſure, and read in it with great joy. The next day my old companions found me out, and called me many names. But it made no impreſſion upon me at all, as I was every day more and more reſolved to ſave my ſoul. I ſpent more and more time in reading and prayer, and miſſed no opportunity of hearing the word. I was deaf to all the allurements of my comrades, regarding neither their evil nor their good words. I had now a tender a conſcience: I could neither drink, ſwear, game, nor plunder any more. I would not take

ſo

ſo much as an apple, a bunch of grapes, nor any thing that was not my own.

My companion, who had been employed for ſome time in an out-party, now came home to the company. He immediately took me to be with him as his comrade, and watched over me, as a tender parent over a beloved child. He enquired into all my affairs, and finding I had contracted ſome debts, ſaid, "The followers of Chriſt muſt be firſt juſt, and then charitable. We will put both our pays together, and live as hard as we can; and what we ſpare will pay the debt!" From this time, I continued, by the grace of God, ſeeking him with my whole heart.

Many trials I had, partly from my old companions, partly from the ſins I was before given to. But glory be to God, I was preſerved from both, and enabled to perſevere in the way of duty. My companion took every ſtep he could, to help me forward in the ways of God. Nevertheleſs all this campaign I was in great diſtreſs of ſoul: yet I hated ſin and followed God though I knew he was angry with me. The more I heard, and the more I read the word, the greater was my pain: for I ſaw more clearly my miſerable ſtate, both by nature and by practice. All the remainder of the campaign I was in deep diſtreſs, having ſometimes a little hope, ſometimes none. But ſtill I was convinced, the way of duty was the only way of ſafety.

The work of God now greatly increaſed among us. And indeed the change which God wrought upon me, gave a great alarm, not only in our company, but through the whole regiment. My dear companion and I began to reprove ſinners, to invite them to hear the preaching, and to exhort as many as would hear, to turn to God and flee from the wrath to come. And it pleaſed God to bleſs our weak endeavours, ſo that before the end of the campaign we had ten in the regiment I was in, who were cloſely united together and were joined in ſuch love for one another, that we had in effect all things

in

in common. And thanks be to God, the flame ſpread through all the camp, ſo that we had a large number of hearers. And more and more were continually added to the Society. I ſtill went on my way ſorrowing, but bringing forth fruits meet for repentance. When the camp broke up, we marched for winter quarters, part to *Ghent*, and part to *Bruges*. I was afraid we ſhould be left without a Preacher; but God took care of this alſo. For as the Army was divided, ſo were the Preachers. *John Haim* and *John Evans* lay at *Bruges*, and *William Clements* at *Ghent*, where our regiment was. I rejoiced much at hearing this: although it could not take away the load of guilt which preſſed down my ſoul.

As ſoon as our Regiment was ſettled at *Ghent*, we hired two rooms: one for the preaching, and one for private meetings; for, when off duty, we met twice a day. Here my ſorrows increaſed. It was ſtrongly ſuggeſted to me, that my day of grace was paſt, that I had ſinned the unpardonable ſin, and it ſignified nothing to ſtrive any longer. O what diſtreſs my poor ſoul was in! I thought the very ſtones in the ſtreet, and the timber in the wall cried out againſt me for my enormous wickedneſs. I felt that truth, *The ſpirit of a man will ſuſtain his infirmities; but a wounded ſpirit who can bear?*

I told all my troubles to my dear companion, who truly ſympathized with me; but told me, I ſhould not be thus long; for the time of my deliverance was at hand.

Yet I went on in the ſame ſtate, having little hope of mercy, till one day I was ordered on duty, at one of the out-poſts. I was in deep diſtreſs, which my companion obſerved, and when he parted from me ſaid, "I hope you will have better news to tell me, when you ſee me again." When I came to the Guard-houſe, I longed to be alone, that I might pour out my ſoul before God. I thought myſelf the moſt miſerable creature on earth, far beneath the brute and inanimate creatures: all of which anſwered the end of their creation,

creation, which I have never done! From twelve at night till two it was my turn to ſtand ſentinel at a dangerous poſt. I had a fellow-ſentinel; but I deſired him to go away, which he willingly did. As ſoon as I was alone, I kneeled down, and determined not to riſe, but to continue crying and wreſtling with God, till he had mercy on me. How long I was in that agony I cannot tell: but as I looked up to heaven, I ſaw the clouds open exceeding bright, and I ſaw Jeſus hanging on the croſs. At the ſame moment theſe words were applied to my heart, "Thy ſins are forgiven thee." My chains fell off; my heart was free. All guilt was gone, and my ſoul was filled with unutterable peace. I loved God and all mankind, and the fear of death and hell was vaniſhed away. I was filled with wonder and aſtoniſhment. I then cloſed my eyes: but the impreſſion was ſtill the ſame. And for about ten weeks, while I was awake, let me be where I would, the ſame Appearance was ſtill before my eyes, and the ſame impreſſion upon my heart, "Thy ſins are forgiven thee."

The Corporal came at two o'clock to relieve the ſentries; but I could not think the time was half gone. When I came into the Guard-houſe, I was full of matter, and longed to tell what God had done for my ſoul. But I did not dare to caſt pearls before ſwine. I longed for my dear companion that we might rejoice together. As ſoon as the time for relieving the guard came, I haſtened to the room where I lay. As I was going, my companion was looking for me: and before I could ſpeak, ſaid, "I know God has ſet your ſoul at liberty; I ſee it in your countenance." I then told him all, and after we had taken ſome refreſhment, we went to our little company, and concluded the day in prayer and praiſe, magnifying God for all his mighty works.

[*To be continued.*]

An

An Extract from the JOURNAL *of Mr.* G—— C——.

[*Continued from page* 22.]

Sept. 19, 1758.

I Seem a myſtery to many, who cannot conceive, how one in union with Chriſt ſhould feel ſo much evil in his heart. What need have I to keep cloſe to the Lord, in order to keep the witneſs of his Spirit, both as to my acceptance with Him, and as to the work of his grace! His work produces its right effects. I love his word above all things, and I ſubmit to all his diſpenſations; though in ſome inſtances they imply a kind of martyrdom.

Nov. 18. I had more communion with God, than for many days paſt. This was ſweet indeed! It was health to my ſoul, and marrow to my bones: and engaged me afreſh, Never to reſt, till I could love him with all my heart.

Dec. 9. Love abides but a ſmall time, before I am in heavineſs again, by feeling my diſordered paſſions. I am then ready to conclude, He cannot endure ſo vile a wretch, and therefore he has left me. Yet my heart purſues him with all its ſtrength: though that ſeems perfect weakneſs.

February 1, 1760. I heard of the death of my Father at *Cheſter*. He had not owned me ſince his coming to *England*. But bleſſed be God, from the time I have ſerved Him, I have not wanted either the neceſſaries or comforts of life. Happy for me, that I was not trained up in his family, as a Gentleman, and an Infidel.

April 23. I found ſorrow for the ſwift advances which death made toward her I had loved many years. Yet not ſo much for her departure, as for her not having a clear ſenſe of acceptance with God. The next day I was earneſtly

engaged with God, that he would reveal himſelf to her ſoul. And he did ſo on the twenty-fifth, removing all the unbelief ſhe had groaned under for ſo many years, and enabling her joyfully to deliver up her ſoul into the hands of her Redeemer. Bleſſed be God who has ſo kept me, that during an intimate acquaintance of ten years, I have never given place to an irregular thought concerning her. And he has now given me to ſee the fruit of my converſation and prayers, both for her and her huſband. Her love to the poor, and generous diſpoſition toward all, eſpecially the children of God, will long be remembered by many. And ſeveral who are gone before will joyfully welcome Siſter *Farner* into the everlaſting habitations.

April 27. Mrs. *Farner's* Siſter aſked my advice with reſpect to what her Siſter had left her, (as I was one of the Executors) and ſeemed to caſt all her concerns upon me. She uſed a freedom ſhe was not accuſtomed to do, often ſaying, She could ſpeak to me, as ſhe could to none elſe. She took my advice, and thereby diſpleaſed the other Executor, (whoſe Houſe-keeper ſhe had been for ſeveral years) who wanted to get Mrs. *Farner's* buſineſs into his own hands. Mean time I fell into great diſtreſs of mind, partly from his oppoſition, partly from too great an attachment to her, which I gave way to, without ſufficiently conſulting the Lord.

June 1. I am in almoſt continual pain of mind, ſometimes from reſentment and jealouſy, (Mr. *Maynard* having now offered her marriage) at other times, from fear of offending God. Indeed I am ſo weakened, as not to be able to reſiſt the pleaſing thought of being more cloſely united to her.

Tueſday 10. O the curſe attending inordinate affection! What pain has my heart felt this day! Jealouſy ſo raging within me, that but for the reſtraining grace of God, it might have produced dreadful effects. What a wretch am I! Where is now that earneſtneſs after God, that preſſing after Holineſs

Holineſs which I ſo long felt? O that I were free! Thus ſpeaks my better judgment: but the creature has my heart.

July 4. Still my heart goes after its idol, and is often fired with indignation againſt him that oppoſes me. This afterwards gives me great pain, and I am aſhamed both before God and man. But I am no more my own. Sin has got the dominion over me, and both ſhorn me of my ſtrength.

July 11. The Lord is making a way for me to eſcape. After we had lived ſome months in one houſe, ſhe is gone to live with Mr. *M.* again, and has given up the buſineſs into his hands. And yet ſhe ſays, She loves me better than him, and would engage me to keep her company! But I truſt this will be an effectual means of weaning my affections from her.

July 31. I feel I am not ſet free, though I earneſtly ſeek deliverance. I feel a great eſtrangement from God, and dread of his eternal diſpleaſure. Even when I was firſt convinced of ſin, I did not feel ſo deep a ſenſe of the wrath of God, as I have done on account of my heart's departure from him. This was ſometimes ſo piercing, that I thought he had utterly left me. And it would have been juſt if he had: ſeeing I had reſiſted all the reproofs of his Spirit, and obſtinately perſiſted in doing my own will, not his.

Aug 12. I am diſtreſt for God and for a contrite heart. The Lord hideth himſelf from me: which has at leaſt this good effect, I have no deſire of union with any creature, but only of union with Him.

Sept. 27. This day tears of true penitence flowed, and my heart was ready to burſt, at the thought of having ſo baſely departed from God, and ſo often grieved his holy Spirit. I wreſtled with God for a tender conſcience, and a livelier ſenſe of my union with Chriſt. It has been a good day, ſuch as I had little hope of ever ſeeing again. But God is love.

Oct. 10. I ſpent this day in faſting and prayer. And I found God very preſent, giving me the witneſs that he is mine, and I am His. May I never grieve his Spirit more!

[*To be continued.*]

An Account of the Death of ELIZABETH DUNTING, *aged Thirteen.*

ELIZABTH DUNTING was daughter to *Thomas* and *Mary Dunting*, of *Owſton-Ferry*. For ſeveral years paſt, ſhe had ſerious impreſſions on her mind, but childiſh vanities ſoon quenched her deſires that ſhe felt time after time. Nevertheleſs the Lord did not wholly leave her, but continued to ſtrive with her again and again; and about twelve months ago, when ſhe was reading the Tokens for Children, the Lord was pleaſed to work deeply on her ſoul; ſo that from this time ſhe was more ſerious than ever. She continued to read and pray, and conviction took deeper hold of her; till at laſt, ſhe could contain herſelf no longer, but cried out, "What muſt I do to be ſaved!" She continued in this deep diſtreſs for ſome days, and the pain ſhe felt in her mind, greatly oppreſſed her body, ſo that ſhe was obliged to take to her bed. She never ceaſed calling upon the Lord for mercy, night or day. Some of her words were theſe: "Lord have mercy on me, a poor ſinner! O come Lord Jeſus and bleſs me! O come quickly, and make no long tarrying, O my God!" She deſired all that ſaw her to pray for her. The Lord heard her cry, and was gracious unto her, and ſent her help from his holy place. As ſhe was wreſtling with God in mighty prayer, ſhe cried out, "Lord, I do believe; help thou my unbelief! Now I feel thy love, O my God! O the joy that I feel! O how happy am I! O how

how I love Jeſus Chriſt. He has pardoned all my ſins." She continued in tranſport of joy all this day, almoſt more than her body could bear. I had the opportunity of ſeeing her ſoon after this; and when I began to ſpeak to her about her ſoul, and aſked what God had done for her; ſhe burſt out into a flood of tears. At length ſhe ſaid, "The Lord has pardoned all my ſins; and I am very happy in the love of God!" From this time ſhe grew in grace, and never loſt a ſenſe of the love of God. She was a tender child, which conduced to make her more watchful. She embraced every opportunity of uſing the means of grace. And thus ſhe lived devoted to God, till the week before the Conference, when ſhe was ſeized with convulſions. After ſhe was taken ill, ſhe was much affected with theſe lines:

"And muſt this feeble body die?
This well-wrought frame decay?"

She often ſtrove to ſing them; and would ſay to ſome nigh her, "I ſhall ſing better when I am in heaven!" Then ſhe ſaid, "O how I love Jeſus! O how happy do I feel!" She ſaid to one ſtanding by, "I ſhall ſoon be with God." It was not long before God gave her the deſire of her ſoul; ſhe being ſoon after taken with a violent fit, continued deeply convulſed till ſhe went to the paradiſe of God.

Epworth, Nov. 7, 1767. T. RANKIN.

An Account of the Death of ANN BELTON.

ANN BELTON, daughter to *John* and *Ann Belton*, of *Cutly-Hall*, near *Arncots*, was about eighteen years of age when ſhe died. From a child it pleaſed God to ſtrive mightily with her, by his grace and holy Spirit. She frequently came

to

to the preaching along with her mother, and at times ſeemed much affected. As ſhe grew up, Pride and Vanity began to ſhew themſelves more and more in her: and her father who knew not God, was ready to indulge all her youthful, and vain deſires. Nevertheleſs, the Lord did not leave himſelf without a witneſs in her breaſt, but convicted her time, after time, of the error of her ways. She ſtill continued to frequent the means of grace, and it was not in vain. It was about the beginning of February, that the Lord began to revive his work in *Arncots*, and to work powerfully in many ſouls. About ten young women were of the number, on whom the Lord laid his hand of power; among whom was *Ann Belton*. The Lord made his word quick and powerful to all their ſouls, ſo that not one of them had reſt, till He ſpoke peace to their ſouls. When I admitted them into the Society, I found that *Ann Belton* was happy in the love of God. From this time ſhe followed hard after God in all the the appointed means, and her ſoul grew in grace, and in the knowledge of God. After ſhe had been about eight weeks in the Society, ſhe was taken ill with the meaſles; of which ſhe died. At the firſt of her illneſs, ſhe was much tried by the powers of Darkneſs. I had the opportunity of ſeeing her ſoon after ſhe was taken ill, and found her truly alive to God. The night before I ſaw her, the Lord had broke into her ſoul in a glorious manner; ſo that ſhe began to praiſe him with all her might. She called for her brothers and ſiſters, and exhorted them all, one by one, calling them by their names, to ſeek the Lord. (Her father, ſometime before this, had found peace with God.) She ſaid to them all, "I am going to the Lord Jeſus! I am going to his glorious kingdom! I intreat you all to ſeek Jeſus Chriſt with all your hearts, or elſe you never will go to heaven." Then ſhe prayed for them all, that the Lord would give them grace, and make them heirs of eternal glory. She continued all that night praiſing the Lord, and when ſhe ſpoke, her words went

went with great power to all that heard her. She appeared as one who ſaw the Inviſible. Her words were truly like one on the confines of Paradiſe. She then fell into a ſhort ſlumber, and after ſhe awaked, ſhe ſaid to her father, "O I have been with Jeſus! I have ſeen him; and I ſhall ſoon be with him for ever! O what a ſight! O what a ſight! O I am in heaven already!" Thus ſhe continued all that night praiſing God; and never loſt a ſight and ſenſe of his preſence more. A little before ſhe died, ſhe claſped her arms about her mother's neck, and cried out, "Farewel, dear Mammy! Farewel!" Soon after, her ſpirit went to glory; where the wicked ceaſe from troubling, and the weary are eternally at reſt.

T. RANKIN.

A Narrative of the Death of the Hon. Fr. N———t, *Son to the late* ———.

[*Continued from page* 28.]

HE now ſpoke with ſo deep a concern, the tears all the while trickling down his cheeks, that no one in the room could forbear weeping; which he perceiving, ſaid, "And can ye weep at the bare relation of the effects of God's wrath? What then do I ſuffer, who actually lie under the very weight of his fury? Refrain your tears for me; it is in vain; pity is no debt to me. Nothing is ſo proper for me as ſome curſe to compleat my miſery, and free me from the torment of Expectation." Here he pauſed a little, then looking toward the fire, he ſaid, "O that I was to broil upon that fire a hundred thouſand years, to purchaſe the favour of God, and be reconciled to him again! But it is a fruitleſs wiſh! Millions of millions of years will bring me no nearer

to

to the end of my tortures than one poor hour! O Eternity! Eternity! Who can properly paraphraſe on thoſe words *for Ever and Ever!*"

It now began to grow late, ſo I took my leave of him for that night, promiſing to come again the next day, when I found his mind in the ſame condition; but his body much weakened. There were with him three or four Divines, who had been at prayer, which they told me had the ſame uneaſy effect upon him as before. One of them reminded him, that St. *Peter* denied his Maſter with Oaths and Curſes, and was yet received again into his favour. He replied, "It is true, St. *Peter* did deny his Maſter as I have done, but what then? His Maſter prayed for him, that his Faith ſhould not fail, and accordingly he looked him into repentance, and aſſiſted him by his Spirit to perfect it. Now if he would aſſiſt me to repent, I ſhould do ſo too; but he has juſtly withdrawn his interceſſions from me. I have ſo often grieved the Holy Spirit, that God has taken him away from me, and in the room thereof, has left me the Spirit of Impenitence and Reprobation.

The night being far worn, we all took our leaves, wiſhing him good reſt, and a happier condition the next day; to which he replied, "Gentlemen, I thank you, but my happineſs is at an end, and as for my reſt to-night, all the eaſe I expect, will be in wiſhing for the day, as in the day-time I wiſh for the night. Thus I ſpend the little remainder of my miſerable moments, in a fearful expectation of my diſſolution, and the account I muſt make upon it. But, Gentlemen, a good night to you, and remember *me* to confirm you in the Religion I have diſowned, that you may ſtand more cautiouſly by my Folly, and ſecure the happineſs I have forfeited."

The next day came ſeveral of his friends out of the country, having had an account of his circumſtances. One of them told him, that he and ſeveral more of his relations came to town on purpoſe to ſee him, and were ſorry to find him

him in ſo weak a condition, (for now he was nothing but ſkin and bone, the agonies he lay under, doing the work of the quickeſt conſumption.) He anſwered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour ſaid that ſuch only as did the will of his heavenly Father were his relations: I may properly ſay that none but the Atheiſt, the Reprobate, and all ſuch as do the work of the devil, are my relations. This little tie of fleſh and blood will diſſolve in a moment, but the relation I have to the damned is permanent. The ſame lot, the ſame place of torment, the ſame exerciſes of blaſphemy, and the ſame eternity of horror, will be common to us all. So that ſimilitude of torments, place and duration, will join us in a very ſtrict union." His friends, who had only heard he was diſtracted, hearing him deliver himſelf in ſuch terms, were amazed, and began to enquire of ſome of us, what made him talk at ſuch a rate. He hearing them whiſpering together, and imagining the cauſe, called them all to him and ſaid: "You imagine me melancholy, or diſtracted; I wiſh I were either, but it is part of my judgment that I am not. No, my apprehenſion of perſons and things is rather more quick and vigorous, than it was when I was in perfect health, and it is my curſe; becauſe I am thereby more ſenſible of the condition I am fallen into. Would you be informed, why I am become a ſkeleton, in three or four days? Know then, I have deſpiſed my Maker, and denied my Redeemer: I have joined myſelf to the Atheiſt and profane, and continued this courſe under many convictions, till my iniquity was ripe for vengeance; and the juſt judgment of God overtook me, when my ſecurity was the greateſt, and the checks of my conſcience the leaſt. Since I have denied that ſalvation, which cometh by *Chriſt Jeſus*, there is no other Mediator, or Interceſſor for ſinners. If there be, who is he, that can redeem my ſoul from hell, or give a ranſom for my life? No, no, if we ſin willfully after we have received the knowledge

of the Truth, there remains no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation, which ſhall conſume the adverſary. There remains no more ſacrifice for ſin! That is the wound that pierces my ſoul! *Chriſt Jeſus* was the only Expiatory Sacrifice God would accept. I not accepting, I would ſay, I deſpiſing this, there now remains no other for me to accept of; no other to make an atonement and ſatisfaction for me. *There is no other name under heaven given, but the name of* Jeſus, *whereby we may be ſaved.* And it is this *Jeſus*, whom I have reproached, ridiculed, and abuſed in his members, nay, to whom I have induced others to do the ſame. I know not what ſome Divines mean, who ſay, *He that deſires to repent, in ſome meaſure does it.* I experience the contrary. A fruitleſs wiſh, that comes not to act, is no more than a conviction, which ſhall lay ſuch perſons under greater damnation. You would have me ſupplicate that Mercy I have abuſed? Alas! that I have no hopes but what depend upon abuſed mercy! But why ſaid I *Hopes?* I have no Hopes! My hopes are fruſtrated, my expectations are cut off; and what remains behind? Why I am bid to hope and believe! O! what mockery is this upon me! To find me in miſery, and bid me be happy, without affording me any power of being ſo! But I am ſpent, and can complain no more; would to God, the cauſe of my complainings would ceaſe? The cauſe of my complainings! This renews my grief, and ſummonſes up the little ſtrength I have left, to complain again. Like an extinguiſhing flame, that recollects at once all its alimentary matter, for one great blaze before it expires. It is juſt ſo with me: but whither am I going?" As he ſaid this he fainted away, and lay in a ſwoon for a conſiderable time; but by the help of ſome ſpirits, we brought him to himſelf again: as ſoon as he opened his eyes he ſaid, "O cruel, unkind friends! To awaken me from a dream in which I had a ceſſation from my tortures." This he ſpoke with ſo lively a concern, that no one of his relations

tions could refrain from tears. "You weep, ſaid he, but your very tears come too late; was I like another perſon that goes out of the world, it would be one of my greateſt troubles to ſee you weep; or at leaſt, it would add much to my pains. For he muſt be unnatural and ſenſeleſs, that would not be troubled at the affliction of others, eſpecially his friends, and relations. But the caſe is otherwiſe with me: my cup is full, and runs over already: the bitterneſs of my ſoul is as great as it poſſibly can be in this world, and my heart is full of horror and anguiſh. No grief can add to mine, being already ſo great that it is incapable of receiving more. Perhaps this may ſeem a paradox to you at firſt; but what think you of *Time* and *Eternity?* Can one add an hour to Eternity which comprehends, and ſwallows up all Time? Can one add any thing to the Wrath of God, which includes the fury of devils and men, This being dependant on That? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no, reſerve your tears for your ſins, and caſt them not away upon one, who is neither the better, nor the worſe for them."

You may eaſily imagine, what impreſſions this would make upon the ſpirits of his friends. However, in the midſt of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much ſecreſy as poſſible. They therefore conveyed him by night to other lodgings: but he was grown ſo weak, that he fainted away ſeveral times in the chair. They got him into his chamber, and to bed, as ſoon as they could. After a little reſt he yet found ſtrength to expreſs himſelf thus: "I am not concerned to enquire whither you have brought me, or your reaſons for ſo doing. It had been ſomething, had you changed my ſtate with my lodgings: but my torments are rather greater than before. For I ſee that diſmal hour juſt at hand, when I muſt bid you all a ſad farewel."

[*To be continued.*]

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from page* 30.]

THERE is ſomething extremely odd in the experiments of an ingenious man, on ſome of our common Fiſhes.

"I put a Banſtickle, ſays he, in a glaſs jar filled with water: at firſt it refuſed to take any thing, which is common with all fiſhes; but afterward it grew ſo tame, as to take ſmall worms out of my hand. Nay, it was ſo bold at laſt, that when its belly was full, it would ſet up its prickles, and with all its ſtrength, make a ſtroke at my fingers, if I put them near it.

"This fiſh was ſo unſociable, that it would ſuffer no other fiſh to live in the jar with it, and ſo audacious as to attack whatever I put in, though ten times its own ſize. One day I put in a ſmall Ruff; the Banſtickle inſtantly aſſaulted it, and tore off part of its tail, and I am perſuaded would have killed it, had I not ſeparated them.

"The abilities they uſe to get from place to place, are likewiſe extraordinary. Though they are ſcarce two inches long, I have ſeen them leap out of the water a foot high perpendicularly, and much farther obliquely, when they wanted to get over ſome obſtacle in their way.

"Nature has furniſhed them with a kind of breaſt-plate, to be a defence againſt outward injury, and with prickles upon their ſides and back, which they erect on the leaſt appearance of danger.

"I have

" I have always obſerved among the fiſh I keep in jars, that ſuch as I keep awhile together, contract ſo great an affection for each other, that if they are ſeparated, they grow melancholy and ſullen. About Chriſtmas I put two Ruffs into a jar, where they lived together till April. I then gave one of them to a friend, the other was ſo affected, that for three weeks it would eat nothing. Fearing it would pine to death, I ſent it to its companion: being put to this, it ate immediately, and preſently recovered its former briſkneſs."

In the beginning of September, ſays the ſame Gentleman, " I procured a ſmall Dace, which I kept in a glaſs jar till the latter end of May following, All this while it ate nothing except the ſmall animalcules, which happened to be in the water I gave it, once a day in winter, and twice or thrice in the ſpring, as the weather grew warmer. When the water was freſh, it came up to the top about once an hour, to blow out ſome ſmall bubbles of air. Then putting its noſe near the ſurface, it took in freſh air, and retired to the bottom again. But as the water became leſs pure by its uſe, its returns to the ſurface were more frequent, and at laſt it would remain there continually, till I gave it a freſh quantity. I believe I might have kept it for years, but buſineſs one day prevented me from giving it clean water in due time, which put a period to the life of my little companion.

" At firſt it would not ſuffer me to come nigh the glaſs, without the utmoſt confuſion and ſurpriſe; but at laſt it grew ſo tame, that if I came but in ſight, it would be ſure to be at the ſame ſide of the glaſs, and lie gazing at me, until I was weary of obſerving it. I often took the opportunity of looking at it by candle-light, which it ſeemed to take great pleaſure in.

" In the above-mentioned month, I put into another glaſs, a Ruff about three inches long. At firſt he too appeared mighty reſerved, and would not eat, nor ſuffer me to come nigh him; but in a ſhort time all-powerful hunger tamed him;

him: for he could not, like the Dace, live on the ſmall inhabitants of the water, and ſo was quickly forced to take whatever I provided for him. In a while it grew ſo tame, that it would not only eat ſmall worms which I threw into the glaſs, but would take them out of my hands. Nay, it would even riſe out above water for them; which is contrary to the way wherein this kind of fiſh uſes to take its food. At laſt, it would come to my hand, whenever I put it into the glaſs, and ſuffer me to handle it. When I had made all the obſervations I thought proper, after eight months I gave him his liberty."

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of POWER.

[*Continued from page* 31.]

"Sect. 51. AS therefore the higheſt perfection of intellectual Nature, lies in a careful and conſtant purſuit of true and ſolid happineſs; ſo the care of ourſelves, that we miſtake not imaginary for real happineſs, is the neceſſary foundation of our Liberty. The ſtronger ties we have to an unalterable purſuit of happineſs in general, which is our greateſt good, and which, as ſuch, our Deſires always follow, the more are we free from any neceſſary determination of our Will to any particular action, and from a neceſſary compliance with our deſire, ſet upon any particular, and then appearing preferable good, till we have duly examined, whether it has a tendency to, or be inconſiſtent with our real happineſs: and therefore till we are as much informed

informed upon this enquiry, as the weight of the matter, and the nature of the caſe demands, we are, by the neceſſity of prefering and purſuing true happineſs as our greateſt good, obliged to ſuſpend the ſatisfaction of our Deſires in particular caſes.

" Sect. 52. This is the hinge on which turns the Liberty of intellectual Beings in their conſtant endeavours after, and a ſteady proſecution of true Felicity, that they can ſuſpend this proſecution in particular caſes, till they have looked before them, and informed themſelves, whether that particular thing which is then propoſed or deſired, lie in the way to their main end, and make a real part of that which is their greateſt good; for the inclination and tendency of their nature to happineſs, is an obligation and motive to them, to take care not to miſtake, or miſs it; and ſo neceſſarily puts them upon caution, deliberation, and warineſs, in the direction of their particular actions, which are the means to obtain it. Whatever Neceſſity determines to the purſuit of real Bliſs, the ſame Neceſſity, with the ſame force eſtabliſhes Suſpence, Deliberation, and ſcrutiny of each ſucceſſive Deſire, whether the ſatisfaction of it does not interfere with our happineſs, and miſlead us from it. This, as ſeems to me, is the great privilege of finite intellectual beings; and I deſire it may be well conſidered, whether the great inlet, and exerciſe of all the Liberty men have, or are capable of, or can be uſeful to them, and that whereon depends the turn of their actions, does not lie in this, that they can ſuſpend their Deſires, and ſtop them from determining their Wills to any action, till they have duly and fairly examined the good and evil of it, as far forth as the weight of the thing requires. This we are able to do; and when we have done it, we have done our duty, and all that is in our power; and indeed all that needs be done. For, ſince the Will ſuppoſes Knowledge to guide its choice, all that we can do, is to hold our Wills undetermined, till we have examined the good and evil of what we deſire.

deſire. What follows after that, follows in a chain of conſequences linked one to another, all depending on the laſt determination of the Judgment, which whether it ſhall be upon a haſty or precipitate View, or upon a due and mature Examination, is in our power; Experience ſhewing us, that in moſt caſes we are able to ſuſpend the preſent ſatisfaction of any deſire.

" Sect. 53. But if any extreme diſturbance (as ſometimes happens) poſſeſſes our whole mind, as when the pain of the Rack, an impetuous uneaſineſs, as Love, Anger, or any other violent Paſſion, running away with us, allows us not the liberty of Thought, and we are not maſters enough of our own minds to conſider thoroughly, and examine fairly; God, who knows our frailty, pities our weakneſs, and requires of us no more than we are able to do, and ſee what was, and what was not in our power; will judge as a kind and a merciful father. But the forbearance of a too haſty compliance with our Deſires, the moderation and reſtraint of our Paſſions, ſo that our Underſtandings may be free to examine, and Reaſon unbiaſſed give its judgment, being that whereon a right direction of our conduct to true happineſs: it is in this we ſhould employ our chief care and endeavours. In this we ſhould take pains to ſuit the reliſh of our minds to the true intrinſic good or ill that is in things, and not permit an allowed or ſuppoſed poſſible great and weighty good to ſlip out of our Thoughts without leaving any reliſh, any deſire of itſelf there, till, by a due conſideration of its true worth, we have formed appetites in our minds ſuitable to it, and made ourſelves uneaſy in the want of it, or in the fear of loſing it. And how much this is in every one's power, every one by making reſolutions to himſelf, ſuch as he may keep, is eaſy for every one to try. Nor let any one ſay, he cannot govern his Paſſions, nor hinder them from breaking out, and carrying

carrying him into action; for what he can do before a Prince, or a great man, he can do alone, or in the preſence of God, if he will.

[*To be continued.*]

An Account of the PASSIONS, *or* NATURAL AFFECTIONS: *extracted from Dr. Watts.*

UNIVERSAL DIRECTIONS *about the* PASSIONS.

[*Concluded from page* 33.]

8. CALL yourſelf continually to account for every irregular Paſſion. Let it never break out without an effectual mortification of it by holy Repentance. Think how it diſcompoſed your ſpirit: how it drew your heart from God, indiſpoſed you for acts of worſhip, and unfitted you for death. Think of this, and be aſhamed of your fooliſh indulgence of any violent affection: condemn yourſelf without ſpreading abroad your excuſes and apologies; and print this ſhame and ſelf-condemnation deep upon your ſpirit: let it live there in plain and painful characters, and review it eſpecially in the hour of new temptation. Thus every immoderate effort of Paſſion, and every victory that it has obtained over you, ſhall become an occaſion of its own ruin.

Laſtly, Live much in the expectation of death, and in the view of eternal things. Death and judgment, heaven and hell, when they are duly conſidered, will make the things of this life appear ſo very little and inconſiderable, as to be ſcarce worthy of our hopes and fears, our deſires and averſions, our wrath and reſentments, our ſorrows and joys. Such a ſteady proſpect of things infinite and everlaſting, will diſ-

ſolve the force of viſible and temporal things, and make them unable to raiſe any wild and unruly Paſſions within us. Happy the ſoul that has a ſtrong and lively Faith of unſeen worlds, of future terrors and glories: this will cure the diſorders of Fleſh and Senſe, Appetite and Paſſion: this will raiſe the ſpirit on the wings of devout Affection, to the borders of paradiſe, and attemper the ſoul to the buſineſs and the joys of the bleſſed.

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

[*Continued from page* 36.]

6. IS there any thing in this account either impoſſible or improbable? Does not the whole appear conſiſtent, worthy of God, and agreeable to Scripture? On the other hand, how unworthy of God, how repugnant to Scripture, is the philoſophy of thoſe, who ſuppoſe them to be mere Machines, to have no more ſenſe or perception than a Clock, or a Watch; who ſuppoſe that their cries and complaints, which we fancy to be expreſſions of grief, pain, or ſuffering, are no more to be regarded than the ſound of a drum when it is beaten, or the noiſe of a clock when it ſtrikes. Is not this offering violence to Reaſon and common Senſe? Is it not making a mock of God's creatures? Sure I am that the Scriptures treat this ſubject in a very different manner. Moſes declares in the moſt expreſs manner, that they have living ſouls, Gen. i. 29, 30, *And God ſaid, Behold I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yielding*

ing ſeed, to you it ſhall be for meat. And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, or (as it ought to be rendered, as in the margin, a *living ſoul) I have given every green herb for meat.*

7. On this account it is, that the Scriptures every where repreſent them as objects of the divine care and compaſſion, as depending upon him for the ſuſtenance of that life which he has given them. Hence holy Job, xxxiii. 41, aſks this queſtion, *Who provideth for the Raven his food? When his young ones cry unto God, they wander for lack of meat.* The Pſalmiſt has the ſame expreſſion, Pſal. cxlvii. 9, That *God giveth Fodder to the cattle, and feedeth the young Ravens when they call upon him.* So again, Pſal. civ, ſpeaking of the whole Brute-Creation he ſays, *Theſe wait all upon thee, that thou mayeſt give them their meat in due ſeaſon; when thou giveſt it them, they gather it; when thou openeſt thy hand, they are filled with good.* Our bleſſed Lord ſays the ſame thing, Matt. vi. 26, *Behold the fowls of the air, for they ſow not, neither do they ſpin; and yet your heavenly Father feedeth them.* And in the Levitical Law, God aſſerts his peculiar Title to every ſpecies, and their relation to him, by claiming the firſt-born of each, as his own. Thus we read, Exod. xiii. 1, 2, *The Lord ſpake unto Moſes, ſaying, Sanctify to me all the firſt-born among the children of Iſrael, both of man and beaſt: it is mine.*

8. But if this was the original happy ſtate of the Brute-Creation, how came they to loſe it? how came they into this miſerable condition, in which we ſee them at preſent? A God of infinite wiſdom and goodneſs could make none of his creatures to be miſerable. Much leſs would he, by an arbitrary act of his will and pleaſure, deprive them of any kind or degree of happineſs, which his goodneſs had freely conferred upon them, without any offence or demerit on their parts. And yet there ſeems to be an univerſal ſentence of condemnation gone out againſt the whole ſyſtem. They ſuffer

in every article of their nature in ſuch a manner, that one would think nothing but ſome univerſal guilt, and the entire corruption and degeneracy of their nature, could poſſibly bring upon them. How elſe comes it to paſs, that there ſhould be in ſome of them ſuch a malignity and cruelty of temper, and in others ſuch poiſonous qualities, or ſuch hideous deformity as is quite ſhocking to human nature? But the moſt beautiful and harmleſs, even thoſe which we conſider as the emblems of innocence, as lambs and doves, are expoſed to the ſame calamities of miſery, pain, corruption and death, as thoſe of the moſt ſavage natures. Now it is as plain, that theſe malignant qualities were not implanted in them at their firſt creation, as that from an abſolutely good and perfect Cauſe no evil could proceed. And the Scriptures declare that God pronounced them all to be good, yea, very good: endued with every perfection, that their nature and rank in the ſcale of beings required. Whence then this deplorable change, this unhappy ſubverſion of their primitive ſtate, their preſent lamentable condition!

[*To be continued.*]

An ANSWER *to Mr. Madan's* TREATISE, *on* POLYGAMY *and* MARRIAGE: *in a Series of* LETTERS, *to the Rev. Mr.* WESLEY:

By JOSEPH BENSON.

[*Continued from page* 40.]

2. MR. *Madan* partly proves, and partly illuſtrates his doctrine by learned criticiſms on the Hebrew and Greek phraſes, uſed by *Adam*, in Geneſis, and by our Lord, in Matthew, to ſignify the affection a man ſhould have for his wife, which we tranſlate, "He ſhall cleave to his wife." But

But this tranſlation he finds great fault with, as falling far below the force and meaning of the original Hebrew דבק בצשתו and the Greek προσκολληθησεται προς την γυναικα, and he would have the expreſſion rendered by the Latin *adhærebit* IN *uxore ſuâ*, "He ſhall cleave or be cemented IN his wife." Vol. i. p. 20. 130. Vol. ii. p. 144.

3. But he brings another proof, p. 19, from 1 Cor. chap. vi. ver. 15, 16. "That this oneneſs aroſe from this *act of union*, and from the command conſequent upon it, that they ſhould be *one fleſh*. *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt and make them the members of a harlot? God forbid! What, know ye not that he which is* JOINED *to a harlot is* ONE BODY, *for two, ſaith he, ſhall be* ONE FLESH." On this he argues thus: "This queſtion of the Apoſtle, *Know ye not that he which is joined to a harlot is one body?* and what follows, being taken together, have a plain reference to what *Adam* ſaid, Gen. ii. 23, 24, (obſerve *before* he had had this perſonal union with his wife, which our Author ſpeaks of,) *This is now bone of my bone, and fleſh of my fleſh*, and ſeems very fully to determine, not only the ſtrictneſs of the marriage-union, but that which conſtitutes it in the ſight of God. In all which (that is, in the account here given of union with a harlot,) there is not the leaſt hint, or the moſt diſtant alluſion to any outward rite or ceremony adminiſtered by any perſon whatſoever, but the whole is made to reſt ſimply and only in the perſonal union of the man and woman. It is this alone, which according to the Apoſtle, makes them *one fleſh*."

4. Thus this Gentleman has found out a new uſe of the Apoſtle's words. He has endeavoured to prove firſt, that every harlot is ſtrictly and properly married to the man ſhe has criminal intercourſe with, and that by "the only ordinance which God ever inſtituted." He has laboured to prove ſecondly, that as in this account which the Apoſtle gives of a man's marriage to a harlot, "there is not the leaſt hint of any outward

outward rite, but the whole is made to reſt ſimply in the perſonal union of the man and woman;" therefore marriage conſiſts *in this alone*. That the whole matter between a man and a harlot ſhould "reſt only in this carnal union:" that they ſhould not trouble themſelves with any thing further, whether outward ceremony or inward affection, any more than the male or female brutes, it is not difficult to believe. But that the caſe ſhould be the ſame between a man and his wife is not eaſy to conceive. Many will think there muſt be a difference, and that a man muſt be married to a wife with more ſolemnity, and upon a better authority, than a libertine can be joined to a harlot.

5. But that we may ſee the whole ſtrength of this argument, let us throw it into the ſyllogiſtic form, which, although Mr. *Madan* may deſpiſe, under the idea of "the jargon of the Schools," yet it may give him a clearer view than he has yet had of the *ſolidity* and *force* of his own reaſoning.

A *man ſhall leave father and mother*, (ſays the Lord by Adam,) and *ſhall cleave to his wife*, and *they two ſhall be one fleſh*.

But the Apoſtle, in deſcribing the union of a man with a harlot, uſes the ſame form of expreſſion, and ſays, *he that is joined to a harlot is one body*.

Therefore the union in both caſes is the ſame, and every man is properly married to a harlot with whom he has had connexion. If ſo, the woman of Samaria and our Lord were both miſtaken, in ſaying, the man ſhe had then was *not her huſband*; becauſe it is plain, according to Mr. *Madan's* reaſoning, he *was* her huſband, properly married to her by God's only ordinance: he was joined to her in one body, and therefore, though ſhe might be called a *harlot*, ſhe was really and truly his *married wife*. Again, no outward ceremony has place in the union of a man with a harlot: but the union of a man and a harlot is proper marriage. Therefore no outward ceremony is neceſſary to conſtitute a marriage.

Mr. *Madan*,

Mr. *Madan*, I hope, will not be offended with me, for bringing to light that link of the chain, which he had left under ſome obſcurity; I mean, *that the union of a man and a harlot is a proper marriage.*

6. And yet, upon reading a little further, I find he has not left his meaning in ſuch obſcurity as I imagined. "If the licentious and temporary union with a harlot makes a man become *one body* and *one fleſh* with her, we may ſuppoſe that the ſin of fornication (ſin of fornication! what has this to do here? Can a man commit fornication by engaging in the one only ordinance of marriage?) receives no ſmall ſhare of its malignity from the abuſe thereby committed of the ordinance of marriage (the Apoſtle would ſay of *their own bodies*) as eſtabliſhed by God, as entering into it (that is, into the ordinance of marriage,) without any intention of abiding by it, but merely to gratify a tranſient luſt, and that with a woman who departs from one to another, as gain or evil deſire may lead her. Nevertheleſs (N. B.) the Apoſtle on the authority of Gen. ii. 23, 24, ſays, that he *which is joined to a harlot is one body and one fleſh* with her, by being engaged in that ordinance (of marriage, viz.) of which theſe things are declared to be the inevitable conſequence." So that you ſee this paradoxical genius ſuppoſes the man and his whore to be ſtrictly and properly married to each other, and yet calls her a *harlot*, and charges them both with *fornication*, which is falling himſelf into the ſame error he derides in the ancient Fathers, viz. That a man may commit fornication with his own wife!

[*To be continued.*]

The

The true ORIGINAL of the SOUL.

CHAP. II.

The chief difficulties on both ſides of the Queſtion.

[*Continued from page* 43.]

IF the ſoul comes immediately from God, how come we to be defiled with original ſin? This infection cannot proceed from the ſoul, for if God created it, he maketh it exceeding good; and it is not good to ſay, God forſakes it before it ſins, or it ſins before it comes into the body.

Again, it cannot be polluted by the body; for neither can the body be ſinful without the ſoul, nor yet if it could, could the divine nature of the ſoul be corrupted by the body; and if it could be, yet not with original ſin.

Neither can it be by the union of both, for that is done by God. And how can it poſſibly ſtand with God's juſtice, to put a new created ſoul that is good and without ſin, into a condition, wherein it ſhall be ſtraight way liable to eternal damnation, for the fault of another. Or how can it belong to a good ſoul newly created of nothing, that another, ſome thouſand years ſince, ſinned? Neither will it avail any thing to ſay, it is created in the infuſion, and infuſed in the creation: for that is all one as if we ſhould ſay in plainer words, It is made in the marring, and marred in the making: for being a ſpiritual ſubſtance, diſtinct from the body, if it come from another principle, it muſt have a proper exiſtence of its own, before it can be made part of another; and if not in time, yet in nature I am ſure, it muſt firſt be, before it can be united to the body.

But

But the laſt and beſt refuge is, that original ſin paſſeth neither by the ſoul, nor by the body, but by the offence of our firſt parents, who ſtanding in the room of all their poſterity; as look what gifts they received, were no leſs for their poſterity, than for themſelves; ſo what they loſt, they loſt alſo for their poſterity: and therefore in the inſtant that God createth ſouls, although he creates them good, yet for Adam's ſin, he deprives them of thoſe ſupernatural gifts, which otherwiſe they ſhould have had: which deprivation, although it putteth no evil into the ſoul, yet evil neceſſarily followeth, and hence is original ſin.

This indeed comes ſomewhat nearer the matter; for if it be granted that the ſoul is not propagated from Adam, it muſt be granted withal, that we are not guilty of original ſin ſimply, becauſe we proceed from Adam; but by ſome other means; as namely, becauſe he ſtood in our room: and we are men as he was; but yet this will not ſerve the turn neither; for firſt it ſtands not with the juſtice of God, that Adam's ſin ſhould be imputed to us any other way than as it is our own: that is, as we ſinned in him: ſecondly, it is confeſſed that original ſin is not only by imputation, as this is, but alſo by propagation: yea, I will ſay more (and yet according to the truth) that it is not by imputation, but only in reſpect of propagation. For if we could be without ſin of our own (as a new created ſoul is) his ſin could not juſtly hurt us. True it is that God may juſtly puniſh all mankind for the ſin of Adam, yet this is, and muſt be, his poſterity only: and neither they for his ſin properly (for the ſon ſhall not bear the iniquity of the father) but becauſe by his ſin they are made ſinful, or rather ſinned in him, and ſo for their own ſin are juſtly ſubject to the ſame puniſhment. So that in truth, propagation is the main, if not the only ſtream of original corruption. Now if we receive only the leaſt parts of ourſelves, that is, our body, from Adam, which cannot be the ſubject of ſin, not only becauſe

it wants the ſoul, but becauſe not parts, but whole perſons ſinned in Adam; how can this ſatisfy any reaſonable man, that it is poſſible for us to be guilty of original ſin, if the ſoul comes immediately from God?

[*To be continued.*]

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An Extract from the Depoſitions of William Floyd, *of the City of* Briſtol, *Mariner, and* Little Ephraim Robin-John, *and* Ancona Robin Robin-John, *of* Old Town, Old Calabar, *on the Coaſt of* Africa.

In the Court of KING'S-BENCH.

WILLIAM FLOYD maketh oath, That he hath been employed in the African-trade, as Mate and Maſter of a veſſel, about twenty years: that in the year 1767, he was Chief Mate of the Merchant Ship, called the Indian Queen, John L——tt, Maſter: that in that year the ſaid ſhip was in the river of Old Calabar, with the Duke of York, Capt. James Bevan; the Nancy, Capt. M——ll; the Concord, Capt. ————, all of Briſtol: the Edgar, Capt. A. L——, of Liverpool, and a ſhip belonging to London, Capt. Parks: that a quarrel having for ſome time ſubſiſted between the inhabitants of Old Town, Old Calabar, and thoſe of New Town, Old Calabar: the principal inhabitants of Old Town, were invited on board the ſaid ſhips by the ſeveral Captains, who promiſed to make an end of the quarrel between them and their neighbours: that truſting in this promiſe, between three and four hundred of them, in ten canoes, came, firſt on the long-ſide of the Indian Queen, and afterwards went on board the Edgar, leaving three or four of their people on board the Indian Queen, one of whom was Amboe Robin-John, brother of Ephraim Robin-John, then a Grandee, afterwards the King of Old Town: that the next morning

morning there were on board the Indian Queen, two other perſons, who came on the ſame invitation, Little Ephraim Robin-John, another brother of the ſaid Grandee, and Ancona Robin Robin-John, his nephew. That the ſame morning, Amboe Robin-John, Little Ephraim, and Ancona, were ſent by Capt. Beven, with others belonging to their canoe, with a Letter on board the Edgar: that mean time canoes going from the Edgar, carried many of the inhabitants of Old Town and diſtributed them on board the other ſhips: that the ſame morning Capt. L. gave this deponent orders, that as ſoon as he ſaw a jack at the mizen top maſt head, he ſhould ſeize all the people of Old Town that were on board: that having for ſome time waited the ſignal, he heard and ſaw a firing of ſmall arms and wall-pieces from the Duke of York, into a canoe lying along-ſide her, belonging to Amboe, Little Ephraim, and Ancona: that preſently after he ſaw the canoe ſink, and ſeveral of the people ſwimming in the water, moſt of whom were either killed, or ſeized and carried on board the ſaid ſhip: that immediately upon the ſaid firing, all the other ſhips in the river, (except the Edgar and the Concord,) began to fire on the other canoes, and to ſeize the men who were not killed: that during this firing, many of the inhabitants of New Town, who had lain concealed on the ſhore, began to purſue ſuch as had eſcaped by ſwimming; and ſeveral from the ſhips joined them in the purſuit: that afterwards he ſaw many dead bodies in the river, and on the ſands: that about three hundred (many of them principal men of the place,) were either killed or made ſlaves of: that Amboe Robin-John was delivered by Capt. Beven, to the inhabitants of New Town, one of whom immediately ſtruck off his head, along-ſide of the ſhip: and that many others were carried by the Duke of York and the other ſhips, and ſold for ſlaves in the plantations of America.

[*To be continued.*]

WITCHCRAFT.

From the DUMFRIES WEEKLY JOURNAL.

WE received the following Letter a few weeks ago; but as the contents are of ſo extraordinary a nature, we deferred the publication of it, till now that we have received undoubted intelligence that the circumſtances therein mentioned really happened.

To the PUBLISHER *of the Dumfries Weekly Journal.*

——————Confeſs thé Almighty juſt,
And where you can't unriddle, learn to truſt.

PARNELL.

THE following extraordinary circumſtance, which may be depended upon as an abſolute fact, happened at *Windy-Hill*, in the pariſh of *Cannoby*, near *Langholm*, *Eſkdale*.

A young Woman, about twenty years of age, dreamed on November 3, 1781, that a certain woman, commonly reported to be a Witch, whom ſhe ſaw the preceding day in a houſe in the neighbourhood, was to have power over her for the ſpace of twenty weeks; at the expiration of which time, ſhe was either to die or be releaſed. Next morning ſhe cauſed her brother to mark down the day of the month, and the number of weeks on a piece of paper, without telling him her reaſon for doing ſo, and laid it up in her cheſt. The very next day ſhe became ſubject to ſtrange convulſion-fits, which frequently returned on her; and the nearer ſhe came to the concluſion of the weeks, the more ſhe was tormented with excruciating pain. Before ſhe fell into the fits, ſhe knew preciſely when they were to come on, and how long they were to continue, and was never miſtaken in the

the time a ſingle minute. She concealed the matter from her friends, till at leaſt fourteen of the weeks were elapſed, locking herſelf up in a room, and throwing herſelf upon the bed till the fit went off; but after that time they became ſo violent, that ſhe durſt not venture herſelf alone any longer, but communicated the matter to ſome of her friends, who kept it private for two or three days; when ſhe grew ſo ill that it could no longer be kept a ſecret. What was very ſtrange, not one of the fits reſembled another, during the laſt ſix weeks. Every joint of her body was ſeverely twiſted, and ſurpriſingly contracted; her right ſide frequently ſwelled, nearly as large as one's head, in half a minute, and fell away as quickly: her bowels were then drawn up together to her breaſt, and her heart roſe ſeemingly to the lower end of her neck, ſo that one might have put in his hand where her bowels uſed to lie and felt her back bone.

The moſt noted Surgeons could not form the leaſt judgment of her diſeaſe, and they declined giving her any medicines. Six weeks before her deliverance, ſhe was ſitting alone in a room ſewing, and being rather wearied, having put on a large coal fire and extinguiſhed the candle, threw herſelf back on the bed for a ſhort time; and when ſhe aroſe, ſhe ſaw a perſon in the appearance of a man ſtanding before the fire; ſhe thought it had been a lad who had come in ſoftly, and firſt named one and then another: ſhe was ſurpriſed when nothing anſwered, and recollecting that the door was hard bolted, cried out, "Lord preſerve me! do you intend to affright me out of my wits!" The perſon inſtantly vaniſhed out of her ſight. In time of the fits ſhe ſhrieked moſt exceedingly, and cried moſt bitterly on her tormentor: ſhe thought that ſhe ſaw her often in the room, and to convince thoſe about her of the truth of her aſſertion, ſhe deſired them to liſten, and they would hear the latch of the door lift up when ſhe came in; and at another time, that they would hear a knock; both which were really heard, but no perſon ſeen,

except

except by herſelf. When ſhe was able to ſpeak, ſhe could tell what o'clock it was, though both blind and deaf. When ſhe was at the very worſt, ſhe ſaid, that her tormentor promiſed if ſhe would follow her advice, ſhe would inſtantly relieve her out of her trouble, and that ſhe would never want for gold; but at the ſame time ſhe thought ſhe heard a voice which ſaid, "Put truſt in Chriſt, and all the powers of hell ſhall never prevail againſt thee."

[*To be continued.*]

LETTERS.

LETTER CCLXXXIV.

[From the Rev. Mr. Weſley, to Lady ———.]

March 18, 1760.

My Lady,

IT was impoſſible to ſee the diſtreſs, into which your Ladyſhip was thrown, by the late unhappy affair, without bearing a part of it, without ſympathizing with you. But may we not ſee God therein? May we not both hear and underſtand his voice? We muſt allow it is generally "ſmall and ſtill:" yet ſometimes he ſpeaks in the whirlwind. Permit me to ſpeak to your Ladyſhip with all freedom; not as to a perſon of quality, but as to a creature whom the Almighty made for himſelf, and one that is in a few days to appear before him.

You *were* not only a nominal, but a real Chriſtian. You *taſted* of the powers of the world to come. You knew, God the Father had accepted you, through his eternal Son. And God the Spirit bore witneſs with your ſpirit, that you were a Child of God.

But

But you fell among thieves, and ſuch as were peculiarly qualified to rob you of your God. Two of theſe in particular were ſenſible, learned, well-bred, well-natured, moral men. Theſe did not aſſault you in a rough, abrupt, offenſive manner. No; you would then have armed yourſelf againſt them, and have repelled all their attacks. But by ſoft, delicate, unobſerved touches, by pleaſing ſtrokes of raillery, by inſinuations, rather than ſurly arguments, they by little and little ſapped the foundation of your Faith: perhaps, not only of your *living Faith*, your "Evidence of things not ſeen;" but even of your *notional*. It is well if they left you ſo much as an Aſſent to the Bible, or a Belief, That Chriſt is God over all! And what was the conſequence of this? Did not your love of God grow cold? Did not you "meaſure back your ſteps to earth again?" Did not your love of the world revive? Even of thoſe poor, low trifles, which in your very childhood you utterly deſpiſed?

Where are you now? Full of Faith? Looking into the Holieſt, and ſeeing Him that is inviſible? Does your heart now glow with love to Him, who is daily pouring his benefits upon you? Do you now even deſire it? Do you now ſay (as you did almoſt twenty years ago)

Keep me dead to all below,
Only Chriſt reſolvéd to know!
Firm, and diſengagéd, and free,
Seeking all my bliſs in Thee?

Is your taſte now for heavenly things? Are not you a lover of pleaſure, more than a lover of God? And O! what pleaſure? What is the pleaſure of Viſiting? Of modern Converſation? Is there any more Reaſon than Religion in it? I wonder, what rational appetite does it gratify? Setting Religion quite out of the queſtion, I cannot conceive, how a woman of ſenſe can—*reliſh*, ſhould I ſay? No, but *ſuffer* ſo inſipid an entertainment.

O that

O that the time paſt may ſuffice! Is it not now high time, that you ſhould awake out of ſleep? Now God calls aloud! My dear Lady, now hear the voice of the Son of God and live! The trouble in which your tender parent is now involved may reſtore all that reverence for her, which could not but be a little impaired, while you ſuppoſed ſhe was "righteous over-much." O how admirably does God lay hold of, and "ſtrengthen the things that remain in you?" Your gratitude, your humane temper; your generoſity; your filial tenderneſs? And why is this, but to improve every right temper, to free you from all that is irrational or unholy, to make you all that you *were*, yea all that you *ſhould* be; to reſtore you to the whole image of God!

I am, my Lady, yours, &c.

J. WESLEY.

LETTER CCLXXXV.

[From the Rev. Mr. Weſley, to Mr. Hoſmer.]

Newcaſtle upon Tyne, June 7, 1761.

My dear Brother,

I Apprehend, if you will give another careful reading to thoſe four pages, 244—247, you will find all your objections anticipated or anſwered. However, I do not think much of anſwering them over again. Your words are,

You ſay, "A Miſtake is not a Sin, if Love is the ſole principle of action. Yet it is a Tranſgreſſion of the *Perfect Law.*" Therefore *Perfect Love* is not the *Perfect Law!* Moſt ſure. For by the *Perfect Law* I mean, That given to Adam at his creation. But "The loving God with all his heart" was not *the whole of that Law:* it implied abundantly more: even *thinking*, *ſpeaking*, and *acting right* in *every* inſtance, which

which he was then *able*, and therefore *obliged* to do. But none of his defcendants are able to do this. Therefore Love is the fulfilling of *their* Law.

Perhaps you had not adverted to this. The Law of Love, which is the *whole Law* given to *us*, is only *one* branch of *that perfect* Law, which was given to Adam in the beginning. His Law, was far wider than ours, as his faculties were more extenfive. Conſequently, many things might be tranſgreſſions of the latter, which were not of the former.

"But if Ignorance be a tranſgreſſion of the Perfect Law" —Whoever ſaid or thought ſo? Ignorance is not: but *Miſtake* is. And this Adam was able to avoid: that kind of Ignorance which was in him not conſtraining him to miſtake, as *ours* frequently does.

"But is 'A voluntary Tranſgreſſion of a known Law,' a proper definition of *ſin?*" I think it is, of all ſuch ſin as is imputed to *our* condemnation. And it is a definition which has paſt uncenſured in the Church, for at leaſt fifteen hundred years.

To propoſe any objections that naturally ariſe, is right: but beware you do not *ſeek* objections. If you once begin this, you will never have done. Indeed this whole affair is a *ſtrife of words*. The thing is plain. All in the body are liable to Miſtakes, practical as well as ſpeculative. Shall we *call* them *Sins* or no? I anſwer again and again, *Call* them juſt what you pleaſe.

JOHN WESLEY.

LETTER CCLXXXVI.

[From the Rev. Mr. Weſley, to Mr. Alexander Coats.]

My dear Brother, Otley, July 7, 1761.

THE Perfection I teach, is Perfect Love; loving God with all the heart: receiving Chriſt as Prophet, Prieſt, and King, to reign alone over all our thoughts, words, and

actions. The Papists neither teach nor believe this: give even the devil his due. They *teach*, there is no Perfection here, which is not consistent with *venial sins:* and among venial sins, they commonly reckon simple Fornication. Now I think this is so far from the Perfection I teach, that it does not come up to any but Mr. *Reilly's* Perfection. To say, Christ will not reign alone in our hearts in this life; will not enable us to give him *all* our hearts: this in my judgment is making him a *half Saviour*; he can be no more, if he does not *quite save* us from our sins. I pray then be not quite so peremptory. Who exalts Christ most? those who call on him to be *sole Monarch* of the heart? or those who allow him only to *share* the power, and to govern *most* of the thoughts and tempers? Who honour him most? those who believe he heals all our sickness, takes away *all* our ungodliness? or those who say, he heals only the *greater part* of it, till death does what He cannot do? I know no creature (of us) who says, "Part of our salvation belongs to Christ, and part to us." No: we all say, Christ alone saves us from *all* sin: and your Question is not about the *Author*, but the measure of salvation. Both agree it is *all Christ*: but is it *all Salvation*, or only *half Salvation*, he will give? Who was Pelagius? By all I can pick up from antient Authors, I guess he was both a wise, and a holy man. But we know nothing but his name: for his Writings are all destroyed: not one line of them left. But brother Coats, *This way of* talking is highly offensive. I advise you 1. (If you are willing to labour with us,) preach no Doctrine contrary to ours. I have preached twenty years in some of Mr. Whitefield's Societies: yet to this day, I never contradicted him among his own people. I did not think it honest: neither necessary at all. I could preach Salvation by Faith, and leave all Controversy untouched. I advise you, 2. Avoid all those strong, rhetorical exclamations, "O horrid! O dreadful!" and the like; unless when you are strongly exhorting sinners, to renounce the devil and all his works.

3. Ac-

3. Acquaint yourself better with the Doctrine we preach, and you will find it not dreadful, but altogether lovely. 4. Observe, that if forty persons think and speak wrong, either about Justification or Sanctification, (and perhaps fancy they have attained both,) this is no objection to the doctrines themselves. They must bear their own burthen. But this does not at all affect the point in question. 5. Remember, as sure as you are, that "Believers cannot fall from grace," others (wise and holy men too,) are equally sure, they can: and you are as much obliged to bear with them, as they are to bear with you. 6. Abstain from all Controversy in public. Indeed, you have not a talent for it. You have an honest heart, but not a clear head. Practical Religion is your point. Therefore, 7. Keep to this, Repentance toward God, Faith in Christ, Holiness of heart and life, a growing in Grace, and in the Knowledge of Christ, the continual need of his atoning Blood, a constant Confidence in him, and all these every moment to our life's end." In none of these will any of our Preachers contradict you, or you them.

When you leave this plain Path, and get into Controversy, then they think you "Invade the glories of our adorable King, and the unspeakable right, and privileges, and comforts of his Children;" and can *they* then "tamely hold their peace?"

O Sander, know the value of peace and love!

I am your affectionate Brother,

J. WESLEY.

LETTER CCLXXXVII.

[From the Rev. Mr. Wesley, to Mr. S. F.]

Bristol, Oct. 13, 1762.

My dear Brother,

IN general, when I apprehend, "Certainly this is a Contradiction:" if I find other persons of equal sagacity with myself, of equal natural and acquired abilities apprehend, it

is not: I immediately ſuſpect my own judgment; and the more ſo, becauſe I remember, I have been many times *full as ſure* as I am now: and yet afterwards, I found myſelf miſtaken.

As to this particular Queſtion, I believe I am able to anſwer every Objection which can be made. But I am not able to do it without expending much time, which may be better employed. For this reaſon I am perſuaded, it is ſo far from being my duty to enter into a formal Controverſy about it, that it would be a wilful ſin: it would be employing my ſhort reſidue of life, in a leſs profitable way than it may be employed.

The Propoſition which I will hold is this: "A perſon may be cleanſed from all *ſinful tempers*, and yet need the atoning Blood." For what? For "Negligences and Ignorances:" for both Words and Actions (as well as omiſſions) which are, in a ſenſe, Tranſgreſſions of the perfect Law. And I believe, no one is clear of theſe, till he lays down this corruptible body.

Now, Sammy, dropping the point of Contradiction, tell me ſimply what you would have more? Do you believe evil Tempers remain till death? All, or ſome? If ſome only, which?

I love Truth wherever I find it, ſo if you can help me to a little more of it, you will oblige, dear Sammy, yours, &c.

J. WESLEY.

POETRY.

On the DEATH *of Mr.* B. *who died on Sunday, April* 23, 1782.

HAPPY the follower of his Lord,
Calléd, and indulgéd in him to die,
To gain a full, immenſe reward,
Beſtowéd by Jeſus in the ſky!

He

He reſts from all his labours there,
Purſuéd by all his works of love;
And waits for us the joy to ſhare,
Triumphant with our friends above.

Then let us cheerfully purſue
Our comrade, to that heavénly land,
And keep, like him, our end in view,
And love, like him, our Lord's command:
Obedient both in word and deed,
By works his genuine faith he ſhowéd;
Rejoicéd in Jeſu's ſteps to tread,
And ſpent his life in doing good.

Affliction's kind, unfailing friend,
He wiſely uſéd his growing ſtore,
And prizéd his privilege to lend
To God, by giving to the poor:
The Lord his libéral ſervant bleſſéd,
Who paid him back the bleſſings givén;
And ſtill, the more his wealth increaſéd,
More treaſure he laid up in heavén.

Through life inviolably juſt,
He his integrity maintainéd,
Moſt ſtrictly faithful to his truſt,
An upright man of truth unfeignéd;
His roughly, honeſt ſoul abhorréd,
The poliſh ſmooth, the courtier's art,
And free from guile in every word,
He ſpoke the language of his heart.

Who always libéral things deviſéd,
By libéral things he firmly ſtood,
Sincerely lovéd his friends and prizéd,
Their burthens bore, and ſought their good:

But

But chiefly thoſe to Jeſus dear,
Who travelléd to that land of reſt;
As brethren intimately near,
He cheriſhéd in his genérous breaſt.

A man of paſſions like to ours,
For years he groanéd beneath his load,
And wreſtléd with the adverſe powérs,
And lookéd to the atoning blood!
The blood which once his pardon bought,
Did here the contrite ſinner ſave;
And all his faults are now forgot,
Are buried in his Saviour's grave.

An ELEGY, *written in a* GARDEN.

WHAT mingléd beauties here conſpire to pleaſe!
What various proſpects cheer the wandéring eye!
In theſe ſweet ſhades let me recline at eaſe,
While balmy Zephyrs fan the ſultry ſky.

Shield me, kind Dryads, in this ſafe retreat,
Where Oſiers mark the cool Wave's lucid way:
Where friendly Gales allay the raging heat,
And breathing Waters mitigate the day.

Here poliſhed Art aſſumes fair Nature's face:
Round the ſmooth Beech the wood-bines breathe perfumes;
Here tuſted Pinks the moſſy margin grace,
And the ſweet Roſe in ſovéreign beauty blooms.

Elate with Spring, and dreſſéd in all her dyes,
See hovéring round—yon inſect idly gay:
A moment on its balmly breaſt ſhe lies,
Then light through liquid Æther wings her way.

Thou

Thou beautéous Trifler, can ſo fine a form
Suſtain black Boreas, and benumbing Froſt?
Or when black ſkies diſcharge thé impetuous ſtorm,
Muſt all thy tranſient elegance be loſt?

Go where the gay Belinda reigns confeſt,
Deſpotic ſovèreign of the youthful train:
While her bright eyes explore thy variéd veſt,
Thy little life ſhall moralize my ſtrain.

While to her ſight thy gaudy wings are ſpread,
If the light ſhowèr, or gentleſt dew deſcend,
Thy momentary age of mirth is fled:
And the gay dreams of golden ſummers end.

In thee, perchance, the thoughtleſs nymph may view,
The changeful emblem of her blooming face;
As ſoon diſeaſe may that fair form ſubdue,
And each external excellence debaſe.

Then would thé admiring crowd no longer lend:
No more ſweet adulation ſoothe her ear;
No more thé aſſiduous youth her ſteps attend,
No more her ſmiles on evèry face appear.

Happy for one, that Beauty's potent Queen,
No laviſh graces gave, no matchleſs air;
No ſoft, reſiſtleſs, love-commanding mien,
Nor bade a fading face expreſs my care.

Theſe oft to pride elate the female mind:
For theſe we oft neglect thé intrinſic charms
Of virtue, which, by Reaſon's powèr refinéd,
Smiles at old Age, and Death itſelf diſarms.

Enough

Enough for me, that Health with Hebe joins,
And from my mind diſpels the cheerleſs gloom;
Enough, the Muſe her wreath of Ivy twines,
Mixt with each ſmiling field-flowèr's fragrant bloom:

Pleaſèd, while this artleſs, rural verſe I raiſe,
To ſee ſuperior Merit ſhine confeſt:
Supremely happy when my humble praiſe,
Can give one tranſport to the genèrous breaſt.

On PREACHING.

[*By Dr. Byrom.*]

THE ſpecious ſermons of a *learned man*
Are little elſe but *flaſhes in the pan*;
The mere harranguing (upon what they call
Morality) is *powder* without *ball*:
But he who preaches with a chriſtian grace,
Fires at our Vices, and the *ſhot* takes place.

A SHORT HYMN.

Rev. iii. 18. *I counſel thee to buy of me gold tried in the fire*, &c.

GLADLY I take thy love's advice,
While without money, without price,
I come thy grace to buy;
Faith is the golden bullion pure,
Which can the fiéry teſt endure,
And all my wants ſupply.

I come to buy that richeſt dreſs,
The ſaints unſpotted holineſs,
The covéring from above;
To ſwallow up my ſinful ſhame,
Whate'er I have, whate'er I am,
In purity of love.

THE Arminian Magazine, For MARCH 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 61.]

THE firſt Article drawn up more briefly is, "God by an abſolute Decree hath elected to ſalvation a very little number of men, without any regard to their faith or obedience, and ſecluded from ſaving grace all the reſt of mankind, and appointed them, by the ſame Decree, to eternal damnation, without any regard to their infidelity or impenitency."

Here Mr. *Baxter* excepts, 1. "*Where talk they of a very little number?*" For your ſatisfaction here *Martinius*, (one of the moſt moderate of the Synod,) who ſaith, "God,

according to his good pleaſure, hath reprobated the greateſt part of men. Was it for ſin? Chriſt doth not teach ſo." Here we have the greateſt part of mankind under the Decree of Reprobation, and that not for ſin neither. The leſs part therefore is elected. Another Synodiſt ſpeaks more fully, "God hath by his abſolute and irreſiſtible will, reprobated the greateſt part of mankind by far, and created them to deſtruction," ſaith *Ant. Thyſius*. And what is the number of the elect then? if it be not ſmall enough, yet Mr. *Calvin* expreſſeth it to a tittle; the election is of "a very ſmall number."

Mr. *Baxter* excepts, 2. "*It is not true that they ſay he doth it* without any regard to their faith or obedience." Witneſs to the contrary.

1. *Denteclock.* "How can it be true that God did from all eternity conſider us in Chriſt as faithful? On the contrary, he choſe from all eternity ſome certain perſons, without reſpect to faith or any other quality, only for his will and good pleaſure."

2. The *Contra-Remonſtrants.* "God in his Election had no reſpect to faith foreſeen, perſeverance, or any other good quality."

3. *Damman*, Scribe to the Synod. "The election was made without any conſideration of faith foreſeen." To whom I may add *Lubbertus*, a Synodiſt too, who ſaith, "It is a human invention, that God decreed ſalvation to us upon this condition, *If we would repent.*"

Mr. *Baxter* excepts, 3. *He feigneth them to ſay*, "*God* appointeth them to eternal damnation without any regard to their impenitency or infidelity." The truth of this ſhall be tried by the ſuffrages of,

1. *Calvin.* "Predeſtination is God's eternal decree, whereby he appointed what he would have done concerning every man. All are created in a like condition. But eternal life is preordained for ſome; eternal damnation for others. And therefore,

therefore, as every man is created for either end, ſo we ſay he is predeſtinated either to eternal life, or eternal death. Therefore that frivolous ſhift of the Schoolmen concerning preſcience, is overthrown. For *Paul* doth not ſay, the ruin of the wicked is foreſeen of the Lord, but ordained by his counſel and will."

2. *Beza.* "God deſtined to deſtruction, not for corruption, or the fruits of it: but becauſe ſo it ſeemed good to him."

3. *Ant. Thyſius*, a Synodiſt. "Reprobation is decreed without any regard had to ſin."

Laſtly all the Supra-lapſarians give their votes for this opinion, who make the object of Predeſtination, man conſidered, either as created and not fallen, or as yet not created, but poſſible to be created. Thus *Ameſius*. "It is not conſonant to Scripture, to aſſign any pre-required quality in man as the object of Predeſtination, or any certain ſtate of man: it is ſufficient to underſtand that man is the object of this decree, ſo that the difference, which is found in men, may follow from the decree."

The ſecond Article runs thus: "Chriſt Jeſus hath not ſuffered death for any other, but the Elect only; having neither had any intent, nor commandment of his Father, to make ſatisfaction for the ſins of the whole world."

This Mr. *Baxter* calls "*A moſt ſhameleſs falſehood.*" We muſt impannel an honeſt Jury to try this. And 1. That Chriſt is ſaid to have ſuffered only for the Elect. Call in the witneſſes.

1. *Geſelius.* What ſay you? "They do greatly err that teach, Chriſt died for all, and every man."

2. Mr. *Perkins.* "The Ranſom was deſigned by the decree of the Father, and by the interceſſion and oblation of the Son, for the Elect only."

3. *Piſcator.* "That Chriſt died ſufficiently for every one, is a falſe propoſition. For he died only for the Elect, paying a moſt ſufficient price of redemption for them, namely, his

own precious blood, the blood of the Son of God; the blood of God himſelf. But for the Reprobate he died in no wiſe, whether ſufficiently, or effectually."

4. *Beza.* "Whether you conſider the counſel of God, or the effect of the paſſion, or both, Chriſt died no way for the wicked."

5. *Maccovius.* "For that diſtinction of Chriſt's dying for *All, ſufficiently*, but not *effectually*, it is moſt vain and fooliſh. For, if you ſay Chriſt died ſufficiently, becauſe his death would have ſufficed to redeem all, if God ſo pleaſed; then by a like reaſon, it might be ſaid, that Chriſt hath juſtified all, and glorified all ſufficiently, but none effectually."

This evidence might ſuffice for the whole Article: but becauſe there is another branch, perhaps Mr. *Baxter* will expect ſome proof for that too, viz. *That Chriſt neither had any intent, nor commandment of his Father, to make ſatisfaction for the ſins of the whole world.*

To evince this, take the depoſitions of,

1. *Triglandius*, a Synodiſt, who ſaith, "The paſſion of Chriſt itſelf is ſufficient to redeem all men; yea, many more; but according to the counſel of the Father, he died only for the Elect; with that intent, that through faith he might make all them, and only them, partakers of the efficacy of his paſſion to their ſalvation."

2. *Zanchy.* "Chriſt, according to the purpoſe of the Father, was born, prayed, ſuffered, died, roſe again, and ſitteth at the right hand of the Father, interceding only for the Elect."

3. *Rippertus.* "To ſay, Chriſt died for them that periſh, is falſe, and accuſeth God of injuſtice."

4. Dr. *Damman*, Secretary to the Synod. "It is repugnant to God's juſtice, that he ſhould conſtitute Chriſt to bear the ſins of all men, and yet ordain ſome men to bear their own ſins, in their own perſons, and ſo make ſatisfaction for them themſelves; then he ſhould puniſh one ſin twice, that is to ſay, both in his Son, and in them that periſh."

Piſcator

Piſcator ſhall ſhut up this ſcene. "The Reprobate are plainly excluded from the merit of Chriſt's death, and yet they are bound to believe in him."

[*To be continued.*]

SERMON XIV.

On EPHESIANS vi. 11.

We wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt wicked ſpirits in heavenly places.

1. IT has been frequently obſerved, that there are no gaps or chaſms in the Creation of God, but that all the parts of it are admirably connected together, to make up one univerſal whole. Accordingly there is one chain of beings, from the loweſt to the higheſt point, from an unorganized particle of earth or water, to Michael the Archangel: the ſcale of creatures does not advance *per ſaltum*, by leaps, but by ſmooth and gentle degrees; although it is true, theſe are frequently imperceptible to our imperfect faculties. We cannot accurately trace many of the intermediate links of this amazing chain, which are abundantly too fine to be diſcerned either by our ſenſes or underſtanding.

2. We can only obſerve, in a groſs and general manner, riſing one above another, firſt inorganical earth, then minerals and vegetables in their ſeveral orders; afterwards inſects, reptiles, fiſhes, birds, beaſts, men and angels. Of angels indeed we know nothing with any certainty but by Revelation. The accounts which are left by the wiſeſt of the antients, or given by the modern Heathens, being no better than ſilly, ſelf-inconſiſtent fables, too groſs to be impoſed even upon children.

children. But by divine Revelation we are informed, that they were all created holy and happy; yet they did not all continue as they were created: ſome kept, but ſome left their firſt eſtate. The former of theſe are now good Angels, the latter, evil Angels. Of the former, I have ſpoke in a preceding Diſcourſe: I purpoſe now to ſpeak of the latter. And highly neceſſary it is, that we ſhould well underſtand what God has revealed concerning them, that they may gain no advantage over us by our ignorance, that we may know how to wreſtle againſt them effectually. For *we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt wicked ſpirits in heavenly places.*

3. This ſingle paſſage ſeems to contain the whole Scripture-doctrine concerning evil Angels. I apprehend the plain meaning of it, literally tranſlated, is this, *Our wreſtling*—The wreſtling of real Chriſtians, *is not*—only, or chiefly *againſt fleſh and blood*—weak men or fleſhly appetites and paſſions, *but againſt principalities, againſt powers*—the mighty *princes* of all the infernal legions, with their combined forces: and great is their *power*, as is alſo the power of the legions which they command—*againſt the rulers of the world*—(This is the literal meaning of the word.) Perhaps theſe Principalities and Powers remain chiefly in the Citadel of their kingdom. But there are other evil ſpirits that range abroad, to whom the provinces of the world are committed—*Of the darkneſs*—chiefly the ſpiritual darkneſs—*of this age*—which prevails during this preſent ſtate of things—*againſt wicked ſpirits*—eminently ſuch, who mortally hate, and continually oppoſe Holineſs, and labour to infuſe unbelief, pride, evil deſire, malice, anger, hatred, envy, or revenge—*in heavenly places*—which were once their abode, and which they ſtill aſpire after.

In

In profecuting this important fubject, I will endeavour to explain,

Firſt, The Nature and Properties of evil Angels: and, Secondly, Their Employment.

I. 1. With regard to the firſt, we cannot doubt, but all the Angels of God were originally of the ſame *nature*. Unqueſtionably they were the higheſt order of created Beings. They were Spirits, pure, ethereal creatures, ſimple and incorruptible; if not wholly immaterial, yet certainly not incumbered with groſs, earthly fleſh and blood. As Spirits, they were endued with Underſtanding, with Affections, and with Liberty, or a power of Self-determination: ſo that it lay in themſelves, either to continue in their allegiance to God, or to rebel againſt him.

2. And their original *Properties* were doubtleſs the ſame with thoſe of the holy Angels. There is no abſurdity in ſuppoſing Satan, their chief, otherwiſe ſtiled *Lucifer, Son of the Morning*, to have been at leaſt "one of the firſt, if not the firſt Archangel." Like the other ſons of the morning they had a height and depth of Underſtanding quite incomprehenſible to us, In conſequence of this, they had ſuch Knowledge and Wiſdom, that the wiſeſt of the children of men, (had men then exiſted,) would have been mere ideots in compariſon of them. Their Strength was equal to their Knowledge, ſuch as it cannot enter into our heart to conceive: neither can we conceive to how wide a ſphere of action, either their ſtrength or their knowledge extended. Their number God alone can tell: doubtleſs it was only leſs than infinite. And a third part of theſe ſtars of heaven the Archrebel drew after him.

3. We do not exactly know (becauſe it is not revealed in the Oracles of God,) either what was the occaſion of their apoſtaſy, or what effect it immediately produced upon them. Some have not improbably ſuppoſed that when God *publiſhed the Decree*, (mentioned Pſalm ii. ver. 6, 7,) concerning the kingdom

dom of his only-begotten Son, to be over all creatures: theſe firſt-born of creatures gave place to Pride, comparing themſelves to Him; (poſſibly intimated by the very name of Satan, *Luceſs* or *Michael*, which means, *Who is like God?*) It may be, Satan then firſt giving way to temptation, ſaid in his heart, "I too will have my throne. *I will ſit upon the ſides of the North! I will be like the moſt High.*" But how did the mighty then fall! What an amazing loſs did they ſuſtain! If we allow of them all, what our Poet ſuppoſes concerning their chief in particular,

> "His form had not yet loſt
> All its original brightneſs, nor appeared
> Leſs than Archangel ruined, and the exceſs
> Of glory obſcured:"

If we ſuppoſe their outward form was not entirely changed, (though it muſt have been in a great degree; becauſe the evil diſpoſition of the mind, muſt dim the luſtre of the viſage,) yet what an aſtoniſhing change was wrought within, when Angels became Devils! when the holieſt of all the creatures of God, became the moſt unholy!

4. From the time that they ſhook off their allegiance to God, they ſhook off all goodneſs, and contracted all thoſe tempers which are moſt hateful to Him, and moſt oppoſite to his nature. And ever ſince they are full of pride, arrogance, haughtineſs, exalting themſelves above meaſure: and although ſo deeply depraved through their inmoſt frame, yet admiring their own perfections. They are full of envy, if not againſt God himſelf; (and even that is not impoſſible, ſeeing they formerly aſpired after his throne) yet againſt all their fellow-creatures: againſt the Angels of God, who now enjoy the heaven from which they fell: and much more againſt thoſe worms of the earth, who are now called to *inherit the kingdom.*

They

They are full of cruelty, of rage againſt all the children of men, whom they long to inſpire with the ſame wickedneſs with themſelves, and to involve in the ſame miſery.

5. In the proſecution of this infernal deſign they are diligent in the higheſt degree. To find out the moſt effectual means of putting it into execution, they apply to this end the whole force of their angelical underſtanding. And they ſecond it with their whole ſtrength, ſo far as God is pleaſed to permit. But it is well for mankind, that God hath ſet them their bounds which they cannot paſs. He hath ſaid to the fierceſt and ſtrongeſt of the apoſtate ſpirits, "Hitherto ſhalt thou come, and no farther." Otherwiſe how eaſily and how quickly might one of them overturn the whole frame of nature! How ſoon would they involve all in one common ruin, or at leaſt, deſtroy man from the face of the earth? And they are indefatigable in their bad work: they never are faint or weary. Indeed it ſeems, no Spirits are capable of wearineſs, but thoſe that inhabit fleſh and blood.

6. One circumſtance more we may learn from the Scripture, concerning the evil Angels. They do not wander at large, but are all united under one common Head. It is He that is ſtiled by our bleſſed Lord, *The Prince of this world:* yea, the Apoſtle does not ſcruple to call him *The god of this world.* He is frequently ſtiled *Satan*, the Adverſary; being the great Adverſary both of God and man. He is termed, *The Devil*; by way of eminence, *Apollyon*, or the Deſtroyer; *the Old Serpent*, from his beguiling *Eve* under that form; and *the Angel of the bottomleſs pit.* We have reaſon to believe that the other evil Angels are under his command: that they are ranged by Him according to their ſeveral orders, that they are appointed to their ſeveral ſtations, and have from time to time their ſeveral works, and offices aſſigned them. And undoubtedly they are connected (though we know not how; certainly not by love) both to him and to each other.

[*To be concluded in our next.*]

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev.* Mr. WESLEY.

[*Continued from page* 72.]

DURING our ſtay in *Ghent*, we met twice or thrice a day, either for Preaching, Prayer, or to tell our Experience to each other. And God increaſed our number every day, ſo that we had now ſome in almoſt every Regiment. I was ſtill happy; but found a ſtrong deſire to be more holy, that I might be more happy. And from this time, Rev. and dear Sir, I found my heart united to you, and to the people that were under your care, of whom Brother *Clements* was often ſpeaking: and I truly loved Them whom I had not ſeen. Indeed I conſidered myſelf as a member of the ſame body, and longed greatly to ſee them.

About this time, I began to think of my Parents and Family. My dear mother, had from time to time, ſent me little ſupplies, either in money, or ſuch other things as ſhe knew I wanted. I now ſent her a long Letter, aſking pardon of my Father and her for all my paſt diſobedience, and telling them that God for Chriſt's ſake, had forgiven me all my ſins. I thanked her for what ſhe had done for me, but deſired ſhe would not ſend any thing more, as I knew it muſt ſtraiten her, and I had now learnt, to "be content with my wages." This Letter they could not at all underſtand, and it was handed about from one to another, till it came to one Mr. *Wadsworth*, a diſſenting Miniſter, who having known what manner of life I led before, could not in any wiſe believe it. However he wrote me a friendly Letter, and ſent me a Bible, which was more welcome to me than gold; as was a Common-Prayer-book, which my Mother ſent me. A few

days

days after, my letter came into the hands of Mr. *John Wilſon*, who was then one of the chief perſons in your Society, and much alive to God. He ſent me a comfortable letter and a Hymn-book, which much refreſhed my ſoul. About this time you ſent ſome books over, which were of great ſervice to us.

On March 26, 1745, the *French*, taking the field before us, opened their camp with ſeventy ſix thouſand men, and above a hundred and fifty pieces of cannon. We were then ordered to march out of our quarters: but before we could come up, they had laid ſiege to *Tournay*, and had intrenched themſelves up to the very chin. After ſeveral little movements, we were all aſſembled on the the 19th of April, under the Duke of *Cumberland*, being in all, beſides the train of Artillery, forty ſix thouſand men.

By this time, having given way to unprofitable reaſoning, I loſt my rapturous joy, and a kind of heavineſs followed: but, bleſſed be God, the evidence of my acceptance was not interrupted.

We then drew ſo near the *French*, that we could hear their Evening and Morning Gun. But between us and them there was a wood, which we were obliged to cut a way through. All the pioneers were employed in this. On the 28th I was ordered to go and guard ſome baggage: but on the 29th, early in the morning, the Corporal brought me word, "You muſt go into the ranks; for before to-morrow night we ſhall have a battle." When I came into the ranks, I felt ſome fear: but as we came near the *French* Army, we halted a little. I then ſtepped out of the line, threw myſelf on the ground, and prayed that God would deliver me from all fear, and enable me to behave as a Chriſtian and good Soldier. Glory be to God, he heard my cry, and took away all my fear. I came into the ranks again, and had both peace and joy in the Holy Ghoſt. By this time night came on. We were ordered to lie on our arms. Toward morning, part

of the army marched through the pafs which we had cut through the wood. My dear companion and I had fweet communion together, having conftant and ftrong confidence in God. As foon as the dawn of the day appeared, we were ordered to advance. The Column on the right had paffed through. I was in the fecond Column. But all the road was made almoft impaffable, which broke the head of our Column. And in the mean time, the *French* batteries playing upon us, did us much hurt. We wheeled off, in order to get into the plains of *Fountenoi*. I had not marched far, till we met a horfe without his rider, and the lower part of his head taken off by a cannon ball. A little after, I faw one of the guards lie dead, and foon after, many more. We ftill advanced and drew up in line of battle, in the plain of *Fountenoi*. The *French* before us were intrenched up to the neck, and many batteries of cannon were playing upon us. I was in the front rank, and the left-hand-man joining the *Dutch*. We ftood there, till the *Dutch* turned their backs and marched away. I was then left expofed to a battery on the left, and the batteries and fmall arms in the front. Soon after our Regiment, with fome others, were ordered to advance and attack the *French* in their Trenches. We marched up boldly, but when we came clofe to the town of *Fountenoi*, we obferved a large battery ready to be opened on us. And the cannon were loaded with fmall bullets, nails and pieces of old iron. We had orders to lie down on the ground; but for all that, many were wounded, and fome killed. Prefently after the difcharge, we rofe up, and marched to the firft trench, ftill keeping up our fire. They gave way: but when we entered, batteries in the flanks were opened, which tore our Regiment fo, that we were obliged to fall back into the rear. Yet we rallied and renewed the attack. But it was to no purpofe. All the day I was in great fpirits, and as compofed in my mind, as if I had been hearing a Sermon. I neither defired life nor death, but was entirely happy in God. Night coming

coming on, the retreat was beat, and the whole Army marched away, leaving our cannon, and ſick, and wounded behind us. The profane ſinners now received reproof, and promiſed to become new men: and though moſt of them ſoon forgot their reſolutions, yet in ſome there was a laſting change.

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G—— C——.

[*Continued from page* 76.]

November 30.

I AM many ways tempted, but the Lord keeps me. My ſoul longs to love this good God. I pant after Holineſs, that I may have it in my power to glorify him as I cannot do now. This I had, a lively hope of everlaſting happineſs, and of being cleanſed from all filthineſs of fleſh and ſpirit.

Dec. 19. I am ſtrongly drawn to give up myſelf altogether to my Lord, that he may work in me the whole counſel of his will, and fill me with all his love.

Dec. 24. I am in earneſt purſuit of a fuller enjoyment of God, nor can I reſt without communion with Him. How is it then that this woman is preſt on my mind night and day? I am much in prayer, and find the Lord very preſent, my ſoul cleaving to him in fear. But the more liberty I have with Him, the more ſhe is laid upon my mind, as a fit one for a wife. Finding it ſo this evening, an uncommon thought was ſtrongly impreſt upon my mind, "I ſhall not believe it to be his will, unleſs ſhe herſelf moves the affair." But this was utterly improbable, as (though we boarded in one houſe, and frequently converſed on ſpiritual things) I had never ſaid one word, either to her or any other of what paſt in my own mind.

mind. If I know any thing of myſelf, I know at this time, my heart is right with God, and that I ſeek and deſire devotedneſs to him, before all created good. Yet the thought of marriage beſets me again; but I fear the devices of Satan. And what I ſuffered from the laſt trial of this kind, is ſtill freſh in my mind.

Dec. 28. I felt much happineſs in knowing that Jeſus Chriſt is my wiſdom, and that I am under his government and protection. This evening, in converſation with her, ſhe told me of a trial ſhe laboured under: and after much ſtruggling with her natural baſhfulneſs, told me plainly what it was. I was much ſtruck, as I had before put the matter upon this iſſue. I trembled leſt Satan ſhould get an advantage over me; yet truſted, the Lord would not ſuffer me to be deceived.

Jan. 4, 1761. My ſoul is joyful in the Lord, for the purity of mind, and for the freedom from deſire I now feel. And I am ſatisfied, if this marriage takes place, it is the Spirit of Chriſt only that unites us. The Lord is very preſent with me, filling my heart with love and thankfulneſs. My ſpirit is free and watchful, deſirous only to do the will of God. The next day, believing it to be his will, I told her what had paſt in my mind; exhorting her to watch over her heart, fearing leſt it ſhould be a ſnare to her.

Jan. 8. I find a continual jealouſy over myſelf, leſt my heart ſhould in any degree depart from God. This ſometimes gave me pain: but when I prayed it was removed, and I found the witneſs that I acted according to the will of God. Yet I was grieved for her who I thought of marrying ſome time ago, knowing my marrying another would give her pain. But ſhe had her choice. I offered myſelf to her, and ſhe refuſed me. I bleſs God that ſhe did.

Saturday 18. I was confirmed that this marriage was according to the will of God. So the next day I put up the Banns, though not without ſome fear; but upon prayer it vaniſhed away.

Wedneſ-

Wednesday 22. With many tears I implored the blessing of God upon us, and that we might live together to his glory. I have even the witness, that my heart hath in no wise departed from God, feeling a constant deliverance from all desire, but that of living wholly to Him.

Jan. 26. I am kept sensible of the evil of my nature; yet am preserved from its malignity. While I was reading today of Joshua's bringing the Israelites into the promised land, I had a gracious promise, that the Lord would bring me into the rest of perfect love. I still praise him for the pure love I find to my intended wife, not finding any desire of her company, but as his Spirit engages me to her. And I rejoice to find her so watchful, and so desirous that he should reign over her.

Jan. 31. Was a day of great consolation. Having a lively sense of the love of God, and of his approbation of our intended marriage, we prayed together, and read the Directions to Married Persons, being determined, by the grace of God, exactly to observe them.

February 15. We were married in the fear of the Lord, who by his presence and love testified his approbation. We afterwards went to the Chapel, and heard a Sermon on, *God hath not called us to uncleanness, but unto holiness:* and scarce ever did my heart praise God more under a Sermon than at that time. And now I can say, *If God be for us, who can be against us?* He is able to subdue every desire, and to *bring every thought into captivity to the obedience of Christ.*

[*To be continued.*]

An

An Account of the Death of ANN DUNN.

ANN DUNN, of *Swinefleet*, formerly *Ann Pottinger*, of *Belton*, about five years ago was convinced of ſin, on hearing the Rev. Mr. *Weſley*, at *Epworth*. Soon after, ſhe joined the Society at *Belton*; and the conviction ſunk deeper and deeper into her heart; ſo that ſhe had no reſt, till the Lord ſpoke peace to her ſoul. As ſhe was wreſtling with God in private, the Lord applied his word with power, and ſhe was enabled to cry out, "My Lord and my God." From that time ſhe continued to walk with God in newneſs of life, giving diligence to make her calling and election ſure. Some time after ſhe was overtaken with inordinate affection, (a temptation too common to youth,) by which ſhe ſuſtained much loſs. Nevertheleſs, the Lord was gracious to her: ſhe was delivered, and walked cloſer with God.

About two years ago ſhe was married to *John Dunn*, Joiner, of *Swinefleet*: from which time ſhe continued to adorn the goſpel of God our Saviour in all things. When the Lord began to revive his work in *Swinefleet*, and ſome began to declare what God had done for their ſouls, ſhe ſeemed to ſtagger at the promiſe of God through unbelief. I had ſome cloſe converſation with her, and I hope not in vain. She then was determined to ſeek all the fulneſs of God; and I had good reaſon to believe ſhe grew in grace. Some time after, ſhe was brought to-bed of her firſt child, and to all appearance ſeemed to recover well; but ſhe caught a violent Cold, which brought on a Fever. I had an opportunity of ſeeing her ſoon after ſhe was taken ill, when ſhe appeared entirely reſigned to the will of God; but ſhe expreſſed an anxious deſire for more of the enlivening preſence of God. After ſpending ſome time with her in prayer,

prayer, the Lord heard and anſwered from his holy place. She grew daily weaker in body, but was ſtrong in the Lord, and in the power of his might. The Friday before ſhe died, ſhe was greatly bleſſed of God, and rejoiced exceedingly. Her huſband thought ſhe would have died that night. He aſked her how ſhe was? She replied, "If it was the will of the Lord, I would rather chooſe to be gone. Nevertheleſs, ſaid ſhe, not my will, but thine, O Lord, be done." In this ſpirit ſhe continued, entirely reſigned to the will of God, till Thurſday the 29th. She then ſaid to her huſband, "You muſt give me up: I am the Lord's; not your's." In a little time after ſhe cried out, "Into thy hands, O Lord, I commit my ſpirit," and ſoon after expired.

T. RANKIN.

Epworth, Nov. 7, 1767.

An Account of the Death of Mr. JOHN MORGAN.

THIS morning, between ſeven and eight o'clock, Mr. *John Morgan* died—died in Jeſus! died happy in the Lord! And as it was my turn to be here, his ſickneſs kept me a little longer than uſual. In the time of his illneſs I frequently enquired concerning the ſtate of his ſoul. At one time I aſked, "Have you peace with God?" He anſwered, "I have; but I want more." At another time, ſeeing him very weak, I ſaid, "It is a bleſſed thing to have hope of happineſs hereafter." He anſwered, "I think I have *more* than a hope." As I was going into the Circuit a few days, I deſired he would tell me more particularly how it was betwixt God and his ſoul. He ſaid, "I am wholly reſigned to God." Though I was pretty well ſatisfied with his ſtate, firſt, from what he had told me, and ſecondly, from the whole of his patient behaviour, yet I wanted to hear from him a

more experimental confeſſion of the love of Jeſus to him; for he acknowledged nothing ſo freely as I could wiſh, only what I forced from him by queſtions. I left him for three days, not expecting to ſee him again alive. While I was abſent it came to my mind, his ſoul would be ſet more at liberty before he died. When I returned, he was alive; and, glory be to God! his firſt words were, "My heart is filled with joy and happineſs at ſeeing you." I ſaid, "I hope it is owing to the love of God in your heart." He anſwered, "I have been ſearching my heart for Pride, Anger, and other evil Tempers; but bleſſed be God I find none! Where are they! They are all gone. I have fought the good fight, I have finiſhed my courſe, I have kept the faith! Then ſaid he, "You will preach my funeral Sermon; but preach up Jeſus Chriſt, and not me. And when I am dead, write to Mr. *Weſley*, (for I am willing to throw in my little mite as a teſtimony of Jeſu's love,) and tell him I have had a long fight all this winter. From the beginning thereof I have had thoughts that ſomething was coming upon me,—that I was for another world; and have been endeavouring to impreſs Jeſus upon the minds of the people, in my preaching, as much as poſſible. I love Jeſus. I want to be with him. I want my whole ſoul united to him.—It *ſhall* be ſo,—it *muſt* be ſo,—it *will* be ſo!"

This morning, in the agonies of death, he ſaid, "If I dared to complain, I might ſay, This is hell. If Jeſu's blood was not ſhed for me, I am damned." I anſwered, "But it was ſhed for you; therefore you are ſaved." Then ſaid he, "Lord Jeſus, come quickly! I ſhall be with thee this day in paradiſe! I ſhall drink wine in my Father's kingdom! Pray! The prayer of Faith availeth much." I prayed that the Lord would give him a happy diſmiſſion from the body, and a glorious reception into the paradiſe of God. He then turned

turned on his ſide, and quietly reſted in Jeſus; on which my own ſoul was filled with joy unſpeakable.

Barnard-Caſtle, June 17, 1782.

J. ROBINSON.

A SUPPLEMENT *to the former Account, written by his Widow.*

MY dear Huſband departed this life on Wedneſday the 17th inſtant. Glory be to God, he finiſhed his courſe with joy! Although his conflicts of mind, and pain of body were very great, yet he bore all with the greateſt meekneſs and patience. He ſeemed to deſire nothing but the will of the Lord. I was ſo rejoiced to ſee ſuch a change in his ſpirit, that it bore me up under my trouble. Bleſſed be God, I have good reaſon to believe he experienced that ſtate which he delighted to preach to others. He often bade me leave him awhile alone. When I was in the room, how earneſt would he be in offering up his prayers to the Lord? not only for himſelf, his brethren, and for the proſperity of the work of God, but for the whole world; particularly for the peace of this country. Two days before he died, I aſked if he had any thing on his mind, in regard to the children? "You know, ſaid he, I have no temporal concerns to ſettle; but I commit both you and them to the Great Parent of mankind." A little after, I heard him offer us up in ſecret to the Lord; and from that time, he ſeemed quite freed from us: only a little before his death he turned to Mr. *Robinſon* and ſaid, "Remember me and mine to my old Father in the work."

A Narrative of the Death of the Hon. Fr. N———t, *Son to the late* ———.

[*Concluded from page* 83.]

MY buſineſs calling me away for a day or two, I came again on Thurſday morning pretty early. When I came in, I enquired of his friends how he had ſpent his time. They told me his expreſſions were much ſhorter than before: but what he did ſpeak, ſeemed to have more horror and deſpair in it. I went to his bed-ſide, and aſked him how he did? He replied, *Damned and loſt for ever!* I told him the decrees of God were ſecret. Perhaps he was puniſhed in this life to fit him for a better. He anſwered, "They are not ſecret to me, but diſcovered, and are my greateſt torment. My puniſhment here is for an example to others, and an earneſt to me of my own damnation. I wiſh there was a poſſibility of getting above God; that would be a heaven to me." I entreated him not to give way to ſo blaſphemous a thought; for—Here he interrupted me. "Read we not in the *Revelations* of thoſe that blaſphemed God, becauſe of their pains? I am now of that number. O how do I envy the happineſs of *Cain* and *Judas!*" But replied I, you are yet a live, and do not feel the torments of thoſe that are in hell. He anſwered, "This is either true or falſe. If it be true, how heavy will thoſe torments be, of which I do not yet feel the uttermoſt! But I know that it is falſe; and that I now endure more than the ſpirits of the damned. For I have the ſame torture upon my ſpirit as they have, beſides thoſe I endure in my body. I believe that at the day of judgment the torments of my mind and body will both together be more intenſe; but as I now am, no ſpirit in hell endures what I do. How gladly would I change

I change my condition for hell!" Here he cloſed his eyes a little, and began to talk very wildly every now and then, groaning and gnaſhing his teeth; but ſoon after opening his eyes, he grew ſenſible again, and felt his own pulſe, ſaying, "How lazily my minutes go on! When will be the laſt breath, the laſt pulſe that ſhall beat my ſpirit out of this decayed manſion, into the deſired regions of death and hell! O! I find it is juſt at hand; and what ſhall I ſay now? Am I not afraid again to die? Ah, the forlorn hope of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his ſpeech failed him; we all believing him to be dying, went to prayer, which threw him into an agony; in which, though he could not ſpeak, he turned away his face, and made what noiſe he could, to hinder himſelf from hearing. Perceiving this, we gave over. As ſoon as he could ſpeak, (which was not till ſome time after) he ſaid, "Tygers and Monſters! are ye alſo become Devils to torment me, by giving me a proſpect of heaven, to make hell more intolerable?" Alas! Sir, ſaid I, it is our deſire of your happineſs that caſts us down at the throne of grace. If God denies aſſiſtance, who elſe can give it? If he will not have mercy, whither muſt we go for it? He replied, "Ay, there is the wound; God is become mine enemy, and there is none ſo ſtrong as to deliver me out of his hands! He conſigns me over to Eternal Vengeance, and there is none that is able to redeem me! This cannot be; for I——Here his voice failed again, and he began to ſtruggle, and gaſp for breath; which having recovered, with a groan ſo dreadful and loud, as if it had been more than human, he cried out, "O the inſufferable pangs of hell and damnation!" and expired.

An Extract from a SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from page* 86.]

IT has been long ſuppoſed that all ſhells, as well as the animals in them, aroſe wholly from the egg. But it is now found by various experiments, that the ſhells of ſnails (and probably of all other animals) are formed of a matter which perſpires from their bodies, and then condenſes round them.

It is certain all animals perſpire, and are encompaſſed with an atmoſphere which exhales from them. Snails have nothing peculiar in this reſpect, unleſs that their atmoſphere condenſes and hardens about them, and forms a viſible cover for the body, while that of other animals evaporates. This difference may ariſe from the different ſubſtance perſpired; that from ſnails being viſcous and ſtony. This is no ſuppoſition, but a matter of fact, proved by numerous experiments.

But the re-production of the ſhells of ſome fiſh, yea, and of the parts contained therein, is far more ſtrange and unaccountable, than their firſt production. This is particularly obſerved in Crabs and Lobſters. Lobſters caſt their ſhell yearly ſome time after Midſummer. In the room of the old, a new, thin ſhell is immediately prepared by nature, which in leſs than eight days, acquires almoſt the ſame degree of hardneſs as the other.

The legs of a Lobſter conſiſt of five articulations. When any of theſe legs break, which frequently happens, the fracture is always near the fourth joint, and what they loſe is preciſely

preciſely re-produced in ſome time after: four joints ſhooting out, the firſt whereof has two claws, as before.

If a leg be broken off purpoſely at the fourth or fifth joint, it is conſtantly re-produced: but very rarely, if at the firſt, ſecond or third joint. What is ſtill more ſurprizing, upon viſiting the Lobſter, which was maimed in theſe barren articulations, at the end of two or three days, all the other joints are found broken off at the fourth, which he has undoubtedly done himſelf.

The part re-produced is perfectly like that broke off, and in a certain time grows equal to it. Hence it is, that Lobſters have often their two big legs unequal. This ſhews the ſmaller leg to be a new one. If a part thus re-produced is broken off, there is a ſecond re-production. The ſummer, which is the only time when Lobſters eat, is the moſt favourable time for this. It is then performed in four or five days: otherwiſe it takes up eight or nine months.

The common Crab-fiſh has its abode from twenty to forty fathom water. They herd together in diſtinct tribes, and have their ſeparate haunts for feeding and breeding, and will not aſſociate with their neighbours. This has been tried, by marking a Crab, carrying it two or three miles, and leaving it among other Crabs. This Crab has afterward found its way home, and been caught in its old abode.

This creature too can break off its own limbs. If when it is laid on its back, one of the outer joints of a ſmall leg be bruiſed, he ſhews uneaſineſs, by moving it about. Afterward he holds it quite ſtill, in a direct and natural poſition, without touching any part of the body, or of the other legs with it. Then on a ſudden, with a gentle crack, the wounded part of the leg drops off. If a hole be pierced in the great leg, the effect will be the ſame; and the large limb is thrown off in the ſame manner, only with greater violence. A mucus then overſpreads the wound, which preſently ſtops the bleeding: and a ſmall leg is by degrees produced, which gradually

gradually attains the ſize of the former. Nature has given this ſingular power to theſe creatures, for the preſervation of their lives in their frequent quarrels. In theſe, one Crab lays hold of the claw of another, and cruſhes it in ſuch a manner, that it would bleed to death, had it not the power of giving up the limb, and healing the wound.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of POWER.

[*Continued from page* 89.]

"Sect. 56. THESE things duly weighed, will give us, as I think, a clear view into the ſtate of human Liberty. Liberty it is plain conſiſts in a power to do, or not to do; to do, or forbear doing as we *will*. This cannot be denied. But this ſeeming to comprehend only the actions of a man conſecutive to volition, it is farther enquired, whether he be at liberty to *will* or no? and to this it has been anſwered, that in moſt caſes a man is not at liberty to forbear the act of Volition; he muſt exert an act of his *Will*, whereby the action propoſed, is made to exiſt, or not to exiſt. But yet there is a caſe wherein a man is at liberty in reſpect of *Willing*, and that is the chuſing of a remote Good as an end to be purſued. Here a man may ſuſpend the act of his choice from being determined for or againſt the thing propoſed, till he has examined, whether it be really of a nature, in itſelf and conſequences, to make him happy or no. For when he has once choſen it, and thereby it is become a part of his happineſs, it raiſes Deſire, and that determines his *Will*,

Will, and ſets him at work in purſuit of his choice on all occaſions that offer. And here we may ſee how it comes to paſs, that a man may juſtly incur puniſhment, though it be certain that in all the particular actions that he *wills*, he does, and neceſſarily does will that which he then judges to be good. For though his *Will* be always determined by that which is judged good by his Underſtanding, yet it excuſes him not: becauſe, by a too haſty choice of his own making, he has impoſed on himſelf wrong meaſures of good and evil; which however falſe and fallacious, have the ſame influence on all his future conduct, as if they were true and right. He has vitiated his own palate, and muſt be anſwerable to himſelf for the ſickneſs and death that follow from it. The eternal law and nature of things muſt not be altered to comply with his ill-ordered choice. If the neglect or abuſe of the liberty he had, to examine what would really and truly make for his happineſs, miſleads him, the miſcarriages that follow on it, muſt be imputed to his own election. He had a power to ſuſpend his determination: it was given him, that he might examine, and take care of his own happineſs, and look that he were not deceived. And he could never judge, that it was better to be deceived, than not, in a matter of ſo great and near concernment.

What has been ſaid, may alſo diſcover to us the reaſon why men in this world prefer different things, and purſue happineſs by contrary courſes. But yet ſince men are always conſtant, and in earneſt, in matters of happineſs and miſery, the queſtion ſtill remains, *How men come often to prefer the worſe to the better*; and to chuſe that which, by their own confeſſion, has made them miſerable?

" Sect. 57. To account for the various and contrary ways men take, though all aim at being happy, we muſt conſider, whence the various *Uneaſineſſes*, that determine the Will in the preference of each voluntary action, have their riſe.

1. Some of them come from cauſes not in our power: ſuch as are often the pains of the body from want, diſeaſe, or outward injuries, as the rack, &c. which when preſent, and violent, operate for the moſt part forcibly on the *Will*, and turn the courſes of men's lives from Virtue, Piety, and Religion, and what before they judged, to lead to happineſs; every one not endeavouring, or through diſuſe, not being able by the contemplation of remote and future good, to raiſe in himſelf Deſires of them, ſtrong enough to counterbalance the Uneaſineſs he feels in thoſe bodily torments; and to keep his *Will* ſteady in the choice of thoſe actions which lead to future happineſs. A neighbour country has been of late a tragical theatre, from which we might fetch inſtances, if there needed any, and the world did not in all countries and ages furniſh examples enough to confirm that received obſervation, *Neceſſitas cogit ad turpia*; and therefore there is great reaſon for us to pray, *Lead us not into temptation.*

2. Other *Uneaſineſſes* ariſe from our Deſires of abſent good; which Deſires always bear proportion to, and depend on the judgment we make, and the reliſh we have of any abſent good; in both which we are apt to be variouſly miſled, and that by our own fault.

[*To be continued.*]

EXTRACTS *from Mr.* Bryant's *Analyſis of Ancient Mythology.*

I Believe this is one of the moſt remarkable Books in its kind, which has been publiſhed for ſome Centuries. The Author is a perſon of a ſtrong underſtanding, deeply acquainted with ancient literature, and has by much thought extracted abundance of Truth, from a vaſt heap of abſurd Fables. Many of his diſcoveries indeed do not admit of certainty:

certainty: but they are highly probable. And of many others (all circumſtances conſidered) we cannot reaſonably doubt.

I doubt moſt of what he terms *Radicals*, as I know not how to anſwer that queſtion, "In what language does Ai, eia, air, &c. ſignify thus or thus?" Not in Hebrew, not in Syriac, not in Arabic: not in any language that I have the leaſt knowledge of. Therefore I queſtion, whether they mean ſo in any language that is now, or ever was upon earth. Whatever then is built on this foundation, can be no more than probable.

If you ſay, "It means ſo in the Ammonian language," I aſk, How do you know that? Did you ever ſee a book wrote in that language? No, nor a ſingle ſentence. This therefore leaves us juſt as much in the dark as we were before.

One defect more ſeems to run through the whole work, entire want of Method. Had the Diſſertations, which are ſtrangely huddled together, been placed in any regular order, they would have been far more agreeable, and more intelligible than they are at preſent.

However, not having leiſure to methodize them, I ſhall extract what is moſt curious and uſeful, in the ſame order as they are in the Original.

What he terms *Radicals*, occur in the compoſition of moſt Names, which are found in the ancient Mythology: whether they relate to the Deities then worſhipped, or to the Places where they were worſhipped. But they appear no where ſo plainly as in the names of the places in *Babylon* and *Egypt*. Hence they were gradually tranſferred to the remoteſt parts, Eaſt and Weſt, wherever the ſons of *Ham*, who were the firſt and greateſt adventurers, either ſettled or traded. They founded Cities, built Temples, raiſed Pillars for ſea-marks, on head-lands and promontories. All theſe were denominated, from circumſtances which had ſome reference either to their

Religion, or their Anceſtors. The deity whom they originally worſhipped was the Sun: but they ſoon conferred ſome of his titles upon their Anceſtors: particularly *Ham*. They worſhipped him as the fountain of light, making the Sun only an emblem of him. They called him *Baal*, and joined others of their Anceſtors with him, whom they ſtiled the *Baalim*. *Chus* was one of theſe, and thus idolatry began among his ſons. And moſt of the names which they gave either to the gods they worſhipped, or the cities they built, were made up either of their names, or of the titles with which they were afterwards honoured. Theſe were *Thoth*, *Men*, *Ab*, *El*, *Aur*, *Ait*, *Ees*, *On*, *Bel*, *Cohen*, *Keren*, *Ad*, *Adan*, *Ob*, *Oph*, *Uch*, *Melek*, *Anak*, *Sar*, *Sama*, *Samaim*. Obſerve likewiſe, thoſe common names by which places are diſtinguiſhed, ſuch as *Kir*, *Caer*, *Air*, *Col*, *Beth*, *Ai*, *Capt*: and laſtly, the particles *al* and *pi*, which were much in uſe among the ancient Egyptians.

HAM was alſo expreſt *Cham*, *Chom*, *Comus*. Many places were denominated from him as *Cham-Ar*, *Chomora*, *Camarina*. By the Egyptians it was compounded, Amon, and Hammon, which the Greeks expreſt *Amanus*, and *Amonus*. *Ham* was eſteemed the Sun. His name is often compounded with other terms, as *Cham-El*, *Cam-Ees*. Hence *Camillus*, and many other words are derived. And hence the *Chaminim*, the ſacred hearths on which perpetual fires were kept in his honour. He was the *Zeus* of the Greeks, and the *Jupiter* of the Latins.

CHUS was rendered by the Greeks *Chuſos* and *Chruſos*. His name was compounded, *Chus-Or*; rendered by the Greeks *Chruſor*, and *Chruſaor*, a favourite title of *Apollo*. He was ſometimes called *Cuth*, *Caſus*, *Caſius*, whence the places where his poſterity ſettled were ſtiled *Cutha*, *Cutharia*, *Ceuta*, &c.

He was the father of the *Ethiopians*, called alſo *Cuthites* and *Cuſeans*, which were very widely extended.

NIMROD

NIMROD the ſon of *Cuſh*, was the ſame with *Orion*, who is repreſented by *Homer* as a Giant, and as continually in purſuit of wild beaſts. The Greeks ſtile him *Nebrod.* Many places are named from him. Divine honours were paid to him; in *Sicily*, under the names of *Orion*, *Elorus*, and *Pelorus*.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

[*Continued from page* 92.]

9. I Have already obſerved, that their happineſs conſiſted in the communications of divine bleſſings, which were conveyed to them through the pure channel of the unfallen human nature. Our firſt Parent, in his ſtate of innocence and glory, ſtood in the place of God to the world below him, clothed with all the beauties, and bleſſings of Paradiſe; the created image of the ever-bleſſed Trinity. Through him were derived all the bleſſings of that happy ſtate, to all the different ſpecies, and families of the animal creation. This was the ſtate of the primitive earth and all its inhabitants, till man by his tranſgreſſion loſt the favour of his Maker, and forfeited, both for us and them, the bleſſed privileges of our primitive condition. The communication of divine light and life betwixt God and man being ſuſpended, he had no more power to direct and govern the creatures below him. He ſtood naked and deſtitute, poor and helpleſs, in the midſt of his numberleſs unhappy ſubjects, utterly unable to deliver himſelf or them from the bondage of corruption he had brought

brought upon them. Being by his own act and deed devoted to darkneſs and death, he involved the whole Syſtem in the ſame calamity. The centre of bleſſing was ſhut up from him, or rather he had ſhut himſelf out of it. His eyes were cloſed to the light of heaven, and the channels of divine communications were entirely interrupted. He had no bleſſing to receive; and therefore none to beſtow.

10. He was fallen under the influences of Satan, confined as a malefactor to a priſon of his own making, to be ſcourged and puniſhed by the jarring, diſcordant properties of the divided elements, to which he had voluntarily ſubjected himſelf; no wonder therefore that the whole ſyſtem of creatures below him, who were his ſubjects, and dependants, are deeply affected by his fall, and ſhare in his puniſhments. So the Apoſtle to the Romans tells, chap. viii, That *the creature*, (the whole creation) *was made ſubject to vanity, not willingly* (not by any fault of their own) *but by reaſon of him*, of God, *who ſubjected the ſame*, for the ſin of Adam, who was their immediate Lord and Governor. *For we know that the whole creation groans and travails in pain.* The whole ſyſtem of the viſible creation ſympathizes and ſuffers with their rebellious Lord. Thus when a great ſubject is attainted of high treaſon, the ſentence affects not only himſelf, but his children and domeſtics; and an entire forfeiture of all the privileges of his blood and birth, are the conſequences of his condemnation. So Man was by his tranſgreſſion devoted to darkneſs and death, and ſo were all the Brute-creation, his dependants.

11. It was not ſo properly a judicial ſentence pronounced upon them, as a neceſſary conſequence of their ſtate in nature, and the relation and dependance which they ſtood in to our firſt Parent, their natural Lord and Sovereign. They were by his tranſgreſſion made ſubject to vanity, miſery, and death, but none of them were to be put to death, but by God's own appointment, to be types and monitors of the great propi-

tiatory

tiatory Sacrifice of the Lamb of God, who was ſlain from the foundation of the world. No power was given to Man to kill or eat them, till after the Flood, which had ſo broken and corrupted the face of nature, weakened and deſtroyed the vegetable powers of the earth, that the herbs and fruits had, in a great meaſure, loſt their natural temperature, and were leſs capable of nouriſhing the bodies of men; upon which, God gave them liberty to eat the fleſh of beaſts, birds, and fiſhes, as well as the fruits of the earth.

12. The ſtate of the *Brute-creation*, therefore, has, ever ſince the fall of man, been very different from what it was at the firſt. Some of them are fierce and untractable, preying about in deſert places, the enemies and deſtroyers of mankind, who yet ſtill confeſs their original ſubjection to them by flying from them, and not aſſaulting them, unleſs compelled by hunger, or in their own defence: the reſt are in a ſtate of ſervitude, miniſtering to the pleaſure and neceſſities of mankind. Upon this view they are repreſented to us, both by Reaſon and Revelation, as the unhappy objects of our care and compaſſion, as guiltleſs ſufferers for our tranſgreſſions: they declare it to be a breach of natural juſtice, an indication of a cruel temper to abuſe or oppreſs them, to increaſe the miſeries, and aggravate the ſufferings of theſe innocent, unhappy creatures, and to add to the weight of that bondage to which they are made ſubject by our diſobedience, to put them to unneceſſary labours, to load them with immoderate burdens, to puniſh them with immoderate ſeverities, or withhold from them neceſſary refreſhments. The wiſe Man, Prov. chap. xii. 10, ſays, *The righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are cruel.* Where he plainly declares it to be the duty of a righteous man to be merciful to his cattle; and the property of a wicked man to be cruel and barbarous. God himſelf in the old law, guarded him againſt this cruelty, by ſeveral expreſs commands in favour of theſe unhappy creatures: particularly the reſt of the

the Sabbath-day is declared to be for the eaſe and benefit of the cattle, as well as for their owners; as is expreſsly declared, Exod. xxiii. 12. *Six days ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt, that thine Ox and thine Aſs may reſt in the ſame.*

[*To be continued.*]

An ANSWER *to Mr. Madan's* TREATISE, *on* POLYGAMY *and* MARRIAGE: *in a Series of* LETTERS, *to the Rev. Mr.* WESLEY:

By JOSEPH BENSON.

[*Continued from page* 95.]

7. AS to what Mr. *Madan* ſays, about "entering into this ordinance (of marriage) without an intention of *abiding by it*," I hardly know what he means; eſpecially as he ſpeaks of the *man*. If he had ſpoke of the *woman*, I ſhould have thought he meant to blame her for not abiding with the man who had firſt taken her; but as he ſpeaks of the *man*, and it is his avowed doctrine that a man may take as many women as he pleaſes, one after another, and if not publickly divorce, yet privately put away from bed and board a former wife, it is hard to ſay what he means. But let him mean what he will, neither *this* circumſtance, nor their coming together "to gratify a tranſient luſt," nor any thing elſe of the kind, can make God's only ordinance (as he calls it) to be *fornication*, becauſe if it could, it would follow that this *alone* is not *marriage*, but that ſomething elſe is eſſentially neceſſary to conſtitute it, and ſo his whole ſcheme would fall to the ground. Theſe circumſtances therefore do not alter the caſe at all: for if "this perſonal union" be

marriage,

marriage, and this *alone*, "nothing elſe is of divine inſtitution: if "nothing elſe is eſſential to conſtitute a marriage in the ſight of God, but that this is;" it follows by undeniable conſequence, that the man and his whore commit no fornication at all, but only do what is quite lawful, as being *ſtrictly* and *properly* man and wife.

8. If it be objected, that Mr. *Madan* ſuppoſes another circumſtance, viz. "That ſhe departs from one to another," and that *therefore* ſhe may be called a harlot, and the man who has connexion with her may be ſaid to commit *fornication*; I anſwer, ſhe may indeed, according to *his* doctrine, on this account be termed an *adultereſs*, and the crime committed with her, after ſhe has departed from the man to whom ſhe firſt gave her perſon, may be called *adultery*; but as for *whoredom* and *fornication*, they are quite out of the queſtion: nor upon his ſcheme can any ſuch crimes be committed. Therefore, though he ſpends a whole chapter in treating on theſe crimes, as diſtinguiſhed from adultery, (which he conſiders by itſelf in another chapter) and ſhews how heinous they are before God; yet all this is mere fineſſe, and only calculated to throw duſt in the reader's eyes, that he may not diſcern the true nature of this pernicious doctrine and its dreadful conſequences. For if, as he affirms (page 47) "Where a man and a woman become perſonally united to each other, they are one fleſh, and are forbidden to put each other away;" if "this is the ordinance of marriage, and the *only one* revealed in the Scripture, and therefore the only one which God ever ordained," it will follow wherever *this* has taken place, from whatever motive, whether with or without "an intention of abiding by it," the parties are really and truly married, and are ſtrictly and properly *man* and *wife*. Now this woman being thus married, is (according to the Apoſtle) bound by the law to her huſband, as long as he liveth; ſo that, if while her huſband liveth ſhe depart to another man, ſhe ſhall be called (not a *harlot*, but) an *adultereſs*; and the man that has any

criminal converſation with her, is not a *fornicator*, but an *adulterer*, as having defiled another man's wife. Such are all the men and women in the world who have any prohibited intercourſe with each other, they are ſtrictly and properly *adulterers* and *adultereſſes*. As for the man, married or unmarried, who firſt entices and defiles a *virgin*, and the virgin who yields to him, and "delivers up her perſon, (as he expreſſes it) to the man of her choice," they do no harm at all, they only *marry*, which it is not only lawful, but as our Author ſhews at large, very *commendable* to do. But if this ſame woman ſhould after this be enticed and overcome by *another* man, then indeed he and ſhe both do wrong: they commit adultery, and are by the law of God worthy of death.

9. I do not wonder that our Author ſhould introduce his Treatiſe, by telling us, "He was going to call in queſtion the truth of long-received Opinions;" and to attack Principles which have the ſanction of ancient cuſtom, and even of Laws themſelves. For you ſee, Rev. Sir, he has the honour of introducing a ſyſtem entirely new into the world, a ſyſtem which, as he expreſſes himſelf, "lays the ax to the root" with a witneſs, and cuts down at one ſtroke, all the whoredom and fornication which ever has been, is, or ſhall be committed. He annihilates the whole: the greateſt part he dignifies with the title of Marriage, which is honourable in all; and the reſt he reſolves into *adultery*, ſo that he does not leave ſo much as a ſingle trace of any ſuch crime in the world. His ſcheme looks both backward and forward: it not only bleſſes the preſent generation, but the generations that are paſt and thoſe that are to come. It ſhews, not only that there is no fornication committed *now*, but that there never has been any committed, no, nor can be: the firſt act of the kind that has been called by that name on the *woman's* ſide, is marriage; the only "delivers up her perſon to the man of her choice," which ſhe has an undoubted right to do: and the firſt, ſecond, or third on the man's ſide, if committed with ſo many

virgins

virgins, or women not engaged with other men, is alſo *marriage*; and all the reſt is not *fornication*, but *adultery*.

10. It follows therefore, according to this doctrine, (as our ingenious Author has intimated, not obſcurely, in various parts of his two vols.) that the whole world, in all ages has been under an entire miſtake. For they have all ſuppoſed that there is ſuch a thing as whoredom or fornication, as diſtinguiſhed from adultery; whereas it plainly appears, from the clear reaſoning of this incomparable Author, that there is no ſuch thing, and that though *adultery* may be committed, *fornication* cannot. It follows, ſecondly, that all the languages which ever have been, or are now ſpoken upon the face of the earth, as alſo all the books that have been written (except Mr. *Madan's* Treatiſe) ought to be corrected, for they all make a diſtinction in this caſe without a difference, and mention fornication as though it were a different thing from adultery; whereas it is preciſely the ſame thing, ſo far as it has any exiſtence. All this one might make a ſhift to bear; but then it follows thirdly, from this doctrine, that the Bible itſelf needs to be corrected: becauſe innumerable paſſages, partly in expreſs terms, and partly by manifeſt alluſions, repreſent *adultery* as one thing, and *fornication* or *whoredom* as another; whereas Mr. *Madan* has proved, that they do not differ at all, and that in the common acceptation of the word, as diſtinguiſhed from adultery, there never was, nor can be ſuch a crime as fornication committed!

11. What a pity it is, Sir, that Shechem, the ſon of Hamor the Hivite, did not underſtand our Author's doctrine! If he had, he might not only have ſaved himſelf much unneceſſary trouble, but probably have preſerved his own life, the lives of his father and relations, and of all the men of the place. He had only to ſay, "The damſel delivered herſelf into my poſſeſſion, as the man of her choice."——"The primary inſtitution hath therefore taken place, (page 25,) and we are become *one fleſh*, and what God hath joined together, by pronouncing them

one flesh, man cannot put asunder." I do not therefore desire you to give me her to wife, for we are already strictly and properly married, and that by the one only ordinance of marriage which God ever ordained. And for you to attempt to take her from me, would be at once a *vain* and a *wicked* attempt:—*vain*, because I am a prince in the country, and stronger than you; and *wicked*, because it would imply an endeavour to make void the ordinance of God, trample upon the laws of heaven, and violate the rights of mankind?—Had but this new doctrine been known in those days, and Shechem pressed his point in this manner, he would doubtless have carried it, not only with good old Jacob, who feared God, but also with his sons, who as they would not have been *able*, so they would not have been *inclined* to make any opposition to the prince's inclination (whose "soul clave unto Dinah," and who would probably have made her a good husband,) had they supposed their sister legally married. But in those days, much the same sentiments were entertained on these subjects, with those that prevail now: namely, that for a man, though unmarried, to entice and defile a virgin was deemed, not *marriage*, but *whoredom*.

12. And so it was ages after, when that very law was given by Moses, to which he constantly appeals for the truth of his doctrine. According to Deut. xxii. 20, 21, if a man took a wife and found her not to be a virgin, she was to be brought out to the door of her father's house and stoned with stones by the men of the city till she died, "Because she had wrought folly in Israel to play the whore in her father's house:" it is added, "so shalt thou put away evil from among you." Here now is another clear proof that Mr. *Madan's* "only ordinance of marriage, to which, he says, nothing can be added, in the place of which nothing can be substituted, and upon which the laws of man can have no more effect than upon the rising of the sun or the flowing of the tide," if not preceded by other circumstances and solemnities, (be they

they what they will) is in the judgment of Moſes, and therefore of God, no better than an *act of whoredom*, and a crime worthy of death.

[*To be continued.*]

The true ORIGINAL *of the* SOUL.

CHAP. III. *The Queſtion reſolved.*

[*Continued from page* 98.]

SEEING then the ſoul is neither merely propagated by man, nor immediately created by God; my concluſion is, that it is partly from both. That the whole man, conſiſting of ſoul and body, doth propagate a creature like himſelf, conſiſting of the ſame parts; by virtue of that efficacious word of God in the beginning, *increaſe and multiply*, and the concurrence of his own immediate power therewith. And that therefore God hath ſet a ſtedfaſt law in nature for the generation of mankind, both ſoul and body, as well as other creatures. But yet partly mediately, and partly immediately, himſelf having a more peculiar work in this than in any other. For beſides his general providence in conſerving the natural order that himſelf hath inſtituted; as the nature of the ſoul is more excellent, ſo the act of providence is more immediate therein than in any other creature whatſoever. And thus the ſoul may be propagated as well as the body, after a manner convenient to either nature: God having ſo much in it as to make it immortal; and man ſo much as to make it ſinful; yet not as if there were any ſeparation in their generation, the body of the body only, and the ſoul of the ſoul only; but the whole of the whole, generation being not

not of parts but of perſons. For nature itſelf teacheth, that neither ſoul nor body can properly be ſaid to be generated; but the creature conſiſting of ſoul and body: neither is there any thing that ſeems more abſurd, than that when God and nature have thus conjoined them: (the Scripture always ſpeaking of the generation of the whole man) we ſhould notwithſtanding make a ſeparation; fetching one part from heaven, and another from earth. Before I come to the proof of this, I deſire theſe few Concluſions may be conſidered.

Firſt, That there is no ſuch oppoſition between the ſoul and the body, but that they may be naturally coupled together. Indeed the ſoul is far from ſuch a groſs ſubſtance as the body is; yet is it not without ſome ſpiritual kind of ſubſtance.

Secondly, Mortality proceeds not ſo much from generation, as divine malediction. For had not man ſinned, the body would have been immortal as well as the ſoul. Although therefore the ſoul were compounded and generated after a corporeal manner, without any immediate act of God's power, (none of which are true) yet it would not follow, that it muſt needs be mortal.

Thirdly, Whatſoever hath the being immediately from God, cannot be annihilated but by the ſame immediate power: ſo that it is the act of his immediate power, which is the proper cauſe of immortality: and hence it appears that though the body, which is produced by the power of nature, may die; yet the ſoul, whoſe production is not without an immediate act of the Deity, can never die, but by the ſame power omnipotent by which it lived.

Thus then it appears that though the ſoul be propagated, yet it is nevertheleſs immortal, ſince it is neither made of matter, nor produced only by the power of nature; and God is never the more faulty, though we be ſinful, becauſe being wholly in Adam, according to the juſt law of nature, and ſo ſinning in him, he with us, and we with him being then actually one; the whole nature of mankind is thereby ſo corrupted, and

and this pure ordinance of God, in producing ſouls, ſo defiled, that corruption paſſeth in the very conception; and we are ſtained with original ſin, and ſo are liable to God's wrath, ſo ſoon as we begin to exiſt. It being a juſt law in nature, that as the root is, ſuch are the branches: and juſt what the tree is, ſuch muſt the fruit be.

[*To be continued.*]

An Extract from the Depoſitions of William Floyd, *of the City of* Briſtol, *Mariner, and* Little Ephraim Robin-John, *and* Ancona Robin Robin-John, *of* Old Town, Old Calabar, *on the Coaſt of* Africa.

In the Court of KING'S-BENCH.

[*Continued from page* 99.]

WE, Little Ephraim Robin-John, and Ancona Robin Robin-John, believing in One God, the Creator of the world, and that God is a rewarder of them that do well, and an avenger of thoſe that do ill; do ſwear, that in the year 1767, there being a quarrel between the people of Old and New Town, in Old Calabar, the Maſters of ſome of the Engliſh ſhips there, ſent letters to our brother Grandee, Ephraim Robin-John, inviting the chief men of Old Town on board, promiſing to make up the quarrel: on which the principal inhabitants of Old Town went to them in ten canoes. We, Little Ephraim, Ancona, and our brother Amboe, with twenty-ſeven more, in our canoe on board the Indian Queen. The next morning we all went on board the Edgar. From thence we were ſent with letters to Capt. Mitchell, Capt. Bevan, and Capt. Parks. We, Little Ephraim, and

and Ancona, with our brother Amboe, (our other people ſtaying in the canoe) went on board the Duke of York, and delivered the letter to Capt. Bevan, in the cabin. He went out, and ſoon came, with ſeveral people armed with piſtols and cutlaſſes, threatening us with death, if we made any reſiſtance. The Captain then bade the men on deck "Fire away;" and inſtantly they fired upon our people in the canoe: on which Amboe endeavoured to eſcape out of the cabin, but was ſtruck and cut by Capt. Bevan and his Officers: when he put his two hands together, and cried out, "O Capt. Bevan, what faſhion this, for white men to kill black men ſo?" We, Little Ephraim, and Ancona, endeavoured to eſcape out of the cabin-window; but we were knocked down and greatly hurt, and then put in irons. While we were thus confined, we heard a great firing of great guns and ſmall arms from the other ſhips in the river. Moſt of the canoes belonging to Old Town were ſunk, and many of the people killed, before any from New Town appeared. When the firing was over, Capt. Bevan went on board the Nancy, and ſent a written order to Mr. Green, his chief Mate, to deliver Amboe to the people of New Town, and to put us, Little Ephraim, and Ancona, in the fore-part of the ſhip. Mr. Green ſent anſwer, "He would not deliver Amboe to the people of New Town, but that the Captain might come himſelf." The Captain came, with a canoe of New Town people, and bade his men give Amboe to them. As they were putting him over the ſhip's ſide, he put his two hands together, and begged Capt. Bevan, "Not to deliver him to the New Town people to be killed." But the Captain obliged him to go into the canoe, where his head was immediately cut off. We farther ſwear, that Capt. Bevan brought us away, and ſold us to a French Doctor on the Iſle of Dominica. We continued there about ſeven months: when Capt. S. maſter of a ſloop came to Dominica, and hearing our caſe, promiſed to carry us to our own country, if we would come down to

him

him at night, which we did. But inſtead of carrying us to our own country, he carried us to Virginia, and ſold us to Mr. Mitchell, a merchant, with whom we continued five years: where Capt. O'Neile, Commander of the Greyhound, from Briſtol, arrived. He had on board two black men from Old Calabar, who knew us in our own country, and told the Captain who we were, and how we had been taken away. The Captain ſent for me, Little Ephraim, and promiſed to buy me of Mr. Mitchell, and carry me to my own country; but ſoon after he ſaid, he had not money to buy me; but if Ancona and I would come to him in the night, he would carry us home. Only we muſt go to Briſtol firſt; and thence he would carry or ſend us to Old Calabar. We came down in the night, and he ſet ſail, and brought us to Briſtol. We expected he would then put us in ſome ſhip bound for Africa, according to his promiſe; but inſtead of this, he put us into a ſhip bound for Virginia, to ſend us back to Mr. Mitchell.

Sworn, Nov. 9, 1773.

[*To be continued.*]

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WITCHCRAFT.

From the DUMFRIES WEEKLY JOURNAL.

[*Concluded from page* 102.]

A Conſiderable time before the weeks expired, ſhe invited ſuch of her acquaintance as viſited her, to come on Friday night, the 23d ult. and ſee her get the victory over the Witch and the Devil. Before that night approached, ſhe ſaw in a viſion, a young Gentleman who had all the advantages of a liberal education, and whoſe literary abilities are ſufficiently known in the place; yet ſhe had never ſeen him in

perſon. She had a fore-knowledge, that in his firſt attempt to pray, he would not have it in his power to aſk mercy for her. This really happened; for as ſoon as he had uttered the firſt ſentence, which conſiſted ſolely in adoration, he had not power to ſpeak a word more, but ſtood perfectly confounded. She immediately cried out, in the midſt of the company, that he need not be ſurpriſed, for ſhe knew beforehand that this was to be the caſe. Another then attempted to pray, when ſhe cried out moſt earneſtly, for the love of God, to ſtop him, for her very ſoul was tormented. A third attempted, but ſtopt alſo. Sometime elapſed before any more attempts were made; and ſome of her friends would have had her bring the Gentleman to the bed-ſide who had attempted to pray firſt; but ſhe declared that ſhe could not bear the ſight of him, for fear of her heart failing; yet juſt before ſhe fell into the third fit, ſhe deſired him to make a ſecond attempt to pray, though ſhe doubted he would be rather weak ſtill. This he acknowledged was the caſe; for it was with the utmoſt difficulty he could find one expreſſion to ſubjoin to another. Before ſhe fell into the fourth fit, ſhe ſaid to him, "Now Sir, be bold, and never mind me, let me cry as I will: but pray to God for mercy for me, and ſet the devil and all his emiſſaries at defiance." He then declared that he found no more difficulty in the duty. In the time of his prayer, ſhe thought ſhe ſaw her tormentor, and cried to her moſt vehemently, "Thou wicked wretch! thou thinkeſt to hinder me from hearing the Gentleman's prayer; but through grace I defy thee and all the devils in hell, from hindering me for hearing him to the end." She ſaid after, ſhe heard every word of it, though her ſhrieks were frequently louder than the ſpeaker's voice; and the moment ſhe had uttered the word, *Amen*, ſhe fell into a ſwoon; and it was obſervable through all her fits that ſhe ſtill was crying for mercy.

When ſhe recovered from her fourth fit, which was betwixt nine and ten, P. M. though unable to ſpeak, ſhe ſignified

ſignified by claps of her hands, how many fits ſhe was to have before her releaſe. In the fourth prayer, ſhe apprehended ſhe ſaw the Devil above the Gentleman's head who was praying, and ſhe came leaping towards him, as if to ward the Devil off him, and cried out, "Thou Devil, ſtop him if thou dare; through divine ſtrength I defy thee and all the powers of darkneſs to ſtop him now." Betwixt this and her releaſe, her voice changed three different times; ſometimes ſhe ſqualled like a cat; then barked like a dog, and frequently roared like a wild beaſt: at which time her face was ſcarcely left in human ſhape. She told, a conſiderable time before her releaſe, that ſhe ſhould either die or be delivered preciſely at half paſt twelve, which happened moſt exactly; for by the time that the naked eye could perceive the ſecond hand of the watch paſs the half hour, ſhe aroſe, ſeemingly in as good health as any in the room, ſtood upright in the bed, and with a cheerful countenance ſaid, "Now I have gained the victory, and defy her and all the devils in hell to hurt me any more." She then deſired thanks to be returned to Almighty God for her deliverance, which was done: and, in a ſhort time, a ſmile appeared in every face: a cheerfulneſs in every aſpect. With pleaſure I can affirm, that ſhe ſtill continues better, and has felt nothing of her former diſorder ever ſince.

The whole of this Narrative can be atteſted by many perſons of the moſt undoubted veracity; ſo that however it may be ridiculed by the Sceptic, as the ſallies of a luxuriant fancy; or by the Infidel, as the enthuſiaſm of a heated imagination, it is nevertheleſs perfectly true.

What is very remarkable, ſome who formerly denied the exiſtence of Witches, were that night fully convinced of their miſtake, and I believe ſtill continue ſo. The Author of this narration, who was an eye and ear witneſs to moſt of the whole ſcene, has two reaſons for publiſhing it. The firſt is, to magnify the power and goodneſs of Almighty God; his power, in relieving a reaſonable creature from inſupportable

misery, and in curing a disease which far surpassed the skill of human Physicians; and his goodness, in extricating a whole family from a state of the utmost distress and confusion. The second is, to prevent the spreading of false reports, which are flying with amazing rapidity.

This is far from being a full description of the matter; because, in fact, neither tongue can express, nor pen describe, what was seen and heard during the time of this extraordinary disease. This is only a candid representation of it, so far as was judged necessary; and yet I question if the annals of real history can produce such another.

Cannobie, March 31, 1781. T. H.

Brief THOUGHTS *on Christian-Perfection.*

SOME Thoughts occurred to my mind this morning, concerning Christian-Perfection, and the *manner* and *time* of receiving it, which I believe may be useful to set down.

1. By Perfection I mean, the humble, gentle, patient love of God and our Neighbour, ruling our tempers, words, and actions.

I do not include an impossibility of falling from it, either in part or in whole. Therefore I retract several Expressions in our Hymns, which partly express, partly imply such an impossibility.

And I do not contend for the term *Sinless*, though I do not object against it.

2. As to the manner. I believe this Perfection is always wrought in the soul by a simple act of Faith: consequently, in an instant.

But I believe a gradual work, both preceding and following that instant.

3. As

3. As to the time. I believe this inſtant generally is the inſtant of death, the moment before the ſoul leaves the body. But I believe it may be ten, twenty, or forty years before.

I believe it is uſually many years after Juſtification: but that it *may be* within five years or five months after it, I know no concluſive argument to the contrary.

If it *muſt be* many years after Juſtification, I would be glad to know, how many? *Pretium quotus arrogat Annus?*

And how many days or months, or even years, can any one allow to be between Perfection and Death? How far from Juſtification *muſt* it be? And how near to Death?

London, Jan. 27, 1767.

LETTERS.

[At the deſire of Mr. P——d, who is now hanging between life and death, over the verge of the grave, we inſert this Letter, ſo much before its regular turn.]

LETTER CCLXXXVIII.

[From Mr. S. B——n, to Mr. P——d.]

Bradforth, Feb. 9, 178[illegible].

My dear Brother,

I Felt a part of your afflictions, on reading your letter. Though it is but little conſolation which an afflicted perſon receives from ſympathy; yet it is ſome:—"Who divide, they weaken too, the torrent of our grief."—Indeed were it not ſo, we had not been exhorted to rejoice with thoſe who rejoice, and to weep with thoſe who weep.

You

You have obſerved, that in every place and ſtation, we muſt expect trials; and that our heavenly Father knows both that kind and meaſure of them, which will beſt anſwer his end in ſending, or permitting them. Holineſs is the end for which we were ſent into the world, and, whatever has a tendency to promote this, is of God; and whatever tends to hinder it, is of the devil; and is a real evil to us in the end. If this be true, then afflictions are good for us; inaſmuch as they tend to ſtir up our minds in the purſuit of Holineſs. This made David ſay, "It is good for me, that I have been afflicted;" becauſe, "Before I was afflicted I went aſtray." For, notwithſtanding our judgments may be very clear, reſpecting the emptineſs and vanity of the world, yet is there ſomething ſo bewitching in ſenſible objects, that very few can bear a conſtant ſucceſſion of temporal enjoyments, without ſuffering loſs in their ſouls. This made St. Paul adviſe us not to deſpiſe the chaſtenings of the Lord; becauſe, Whom the Lord *loveth* he chaſteneth—that they may thereby be partakers of his Holineſs. Hence Chriſtians are as truly happy in the midſt of afflictions, as when in perfect health. It is true, *extreme pain* may, for the time it laſts, damp our joy; but as it neither brings guilt on our Conſciences, nor impurity into our Wills, it cannot deſtroy our happineſs. The ſame may be ſaid of every creature with whom we have to do. Friends, health, riches, fame and ſucceſs, viewed in themſelves, are at beſt, broken ciſterns; and if we place our affections on them, we become idolators; and then, inſtead of finding the happineſs we wiſhed for, they will yield us only waters of bitterneſs; but if we uſe theſe, as the Angels in Jacob's dream, did the viſionary ladder, our ſouls may make every creature a bleſſed means to help us to a cloſer communion with God. If therefore he ſees good to ſuffer us to be friendleſs, ſick, poor, reproached, or croſſed in our deſigns, he is ſtill the delight of our ſouls; he enables us to ſay, "The Lord gave, and the Lord hath taken away, and bleſſed

bleſſed be the Name of the Lord." We ſtill are happy in him, who is *now* the ſtrength of our heart, and who will be our portion for ever.

I bleſs God, I ſtill find my ſoul, in ſome meaſure, happy in the way I have mentioned. I am full of work; and find pleaſure in doing it; though never more tempted than of late concerning it.

As you have many advantages in London, you can have no where elſe, I hope you will improve them all. It is a fine place for getting books. If you can ſcrape a few pence together, buy nothing but books. Mr. Whitefield's advice to a Clergyman I am acquainted with was, "Read! read! read!" I may add, not without *thinking* and *praying*: I do not mean as a Chriſtian only (that I know you do,) but as a Preacher.

I am, dear Friend,

Your ever truly affectionate Brother,

S. B——N.

LETTER CCLXXXIX.

[From Mr. J. V. to the Rev. Mr. Weſley.]

Dear Sir,

I Was at Painſwick about a month ago; whither I went, as I believed, in obedience to a call from God. During my abode there, I viſited daily from houſe to houſe; and met, at different times, all the Claſſes. I took every opportunity to preſs an inſtant, entire Sanctification upon the Believers, and ſtirred them up to purſue Holineſs; declaring to them that, "*Now* is the accepted time, now is the day of this ſalvation." Bleſſed be God, it was then given me to ſay, "We ſpeak that we do know, and teſtify that we have ſeen." I ſpoke

out

out of the abundance of my heart. You cannot eaſily conceive how kindly they received me. I could have no time ſcarce for retirement, except about two hours in the morning. I was obliged to viſit, or to receive viſits, continually: but bleſſed be the Lord, my ſoul was well watered. I found that he was my ſhepherd, therefore I lacked nothing. I had not been there many days, before one, then another, then a third, experienced a deliverance from ſin, and many others were earneſtly ſeeking. One of them was brother N. I had no doubt of the reality of his experience: the two others, I had not ſuch a proof of. But however I perſuaded them to hold faſt that faith, and to pray unto the Lord for the witneſs of the Spirit. There are two or three more who believe that the Lord has cleanſed them from all unrighteouſneſs.

Suffer me, dear Sir, to ſpeak as a fool. I mean to recommend a duty; not myſelf. I believe that during my ſhort ſtay, by viſiting from houſe to houſe, and preſſing and praying for Holineſs, I was made a greater inſtrument for good to the people, than four years preaching alone could do. I ſpoke of nothing but what pertained to the kingdom, and with much cheerfulneſs preſſed them to walk humbly and cloſely with God: and always concluded with ſinging and prayer. You can ſcarcely think how the Lord bleſſed my own ſoul in theſe duties. You have ſet this duty on foot in London. I pray God give you ſucceſs, and make every Preacher willing to be ſpent in the ſervice of the Church. Then they will find this ſervice a preſent reward, and a thouſand bleſſings would redound to their own ſouls.

Dear Sir, preach Perfection always and every where, even as you do; it is the hope of this attainment, that will alone animate a ſoul combatting the World, the Fleſh, and the Devil. You have all the earneſt ſouls on your ſide. This preaching, is the word that God has appointed to ſuſtain them. The old Serpent will twiſt and twine, and hiſs; but the Lord with this ſore, and great, and ſtrong ſword, ſhall puniſh him.

The

The Lord Jeſus bleſs, and proſper you yet more abundantly, and at laſt receive you up into glory. So prays, dear Sir, your moſt affectionate, though unworthy Son in the Lord,

T. V.

LETTER CCXC.

[From Mr. Penington, to the Rev. Mr. Weſley.]

Cork, June 17, 1764.

Rev. and dear Sir,

SINCE my laſt, the face of things here is in a great meaſure changed. The people of the Society in general, and the Leaders in particular, are much ſtirred up in their own ſouls. Our Congregations are much larger than uſual, many ſtrangers and backſliders attending the preaching conſtantly. I believe one reaſon of this revival is, the meetings for ſinging, prayer, reading, and exhortation, that have within this month, been eſtabliſhed in five or ſix different parts of the city; and among thoſe who ſeemed to know nothing that there were ſuch a people as the Methodiſts in being. Many of theſe attend both at the meetings, and at the Room, who are in general very ſerious, and ſeem to be in a meaſure awakened.

Another reaſon for this, is Street-preaching. I found a deſire to ſtand up in the ſtreet, and to attack the Devil in his own quarters. I firſt preached near the Barracks, but ſince Mr. B. came home, I have left that place to him; and have been enabled to ſtand up in the open ſtreet, in the very heart of Black-Pool, four or five times, and preached with great freedom, to a very large and attentive congregation. Mr. B. has alſo preached twice there with very great ſatisfaction, while I was out at Bandon laſt week; ſo that I think there is

an effectual door opened there, and I may add, there are many adverſaries. Having ſuch a proſpect before me, it is with regret that I think of quitting this place *now*. For my own part, I only deſire to follow Providence, and to ſuffer, ſo far as I know, all the will of God; but I am quite at a loſs how to act here, being pulled different ways; but I am blind; may God direct me!

I beg you will pray for me, and believe me to be, Rev. Sir, your Son and Servant in the Goſpel,

W. PENINGTON.

v.

LETTER CCXCI.

[From the Rev. Mr. Weſley, to Lord ———.]

July 26, 1764.

My Lord,

UPON an attentive conſideration, it will appear to every impartial perſon, that the uniting of the ſerious Clergy, in the manner I propoſed in a former Letter, is not a matter of indifferency; but what none can reject, unleſs at the peril of his own ſoul. For every article therein mentioned, is undeniably contained in the Royal Law, the Law of Love; and conſequently the obſervance thereof, is bound upon every man, as indiſpenſably neceſſary to ſalvation. It will appear farther, that every ſingle perſon may obſerve it whether the other will or no. For many years, I for inſtance, have obſerved this Rule in every article. I labour to do ſo now, and will, by God's help, whatever others do, obſerve it to the end.

I rejoice that your Lordſhip ſo heartily concurs in doing what is in your power, to promote a general obſervance of it. Certainly this is not poſſible to be effected by merely human means: but it ſeems your Lordſhip has taken one good

good ſtep towards it, by communicating it to ſeveral. I am perſuaded, at the ſame time, your Lordſhip's approbation and wiſh is, that it might take place every where. The ſame ſtep I purpoſe to take, by ſending to each of thoſe Gentlemen, the ſubſtance of what I wrote to your Lordſhip, and deſiring them to tell me freely, whatever objections they have againſt ſuch an union. As many of thoſe as are grounded on Reaſon, I doubt not, will be eaſily anſwered. Thoſe only which ſpring from ſome wrong temper muſt remain, till that temper is ſubdued. For inſtance: firſt, we cannot unite, ſays one, becauſe we cannot truſt one another. I anſwer to your *Reaſon* or *Underſtanding*, no matter whether we can or no. Thus far we muſt unite, truſt or not, otherwiſe we ſin againſt God: ſecondly, I can truſt *you*, why cannot you truſt me? I can have no private end herein. I have neither perſonal hopes nor fears from you. I want nothing which you can give me; and I am not afraid of your doing me any hurt; though you may hurt yourſelf and the cauſe of God. But I cannot anſwer your *envy*, *jealouſy*, *pride*, or *credulity*, as long as thoſe remain. Objections however cut off, will ſpring up again like hydrah's heads.

If your Lordſhip has heard any objections, I ſhould be glad to know them. May I be permitted to aſk, Have not the objections you have heard, made ſome impreſſion upon your Lordſhip? Have they not occaſioned (if I may ſpeak freely) your Lordſhip's ſtanding aloof from me? Have they not ſet your Lordſhip farther and farther off, ever ſince I waited upon you at ———? Why do I aſk? Indeed not upon my own account. *Quid mea? Ego in porto navigo.* I can truly ſay, I neither fear, nor deſire any thing from your Lordſhip: to ſpeak a rough truth, I do not deſire any intercourſe with any perſons of quality in England. I mean, for my own ſake: they do me no good, and I fear I can do none to them. If it be deſired, I will readily leave all thoſe to the care of my Fellow-labourers. I will article with them ſo to do, rather than this ſhall be any bone of contention.

Were I not afraid of giving your Lordſhip pain, I would ſpeak yet ſtill further. Methinks you deſire I ſhould; that is, to tell you once for all, every thought that riſes in my heart. I will then. At preſent I do not want *you*, but I really think you want *me*. For have you a perſon in all England, who ſpeaks to your Lordſhip ſo plain and downright as I do? Who conſiders not the *Peer*; but the *Man?* not the *Earl*; but the *immortal Spirit?* Who rarely commends, but often blames, and perhaps would do it oftener if you deſired it: who is jealous over you with a godly jealouſy, leſt you ſhould be leſs a Chriſtian by being a Nobleman? Leſt, after having made a fair advance towards heaven, you ſhould meaſure back your ſteps to earth again. O my Lord, is not ſuch a perſon as this needful for you in the higheſt degree? If you have any ſuch, I have no more to ſay, but that I pray God to bleſs him to your ſoul. If you have not, deſpiſe not even the aſſiſtance which it may pleaſe God to give you by, my Lord,

Your Lordſhip's ready Servant,

J. WESLEY.

POETRY.

On the Death of Mr. B———, *who died on Sunday, April* 28, 1783.

PART II.

ON earth he drank the deepeſt cup
Of ſharp, but conſecrated pain,
And filléd his mournful meaſure up,
And ſufferéd with his Lord to reign;

Meekly

Meekly the ſudden call obeyéd,
His willing ſpirit to reſign,
And only for his Saviour ſtayéd,
To finiſh his own work divine.

The ſouls whom moſt he prizéd below,
The deareſt partners of his heart,
Free, and detatchéd, he let them go;
Reſignéd, and ready to depart:
'Tis all his gaſping ſoul's deſire,
To find his place preparéd above;
And keep, with that enrapturéd quire,
A ſabbath of eternal love.

The prayér is heard, and favéd at laſt,
He drops the groſs, corporeal clay,
The dreary, doleful vale is paſt,
And opens into glorious day;
Paſt are his days to feel and mourn,
Accompliſhéd is his warfare here,
His Father wills him to return,
And Iſrael's flaming ſteeds appear!

Triumphant while the ſoul aſcends,
By miniſterial ſpirits conveyéd,
The numbers whom his grateful friends,
He by thé unrightéous mammon made;
With kindréd ſaints and angels bright,
In ſhining ranks expecting ſtand,
And all the ſhouting ſons of light,
Receive, and welcome him to land.

Happy the ſouls he leaves behind,
If following him, as he his Lord,
As meek, and lowly, and reſignéd,
They hear the laſt tranſporting word;

If ready through the Saviour's love,
When all the ſtorms of life are o'er,
As ſafe and ſudden they remove,
And graſp their friend, to part no more.

To aſk his death ſhall I preſume?
Saviour thyſelf in me reveal,
And grant me when my hour is come,
His penitence and faith to feel:
Thou ſeeſt the wiſh of this weak heart,
His cup of tortures to decline,
And let me then like him depart,
And let his final ſtate be mine!

An ELEGY *on the* SEARCH *of* HAPPINESS.

[Addreſſed to Miſs Loggin.]

HENCE, melancholy! hence! with all thy train
Of riſing fears, and anxious doubts remove;
Let not thy penſive eye deject the plain,
Nor ſpread thy horrors o'er the ſilent grove.

Far mayeſt thou wander from this bliſsful ſcene,
Where all that's lovely, decks the varied lawn;
Where ſprings the laughing flower, the fragrant green,
Where ſpreads the lake, and ſkips the wanton fawn.

Now ſmiles the infant-morn ſereneſy gay;
Glitters the dew-drop on the bending blade;
Now grateful birds ſalute the bluſhing day,
And flocks unfolded ſeek the verdant glade.

As

As from the riſing Sun Night's terrors fly,
So theſe fair ſcenes of Solitude and Eaſe,
Calm the racked breaſt, repel the heart-felt ſigh,
And Nature's muſic tunes the mind to peace.

Ye gentle powers that o'er theſe ſhades preſide,
Whoſe fairy magic raiſed theſe friendly bowers;
Whoſe mazy ſteps the limpid current guide,
Who green the vale, and ſtrew the mead with flowers.

Say, if ye can, where Happineſs is found?
Where crowned with Joy, does the gay Goddeſs rove?
Say, does ſhe traverſe Grandeur's ample round,
Or humbly ſeek the unambitious Grove?

Does the coy Nymph on Fortune's call attend,
Or will ſhe yield to Beauty's envied ſway;
Does ſhe on Learning, Wit, or Taſte depend?
Can Power invite, or Fame prolong her ſtay.

To none of theſe is Happineſs confined:
Ambition, Envy, oft on Grandeur wait:
Can Gold, or Gems, give ſacred peace of mind?
Or flies pale Care the gaily ſculptured gate?

Can Beauty guard from Pain's afflictive dart?
Can Wit, or Learning give the tranquil hour?
Can Fame's loud clarion heal the grief-rent heart?
Or does Contentment fix her ſeat with Power?

Ah! no! with Virtue Happineſs is found,
In the calm breaſt, where Reſignation ſmiles:
Where no vain hopes, or wild deſires abound,
But ſweet Content each anxious thought beguiles.

Still

Still may the blooming Goddeſs bleſs my Friend;
Reign in thy heart, and round thy manſion ſtay;
May her kind beams thy lateſt ſteps attend,
And ſafe conduct thee to celeſtial day.

A CONTRAST *between two eminent* DIVINES.

[*By Dr. Byrom.*]

TWO different Painters, Artiſts in their way,
Have drawn Religion in her full diſplay,
To both ſhe ſat——One gazèd at her all o'er;
The other fixèd upon her features more:
Hervey has figurèd her with every grace
That dreſs could give—but *Law* has hit her face.

A SHORT HYMN.

Rev. iii. 18. *I counſel thee to buy of me gold tried in the fire, &c.*

ALL things that I may clearly ſee,
The Spirit which proceeds from thee,
The unction I implore:
O might I now the bleſſing gain,
The ſight of thee my Lord obtain,
And never loſe it more.

Jeſus, thy promiſèd Spirit impart,
To cure the blindneſs of my heart,
Mine unbelief to chaſe;
That I thine open face may ſee,
And ſpend a bleſt eternity,
In extaſies of praiſe.

THE Arminian Magazine, For APRIL 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 117.]

ARTICLE III. "By Adam's fall, his poſterity loſt their Free-will, being put to an unavoidable neceſſity to do, or not to do, whatſoever they do, or do not, whether it be good or evil; being thereunto predeſtinated by the eternal and effectual ſecret Decree of God."

To prove this is no falſe Charge, I cite,

1. *Sturmius*, who ſpeaks thus: "The Elect are not only predeſtinated to the end, but alſo to the means that lead to that end; and therefore as they are *neceſſarily* ſaved at laſt, in regard of the immutability of Election; ſo in regard of the ſtability thereof, they do *neceſſarily* alſo embrace the means, by which they are conducted to that end."

2. *Zanchy.* "Whoſoever are predeſtinated to the end, they are alſo predeſtinated to thoſe means, without which that end is not to be attained. And therefore as the Elect do *neceſſarily* arrive at the end at laſt, in regard of the ſtedfaſtneſs of Election; ſo in regard of the ſame ſtedfaſtneſs, it is *neceſſary* they ſhould be led and walk by the means ordained to that end." So it comes to paſs, that our Will cannot but will good, becauſe it is ſo inclined of God.

But can *Tilenus* bring any competent number of orthodox Calviniſts to certify touching the *unavoidable neceſſity of doing evil?* He can.

1. *Zanchy.* "We grant that by this ordination of God, the Reprobate are conſtrained by a neceſſity of ſinning, and thereby of periſhing alſo, and ſo conſtrained that they cannot chooſe but ſin and periſh."——"We doubt not therefore to acknowledge, that there is incumbent upon the Reprobate, by their immutable Reprobation, a neceſſity of ſinning, and that unto death, and of ſuffering eternal pains for it."

2. *Piſcator.* "When God does *neceſſitate* man to ſin, that he may puniſh him for ſin, he doth juſtly, becauſe he hath power to govern man as he will."——"All things are done by the decree of God, and therefore all things are done of neceſſity. For whatſoever God hath decreed, that comes to paſs neceſſarily, becauſe it cannot but come to paſs. And therefore Judas betrayed Chriſt neceſſarily, nor could his will to betray be changed, becauſe he betrayed Chriſt by the determinate counſel and fore-decree of God. Alſo that willing of Judas was the work of God, in as much as it was moved of God; for by him we live, move, and have our being."

3. *Sturmius.* "Upon the privation of grace there follows a two-fold neceſſity, *one* of ſinning, *another* of periſhing. For the Reprobate being deſtitute of God's grace, and left to their own nature, as they *cannot* but ſin, ſo they cannot but periſh: unto which *double neceſſity* the Reprobates are predeſtinated."

From

From this *unavoidable Neceſſity*, &c. ſome of the Calviniſts have drawn theſe Corollaries, which they maintain to follow by undeniable conſequence:

Firſt, *That man can do no more good than he doth; nor omit no more evil than he omitteth.*

Piſcator. "Although God ſimply and preciſely wills not that man ſhould do any more good than he doth, or that he ſhould omit any more evil than he omitteth, yet he cannot therefore be reproved of envy, or iniquity, or of any other vice."

A ſecond Corollary, drawn from that *unavoidable Neceſſity*, is this:

That all zeal and endeavour after Salvation, before the gift of Faith, and Spirit of Renovation conferred upon us, is of no effect. So ſaith

Dontecloch. "We conclude therefore, that all the care, ſtudy and diligence, which men can uſe to promote their ſalvation, is vain and to no purpoſe, rather hurtful than profitable, before Faith and the Spirit of Renovation."

Article IV. "So God to ſave his Elect from the corrupt maſs, doth beget faith in them by a power equal to that, whereby he created the world, and raiſed the dead, inſomuch that ſuch unto whom he gives that grace, cannot reject it; and the reſt being Reprobate cannot accept of it."

1. *Calvin.* "God moves the will, not after that manner, as hath been believed for many ages, that it ſhould be at our choice to obey or reſiſt the motion. But efficaciouſly effecting it. Therefore, That ſo often repeated by Chryſoſtom is to be rejected. *Whom he draws, he draws being willing:* whereby he inſinuates that God reaching forth his hand, doth expect whether we will make uſe of his aſſiſtance."

2. *Geſelius.* "They who are called unto ſalvation, outwardly and inwardly, according to God's purpoſe, cannot but believe in Chriſt, and convert themſelves; that is,

this calling worketh *irreſiſtibly* and *invincibly*, not only upon their underſtanding and affections, but alſo upon their will."

3. *Smoutius.* "We will never ſay, that God determined to ſave believers only by a gentle ſuaſion; he draws them by an omnipotent operation, which they neither *will*, nor *can*, nor *can will* to reſiſt."

4. Doctor *Damman.* "God worketh effectually in none but the Elect, and therefore grace is rightly ſaid to be irreſiſtible."

For the honour of the Synod, *Johannes Bogermmannus*, their Preſident, ſhall have the caſting voice. *Grotius*, citing St. *Chryſoſtom*, "If it be grace, may ſome ſay, why are we not all ſaved? Becauſe ye will not. For grace though it be grace, ſaves none but the *willing*, not ſuch as daily ſtrive againſt it. And according to St. *John*, None can come to me except the Father draw him."

But cannot Reprobates accept it?

1. *Peter Martyr.* "The divine calling is extended unto ſome that *cannot* receive it, who are therefore ſaid to be called, but not choſen."

2. *Muſculus.* "As the Elect being called in their time, do believe, repent, are juſtified and ſaved, neither can they fall from ſalvation: ſo the Reprobates can neither obey God's call, nor repent, nor believe, nor be juſtified, nor be ſaved."

3. *Gomarus.* "The Reprobates cannot believe; for Faith is proper to the Elect."

4. *Triglandius.* "The Reprobates *cannot* attain to Faith by nature; and God hath decreed not to give them Faith."

5. Laſtly, Doctor *Damman.* "We grant that the Non-Elect, neither do, nor can believe, nor perſevere in the Faith."

[*To be continued.*]

SERMON

SERMON XIV.

On EPHESIANS vi. 11.

[*Concluded from page* 121.]

II. BUT what is the employment of evil Angels? This is the ſecond point to be conſidered.

1. They are (remember! ſo far as God permits) κοσμοκράτορες· *Governors of the world!* So that there may be more ground than we are apt to imagine, for that ſtrange expreſſion of Satan, (Matt. iv. 8, 9,) when he had *ſhewed* our Lord *all the kingdoms of the world, and the glory of them. All theſe things will I give thee, if thou wilt fall down and worſhip me.* It is a little more particularly expreſſed, in the fourth chapter of St. Luke. *The devil ſhewed unto him all the kingdoms of the world in a moment of time.* (Such an aſtoniſhing meaſure of power is ſtill left in the prince of darkneſs!) *And the devil ſaid, All this power will I give thee and the glory of them: for that is delivered unto me; and to whomſoever I will, I give it,* ver. 5, 6. They are *the rulers of the darkneſs of this age,* (ſo the words are literally tranſlated) of the preſent ſtate of things, during which *the whole world lieth in the wicked one.* He is the element of the children of men only, thoſe who fear God being excepted. He and his angels, in connexion with, and in ſubordination to him, diſpoſe all the ignorance, all the error, all the folly, and particularly all the wickedneſs of men, in ſuch a manner as may moſt hinder the kingdom of God, and moſt advance the kingdom of darkneſs.

2. "But has every man a particular evil Angel, as well as a good one attending him? This has been an exceeding ancient opinion both among the Chriſtians and the Jews before

before them. But it is generally doubted, whether it can be ſufficiently proved from Scripture. Indeed it would not be improbable, that there is a particular evil angel with every man, if we were aſſured there is a good one. But this cannot be inferred from thoſe words of our Lord concerning little children, *In heaven their angels do continually ſee the face of their Father which is in heaven?* This only proves, that there are Angels who are appointed to take care of little children. It does not prove, that a particular Angel is allotted to every child. Neither is it proved by the words of Rhoda, who hearing the voice of Peter, ſaid, *It is his Angel.* We cannot infer any more from this, even ſuppoſe *his Angel* means his guardian Angel, than that Rhoda believed the doctrine of Guardian Angels, which was then common among the Jews. But ſtill it will remain a diſputable point, (ſeeing Revelation determines nothing concerning it,) Whether every man is attended, either by a particular good, or a particular evil Angel?

3. But whether or no particular men are attended by particular evil Spirits, we know that Satan and all his Angels, are continually warring againſt us, and watching over every child of man. They are ever watching to ſee whoſe outward or inward circumſtances, whoſe proſperity or adverſity, whoſe health or ſickneſs, whoſe friends or enemies, whoſe youth or age, whoſe knowledge or ignorance, whoſe blindneſs or idleneſs, whoſe joy or ſorrow, may lay them open to temptation. And they are perpetually ready to make the utmoſt advantage of every circumſtance. Theſe ſkilful Wreſtlers eſpy the ſmalleſt ſlip we make, and avail themſelves of it immediately: as they alſo are *about our bed, and about our path, and ſpy out all our ways.* Indeed each of them *walketh about as a roaring lion, ſeeking whom he may devour*; or whom he may *beguile through his ſubtilty, as the ſerpent beguiled Eve.* Yea, and in order to do this the more effectually, they transform themſelves into Angels of light. Thus

"With

"With rage that never ends,
Their helliſh arts they try:
Legions of dire, malicious fiends,
And ſpirits enthroned on high."

4. It is by theſe inſtruments chiefly that the *fooliſh hearts of* thoſe that know not God *are darkened*: yea, they frequently darken in a meaſure the hearts of them that do know God. *The God of this world knows* how to *blind our hearts*, to ſpread a cloud over our underſtanding, and to obſcure the light of thoſe truths, which at other times ſhine as bright as the noon-day Sun. By this means he aſſaults our Faith, our Evidence of things unſeen. He endeavours to weaken that Hope full of immortality to which God had begotten us, and thereby to leſſen, if he cannot deſtroy, our joy in God our Saviour. But above all, he ſtrives to damp our love of God, as he knows this is the ſpring of all our Religion, and that as this riſes or falls, the whole work of God flouriſhes or decays in the ſoul.

5. Next to the Love of God, there is nothing which Satan ſo cordially abhors as the Love of our Neighbour. He uſes therefore every poſſible means to prevent or deſtroy this: to excite either private or public ſuſpicions, animoſities, reſentment, quarrels: to deſtroy the peace of families or of nations, and to baniſh Unity and Concord from the earth. And this indeed is the triumph of his art; to embitter the poor, miſerable children of men againſt each other, and at length urge them to do his own work, to plunge one another into the pit of deſtruction.

6. This enemy of all righteouſneſs is equally diligent, to hinder every good word and work. If he cannot prevail upon us to do evil, he will if poſſible, prevent our doing good. He is peculiarly diligent, to hinder the work of God from ſpreading in the hearts of men. What pains does he take, to prevent or obſtruct the general work of God? And how many

many are his devices, to ſtop its progreſs in particular ſouls? To hinder their continuing or growing in grace, in the knowledge of our Lord Jeſus Chriſt? To leſſen, if not deſtroy that *love, joy, peace*; that *long-ſuffering, gentleneſs, goodneſs*; that *fidelity, meekneſs, temperance*, which our Lord works by his loving Spirit in them that believe, and wherein the very eſſence of Religion conſiſts.

7. To effect theſe ends, he is continually labouring with all his ſkill and power, to infuſe evil thoughts of every kind into the hearts of men. And certainly it is as eaſy for a Spirit to ſpeak to our heart, as for a man to ſpeak to our ears. But ſometimes it is exceeding difficult to diſtinguiſh theſe from our own thoughts: thoſe which he injects ſo exactly reſembling thoſe which naturally ariſe in our own minds. Sometimes indeed we may diſtinguiſh one from the other by this circumſtance. The thoughts which naturally ariſe in our minds, are generally, if not always, occaſioned by, or at leaſt connected with, ſome inward or outward circumſtance that went before. But thoſe that are preternaturally ſuggeſted, have frequently no relation to, or connexion (at leaſt none that we are able to diſcern) with any thing which preceded. On the contrary, they ſhoot in as it were acroſs, and thereby ſhew, that they are of a different growth.

8. He likewiſe labours to awaken evil paſſions or tempers in our ſouls. He endeavours to inſpire thoſe paſſions and tempers, which are directly oppoſite to *the fruit of the Spirit*. He ſtrives to inſtil Unbelief, Atheiſm, Ill-will, Bitterneſs, Hatred, Malice, Envy; oppoſite to Faith and Love: Fear, Sorrow, Anxiety, worldly Care; oppoſite to Peace and Joy: Impatiency, Ill-nature, Anger, Reſentment; oppoſite to Long-ſuffering, Gentleneſs, Meekneſs: Fraud, Guile, Diſſimulation; contrary to Fidelity: Love of the World, inordinate Affection, fooliſh Deſires; oppoſite to the Love of God. One ſort of evil deſires he may probably raiſe or inflame,

inflame, by touching the ſprings of this animal Machine. Endeavouring thus, by means of the body, to diſturb or ſully the ſoul.

9. And in general we may obſerve, that as no good is done, or ſpoken, or thought by any man without the aſſiſtance of God, working together *in* and *with* thoſe that believe in him: ſo there is no evil done, or ſpoke or thought, without the aſſiſtance of the Devil, *who worketh with energy*, with ſtrong, though ſecret power, *in the children of unbelief*. Thus he *entered into* Judas, and confirmed him in the deſign of betraying his Maſter. Thus he *put it into the heart* of Ananias and Sapphira *to lie unto the Holy Ghoſt*. And in like manner he has a ſhare in all the actions and words, and deſigns of evil men. As the children of God *are workers together with God*, in every good thought, or word, or action; ſo the children of the devil are workers together with him, in every evil thought, or word, or work. So that as all good tempers, and remotely all good words and actions are the fruit of the good Spirit; in like manner, all evil tempers, with all the words and works which ſpring from them, are the fruit of the evil Spirit: inſomuch that all the *works of the fleſh*, of our evil nature, are likewiſe the *works of the devil*.

10. On this account, becauſe he is continually inciting men to evil, he is emphatically called, *The Tempter*. Nor is it only with regard to his own children, that he is thus employed. He is continually tempting the children of God alſo, and thoſe that are labouring ſo to be.

" A conſtant watch he keeps;
He eyes them night and day:
He never ſlumbers, never ſleeps,
Leſt he ſhould looſe his prey."

Indeed the holieſt of men, as long as they remain upon earth, are not exempt from his temptations. They cannot expect

it; ſeeing *it is enough for the diſciple, to be as his Maſter.* And we know He was tempted to evil till he ſaid, *Father, into thy hands I commend my ſpirit.*

11. For ſuch is the malice of the wicked one, that he will torment whom he cannot deſtroy. If he cannot intice men to ſin, he will (ſo far as he is permitted) put them to pain. There is no doubt but he is the occaſion, directly or indirectly, of many of the pains of mankind: which thoſe who can no otherwiſe account for them, lightly paſs over as *Nervous.* And innumerable *Accidents*, as they are called, are undoubtedly owing to his agency: ſuch as the unaccountable fright or falling of horſes, the overturning of carriages, the breaking or diſlocating of bones; the hurt done by the falling or burning of houſes, by ſtorms of wind, ſnow, rain or hail, by lightning or earthquakes. But to all theſe, and a thouſand more, this ſubtle ſpirit can give the appearance of *Accidents*: for fear the ſufferers, if they knew the real agent, ſhould call for help on one that is ſtronger than him.

12. There is little reaſon to doubt but many diſeaſes likewiſe, both of the accute and chronical kind, are either occaſioned or increaſed by diabolical agency: particularly thoſe that begin in an inſtant, without any diſcernible cauſe: as well as thoſe that continue, and perhaps gradually increaſe, in ſpite of all the power of medicine. Here indeed *vain men* that *would be wiſe*, again call in the Nerves to their aſſiſtance. But is not this, explaining *ignotum per ignotius?* A thing unknown by what is more unknown? For what do we know of the Nerves themſelves? Not even whether they are ſolid or hollow.

13. Many years ago, I was aſking an experienced Phyſician, and one particularly eminent for curing Lunacy, "Sir, have you not ſeen reaſon to believe, that ſome Lunatics are really Demoniacs?" He anſwered, "Sir, I have been often inclined to think, that moſt Lunatics are Demoniacs. Nor is there any weight in that objection, that they are frequently cured

cured by medicine. For ſo might any other diſeaſe, occaſioned by an evil Spirit, if God did not ſuffer him to repeat the ſtroke, by which that diſeaſe is occaſioned."

14. This thought opens to us a wider ſcene. Who can tell how many of thoſe diſeaſes, which we impute altogether to Natural cauſes, may be really Preternatural? What diſorder is there in the human frame, which an evil Angel may not inflict? Cannot he ſmite us, as he did Job, and that in a moment, with boils from the crown of the head to the ſole of the foot? Cannot he with equal eaſe, inflict any other either external or internal malady? Could not he in a moment, by divine permiſſion, caſt the ſtrongeſt man down to the ground, and make him *wallow-foaming*, with all the ſymptoms either of an Epilepſy or Apoplexy? In like manner, it is eaſy for him, to ſmite any one man, or every one in a city or nation, with a malignant fever, or with the plague itſelf, ſo that vain would be the help of man.

15. But that malice blinds the eyes of the wiſe, one would imagine ſo intelligent a being, would not ſtoop ſo low as it ſeems the devil ſometimes does, to torment the poor children of men! For to him we may reaſonably impute many little inconveniencies which we ſuffer. "I believe (ſaid that excellent man, the Marquis de *Renty*, when the bench on which he ſat ſnapped in ſunder, without any viſible cauſe) that Satan had a hand in it, making me to fall untowardly." I know not whether he may not have a hand, in that unaccountable horror, with which many have been ſeized in the dead of night, even to ſuch a degree that all their bones have ſhook. Perhaps he has a hand alſo in thoſe terrifying dreams which many have, even while they are in perfect health.

It may be obſerved, in all theſe inſtances, we uſually ſay *the Devil*, as if there was one only; becauſe theſe ſpirits, innumerable as they are, do all act in concert: and becauſe we know not, whether one or more are concerned in this or that work of darkneſs.

It remains only, to draw a few plain Inferences from the Doctrine which has been delivered.

1. And firſt, as a general preſervative againſt all the rage, the power, and ſubtilty of your great Adverſary, *put on the panoply*, the whole armour *of God*, Univerſal Holineſs. See that *the mind be in you which was alſo in Chriſt Jeſus*, and that ye *walk as Chriſt alſo walked*; that ye have a conſcience void of offence toward God and toward men. So ſhall ye *be able to withſtand* all the force and all the ſtratagems of the Enemy. So ſhall ye be able to *withſtand in the evil day*; in the day of ſore temptation. And *having done all to ſtand*; to remain in the poſture of victory and triumph.

2. To his *fiery darts*, his evil ſuggeſtions of every kind, blaſphemous or unclean, though numberleſs as the ſtars of heaven, oppoſe *the ſhield of faith*: a conſciouſneſs of the love of Chriſt Jeſus will effectually quench them all.

> " Jeſus hath died for *you!*
> What can your faith withſtand?
> Believe! hold faſt your ſhield! and who
> Shall pluck you from his hand?"

3. If he injects doubts, Whether you are a child of God; or fears, leſt you ſhould not endure to the end, *take to you for a helmet, the hope of ſalvation.* Hold faſt that glad word, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy, hath begotten us again unto a living hope, of an inheritance incorruptible, undefiled, and that fadeth not away.* You will never be overthrown, you will never be ſtaggered by your adverſary, if you *hold faſt the beginning of this confidence ſtedfaſt unto the end.*

4. Whenever the *roaring lion, walking about and ſeeking whom he may devour*, aſſaults you with all his malice, and rage, and ſtrength, *reſiſt* him *ſtedfaſt in the faith.* Then is the time, having cried to the ſtrong for ſtrength, to

ſtir

ſtir up the gift of God that is in you: to ſummon all your faith, and hope, and love, to turn the attack in the name of the Lord, and in the power of his might: and *he will* ſoon *flee from you.*

5. But "there is no happineſs, ſays one, greater than the being without temptation." When therefore this is the caſe, when Satan ſeems to be withdrawn, then beware leſt he hurt you more as a crooked ſerpent, than he could do as a roaring lion. Then take care you are not lulled into a pleaſing ſlumber, *leſt he ſhould beguile you as he did Eve,* even in innocence, and inſenſibly draw you *from your ſimplicity toward Chriſt,* from ſeeking all your happineſs in him.

6. Laſtly, if he *transform himſelf into an Angel of light,* then are you in the greateſt danger of all. Then have you need to beware, leſt you alſo fall, where many mightier have been ſlain: then have you the greateſt need to *watch and pray, that ye enter not into temptation.* And if you continue ſo to do, the God whom you love and ſerve will deliver you. *The anointing of the Holy one ſhall abide with you and teach you of all things.* Your eye will pierce through ſnares: you ſhall know what that *holy, and acceptable, and perfect will of God is,* and ſhall hold on your way, till you *grow up in all things into him that is our head, even Chriſt Jeſus.*

January 7, 1783.

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

[*Continued from page* 125.]

AS ſoon as I had opportunity to ſpeak to my dear companion, he told me, it had been a happy day to him. He had received two muſket-balls: but one ſtruck him on the right thigh, and hit on two ſeven-penny pieces that were

in

in his pocket, (they are of a mixt metal, about the ſize of half a crown:) it appeared to him, as if he had received a blow with a ſtick. The other ſtruck him on his left ſide-pocket, upon a claſped knife, and bent the blade, and looſened it in the handle. So that we may well ſay,

> " Go and return ſecure from death,
> Till God command thee home."

I had ate nothing that day, but a little brown bread, and drank only a little water. But I was very thankful, as if I had received it immediately from the hands of God.

We marched all that night and the next day, and more and more of our ſcattered Army overtook us; but many lay down on the ground, and could go no farther. Glory be to God, he gave me conſtant peace, and ſtrength to keep with the main body, being always one of the firſt, till we encamped at *Leſſines*. We then began to enquire, who of our Society was gone home? We miſſed many out of our Regiment. One was ſaying, " O how happy I am!" And juſt as he ſpoke, a cannon-ſhot came and took off his head. We loſt four Preachers, and many of the Society. But my dear companion, with the other brethren in the Regiment, were ſtill as the heart of one man. Such was the religion of the ſoldiers at this time, before any of them were corrupted by new Opinions! I then thought, This ſtate of life is the only one, to love and ſerve God in: I would not change it for any other under the ſun, upon any conſideration whatever. How did this ſweeten all the fatigues, and hardſhips, and dangers I had to go through! Glory be to God, I rejoiced in them all. Meantime I was continually exhorting ſinners to repent. And they would bear it now, as the *French* were ſo near us, and we knew not how ſoon they would fall upon us. The whole Army was drawn up in order of battle, expecting

to

to be attacked by them every day. But inſtead of this, they puſhed forward and took *Ghent*, and afterwards all *Flanders*, as far as *Oſtend*.

About this time the Lieutenant and Paymaſter of our Regiment ſent for me, and ſaid, "My ſervant was killed at *Fountenoi*, and I intend to take *you* in his place." As he had always been particularly kind to me, I knew not what to do. It was not a command, but a favour offered, which he left to my choice. I earneſtly prayed to God for direction. I then returned him my ſincereſt thanks for his kind offer: but ſaid, "I could not accept of it." He looked earneſtly at me, and ſaid, "Pray, what are your reaſons for refuſing it?" I anſwered, "Sir, the firſt is, I could not have time to attend preaching, and meet with my chriſtian friends: the ſecond, I ſhould be obliged to do on the Lord's day what would give me pain, and diſpleaſe God." He replied, "I like you the better for being ſo honeſt. Go your way. I will be your friend."

A ſhort time after, there came an order for "ten men out of our Regiment, to go to the Train, and learn the exerciſe of the great guns, to ſupply the place of thoſe that were killed at *Fountenoi*: but active, ſober men, and ſuch has could be depended on." The Corporal came and ſaid, "Get yourſelf ready: for you muſt leave the Regiment and go to the Artillery." I was ſorry to leave my brethren, but could not in conſcience diſobey a lawful command. My brethren alſo were ſorry; but we encouraged each other, that we ſhould not be far from one another. So we prayed, and parted. My pay was now near double to what it was before. And I had two of the Society with me, brother *Hammond* and *Hodges*; both much alive to God. I was kept in conſtant peace, athirſt for God, and longing for more of his image. As often as I could, I went to ſee my dear brethren: and we always prayed and praiſed God together. And even the reſt of the company were glad to ſee me: for I have frequently remarked,

marked, there is a kind of affection in the Army toward one another, which is hardly to be found elſewhere.

I had not been many weeks in my new employ, when we heard, there was a riſing in *Scotland*; and that the Rebels had defeated the King's Army, at *Preſton-pans*, near *Edinburgh*. And orders came, that the greateſt part of the *Engliſh* Army, ſhould march directly for *England*. I was ſent back to my own Regiment. We made forced marches, and the tranſports being ready at *Helvoetſluys*, we ſoon came within ſight of land. In all theſe movements I found no decay of inward life. I knew it was my duty to obey my ſuperiors, and God made it my pleaſure. He was always before me in every place; and I could boldly teſtify,

"Thy preſence makes my paradiſe,
And where thou art is heaven."

Our Regiment and two more, landed at *Graveſend*, when we marched on and encamped at *Deptford* Heath, in the latter end of October, 1745. The next Lord's-day, we of the Society went to *Bexley* Church. We lay at *Bexley* three or four weeks, and conſtantly attended on Mr. *Pier's* miniſtry, and there we received a larger account of *you*; O how did I then long to ſee you! Thence we marched to *Deptford*. When we were drawn up there in the *Broadway*, *William Giles* came and invited us to his houſe, where we ſpent the evening in ſinging and prayer, and my ſoul was much refreſhed. My mind was ſtill kept in perfect peace. It was nothing to me where I was, at home or abroad, in the field, or in the church, marching, or ſitting in the cloſet. We made long marches from hence, hearing that the Rebels were marching ſwiftly Southward. Wherever we were, I enquired if there were any Methodiſts, that we might ſing and pray together. The Army was aſſembled when we came to *Stafford*; and we were ordered to be ready at a minute's warning. We had not been here

here many hours, when at ten o'clock, in a cold, frosty night, about the middle of December, the drum beat to arms. We were drawn up in order of battle, and marched on, our spies informing us, that in two hours we should meet the Rebels. We had then orders to load our pieces, and to be ready at the word of command.

We marched on, and the morning came on. The Rebels now hearing of us, turned off for *Derby* road, thinking, it seems, to pass us and get to *London*. By this time we had got to *Stone*, where we learned, they were returning Northward. On this the main Army was ordered to pursue them, and some Regiments to march back to *London*, lest they should give us the slip. Our Regiment was one of these. We were to lie in the towns and villages near *London*. I had a great desire to lie at *Greenwich* or *Deptford*. We made long marches; and when we were near *London*, orders came, that our Regiment should be quartered at *Greenwich* and *Deptford*. I was glad, though I knew not why: for I had no knowledge either of the place or the people. On Christmas-eve we came to the place, and I was quartered in the next public-house, which is the very house where I now live.

On Christmas-day we went to Church, and spent the evening at brother *Giles'*, in singing and prayer. We lay here till April 1746, but had orders, not to go above a mile from our quarters. Hearing these orders read, I went to the Commanding Officer, who said, "Well, *Sampson*, what do you want?" I said, "Leave, Sir, if you please, for two or three of us to go to *London*, twice or thrice a week." He said, "For what?" I answered, "To hear preaching." What said he, "Cannot you go to Church?" I said, "Yes, Sir, and I count it both my duty and privilege so to do. But I am much united in affection to the Rev. Mr. *Wesley*, and I want to see and hear him, and to be joined with him and his people." He looked at me, and said, "Well, thou art the same honest man as before." He immediately wrote an

order for me and one or two more to paſs to and from *London*, as often as we pleaſed. He added, That he knew Mr. *Weſley*, and was glad I had made ſo good a choice. When not on duty, we likewiſe met twice a day in the Old Room at *Deptford*, to read the Scriptures, and to pray and praiſe God. At this time I had no thought of Preaching, though my dear companion often told me, "God would call me to it before I died."

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G. C——.

[*Continued from page* 127.]

February 24.

STILL my ſoul panteth after liberty. Nothing will ſatisfy me, but love, rejoicing evermore, praying without ceaſing, and in every thing giving thanks. And I believe, He will work this in me, as he has already done it in others.

March 4. My ſoul rejoiceth in the Lord, for the work of his grace both on myſelf and my wife, who is truly ſimple of heart, earneſtly ſtriving for a deliverance from all ſin.

March 20. I have felt much pain for ſeveral days, from a ſenſe of pride and ſelf-will remaining in me. I likewiſe found ſome reſentment, at the bitterneſs of my late friend, yet I prayed for her as for my own ſoul.

June 7. My ſoul is as intent as ever upon entire Sanctification, being convinced I cannot love and ſerve him as I would, till my will is ſwallowed up in his.

June 28. My ſoul mourns after God. I have indeed a ſenſe of his favour and preſence; but the old man is not dead: my will is not ſubdued: unbelief often revives: theſe I want to have entirely deſtroyed. But ſome of my friends tell

tell me, "It cannot be: that there is no inſtantaneous work after Juſtification: but only a gradual decay of ſin." When I give way to this, I ſuffer much loſs: I loſe all my hunger and thirſt after righteouſneſs. And I ſee thoſe who are of this opinion gain no ground, but are juſt what they were twenty years ago.

July 4. How is this? I deſire to live, only that I may be holy. I ſee many others attain it, but I cannot believe for myſelf. Rather I ſeem to be at a greater diſtance from it than ever. Sometimes light breaks in upon my mind: but I am ſoon clouded again.

Aug. 9. I have much cauſe to praiſe the Lord on account of this marriage, having even the witneſs that it was of God. I thankfully remember, how his Spirit wrought at that time; what conſtant communion I had with him: what a fear I had of doing my own will, and how ready I was to give it up to the very day. This aroſe from a piercing ſenſe of my unholineſs, which kept me dead to all created good. I cannot reſt till Jeſus reigns alone, ſubduing all things to himſelf.

Oct. 15. I know not how it is with me, my ſpirit is ſo greatly oppreſt with evil reaſonings. When I pray, they retire; but when I ceaſe, they immediately return. Above all, my unfitneſs to dwell with God, fills me with ſorrow and ſhame. I ſeem like the child whom his father brought to Chriſt, and *the ſpirit threw him down and tore him.* It may be, the Lord will look upon me, and deliver me from this inbred ſin, which gives him the power thus to vex my ſoul.

Oct. 25. There wants an act of omnipotence to enable me to believe. I often find a ſpirit of ſupplication, but at other times, I am as it were without God. It is a grievous thing to be thus toſt to and fro. But to-day I had a ſtrong ſenſe of the love of Chriſt; and a good hope that I ſhall ſoon attain the ſalvation I long for.

Nov. 1. This has been a day of the Lord's power, wherein he has hufhed every murmuring thought, and has given me to believe that the defire of my foul will fhortly be accomplifhed.

Dec. 20. I feel the bitternefs of inbred fin, and the want of faith and love. Yet I do not earneftly ftir myfelf up to feek the Lord. I fhould be very willing to believe, Chrift had fo done all, that I had no need thus to ftrive, and watch and pray. I know, I am to be faved by grace. But ftill the command is, *Strive, agonize to enter in!*

Jan. 24, 1762. Still I have this painful inbred fin. My fpirit is faint and in perplexity, not knowing how to believe for deliverance. At times many tears flow, and I am ready to burft, but it does not laft. My foul feems like a leaky veffel, able to retain no good thing.

Feb. 7. I labour to get near the Lord in pure love, but am driven back by unbelief. I know indeed that I am in him, and he is in me, and that by his grace I do mortify the old man. But *create in me a clean heart, O God, and renew a right fpirit within me!* While I was at the morning fervice, one came and told me that my child was dying. I gave him up to the will of God, and going home, found him dead. Soon after I had the fymptoms of a palfy, the right hand being benumbed and ftiff, as was my right fide and my head. I was obliged to pray much, that I might be kept from diftracting thoughts, and might caft my whole care on God.

Feb. 14. The Lord is very prefent with me, and my fpirit is watchful. It had need, for Satan lays clofe fiege to me, taking advantage of my nervous diforder. But the Lord fhews me his devices, and ftrengthens me to refift them.

Feb. 28. I am painfully fenfible of the want of true wifdom, as well as of pure love. I am to be deeply convinced of my total depravity, that God may be glorified in the freedom of his falvation.

March 5.

March 5. This day I had ſuch a trial as I did not expect. Mrs. *A.* has told Mr. *W.* That I deſerted her, after promiſing her marriage, becauſe my wife had more money than her. Nay, ſhe had not half ſo much. But the truth is, I would have had her, but ſhe flatly refuſed me.

March. 28. The Lord ſtill continues the work of his grace, and comforts me by a ſenſe of his mercies. He gives me likewiſe freedom in prayer, and the witneſs of his ſpirit, that Chriſt is mine and I am his. But all this ſuffices not, ſince I am ſtill unholy: it only whets my deſire, to give my whole ſoul to this gracious God, who deigns to accept ſuch a polluted heart.

[*To be continued.*]

An Account of the Death of Mr. J. P. *by a near Relation.*

I AM juſt returned from *Margate*, where I went to attend my dear brother *John*, who was taken ill of the Small-pox. Our vaſt deſire that he ſhould live, made us hope againſt all appearances. I found it ſo hard to give him up, that I was obliged to call mightily upon God to help me, leſt I ſhould ſin againſt him. I aſked that he would make me as clay before him, ſo that I might feel concerning him juſt what was beſt in his ſight. I found an immediate power from him to acquieſce in all he did; and when we looked to have ſunk under the loſs of ſo dear a friend, we were not only ſupported, but made even to rejoice in his joy: and on Monday, (the day after he was buried) we were amazingly refreſhed at Church, by the Leſſons, and Epiſtle and Goſpel for All Saints-Day. If the whole Common Prayer-Book had been ſearched, none could have celebrated his memory and removal like it. He longed for God, and was almoſt impatient to be gone; but afterwards he was reſigned to live, if God ſaw good, and ſaid,

ſaid, "Pray that He may do all his will concerning me." Whenever he had his ſenſes, he was full of prayer, and ſaid, he felt the love of God ſhed abroad in his heart. At another time he ſaid, "I have caſt my care on God, and I *know* that he careth for me;" and added, "Lord thou knoweſt that I am thine." Some time before he departed, he ſaid, "O that I could go this moment to him!" and often bleſſed him in a very ſtriking manner. Upon the whole, he lived much in a ſhort time, and, in an uncommon manner, bought up every opportunity of ſpeaking for God to all he came near.

D. P——T.

Shoreham, Nov. 6, 1767.

The Words of a dying Saint, who departed this life, July 25, 1759.

THE evening I viſited him, he ſeemed to be in the laſt conflict. "This is the fiery trial," ſaid he. O may I,

"True in the fiery trial prove,
And pay thee back thy dying love!"

One evening I came to ſee him, he ſaid, "I have been walking the golden ſtreets alone!" Well ſaid I, You want company. "Yes, ſaid he, the Saints and Angels." Dear, ſaid I, Do you think I ſhall ever get there? He ſaid, with a ſmile, "I hope the work of God is going on in your ſoul: you are young: beware of the ſnares that beſet youth. Watch! watch! O what joy ſhall we have when we meet in our Father's kingdom!" The ſabbath-day before he departed, ſome of his friends being preſent, he ſaid, "I ſhall ſoon be looking down upon you."

"Sure

" Sure it can't my Lord diſpleaſe,
That I would die to be his gueſt."

A ſhort time after, burſting into raptures of joy, he ſaid, " O the joy! the joy!" and lifting up his hand, ſaid, " Come, ſee a Chriſtian die, triumphant over Death, Hell, and the Grave!" He ſeemed to me, as if he would fly out of the bed. " The Chriſtian's ſoul, ſaid he, has wings; yes, and eyes within and without." Thus died *Jonathan Handy*, a pattern for all in life, and in death.

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An Account of ELIZABETH KING, *aged thirteen Years: as given by the Rev. Mr.* John Oakes, *in her Funeral Sermon, on* 2 Tim. iv. 7, 8, *preached about a hundred years ago.*

THE warning which the Lord gave her to get ready for her change, was ſhort. She being taken ill on the Lord's-Day morning, and died on the Friday following. But ſhe was perſuaded, as ſoon as God laid his hand upon her, that the ſtroke would be mortal. Her ſufferings were very extraordinary, but ſhe was favoured with ſtrength according to her day. She bore them with remarkable patience, with entire reſignation to the will of God. On Friday morning, her Parents being preſent, found her in a holy, heavenly ſtate of mind, and ſo refreſhed with the foretaſtes of that glory to which ſhe was going, as filled them with wonder and thankfulneſs. They now ſaw the Lord had fully anſwered their prayers, which were, that if he ſhould ſee good, to call this their child away, ſhe might leave behind ſuch plain and manifeſt proofs of a real work of grace upon her ſoul, as might be a means of ſupporting them under the diſtreſſing trial. She had indeed given them very ſufficient proofs of her pious diſpoſition, while in health; but now in her lateſt moments, ſhe was enabled to put the matter beyond diſpute.

Her

Her Mother aſked, Do you remember any particular time when the Lord began to work upon your mind? She anſwered, "No: but the Spirit of God has been ſtriving with me ever ſince I can remember any thing. Only I recollect ſome very deep impreſſions made upon my mind by hearing a Sermon upon theſe words, *Now are we the ſons of God, and it does not yet appear what we ſhall be.* And likewiſe by hearing a Sermon on the Glory of the Goſpel, upon theſe words, *In whom the god of this world hath blinded the minds of them that believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine into them.*" When I came to her, ſhe deſired me to preach her Funeral Sermon, from the Text above-mentioned, which ſhe repeated with the utmoſt ſolemnity; and added, "I deſire it not for my ſake, but for the ſake of Religion, that the world might be convinced that there is ſomething in *that* (however deſpiſed) that will bear up the ſoul in a dying hour." With great gravity, ſhe exhorted me to go on, and preach the Goſpel, praying, that my miniſtry might not be in vain. I anſwered, that I hoped it had not been in vain with reſpect to her. She, with the greateſt earneſtneſs, replied, "No, I bleſs God it hath not." A neighbouring Miniſter coming in, aſked her how ſhe did; ſhe cheerfully anſwered, "Very well; how can I be better? For I am going to my heavenly Father." He aſked, "Are you willing to leave this world then?" She replied, "Yes, moſt willing; for why ſhould I deſire to live any longer in it?" He ſaid, "But you have a great work now to do." She anſwered, "Yes, but I bleſs God, I am prepared for it, and I fear not Death, for Chriſt, by his blood, hath taken out his ſting." He aſked, Shall we pray with you? She ſaid, "Yes, I would have you to pray that God would continue to lift up the light of his countenance upon me to the laſt, as he does now." And before he came away, ſhe prayed, that the Lord would enable him to preach ſo as that the world might have no juſt occaſion

occaſion given to jeer at Religion. She was much concerned for the public, and prayed for the downfal of thoſe three enemies of the Church, the Turk, the Pope and the Devil. And then for herſelf, in theſe words, "Lord, chaſe away the Tempter, and ſuffer him not to darken my evidences for heaven; and if he comes unto me, let me be like Jeſus; let him find nothing in me." She then ſpoke of her near approach to the grave, and ſaid, "I feel myſelf as it were, like the ſetting ſun, going down into another world." When ſomething was offered her to drink, ſhe cried, "I ſhall ſoon have done eating and drinking here; but I am going to drink new wine with Chriſt in my Father's kingdom." When her want of ſleep was ſpoke of, ſhe ſaid, "In a little while I ſhall ſleep in the Lord, which is better than any ſleep I can take here." One mentioning the ſharpneſs of her pains, ſhe ſaid, "Indeed I ſhould not have been able to bear them, if the Lord had not ſtrengthened me, and given me ſuch extraordinary comfort: ſo that I was never ſo ſenſible of his love, as when I was in the greateſt miſery:" and added, "But alas! what are my pains in compariſon of what my dear Saviour underwent, when he ſweat great drops of blood for my ſins." As a perſon preſent was weeping, ſhe ſaid, "Why ſhould you weep for ſuch a lump of dirt? It will do me no good." When another ſpoke of the troubles of the times, ſhe ſaid, "God is hiding me in the hollow of his hand, from the beſom of deſtruction which may be coming." She then ſaid, "I have taſted ſo much of the joys of heaven, that I loath this earth: what ſhall I do in this dunghil world, where I hear the name of my God ſo often blaſphemed? I am weary of it; my heart is ready to break becauſe I may not go home to my Father. O, to have ſuch a ſenſe of the love of God, and then to be put back again! I cannot bear that. I am ſure I ſhall go to heaven: I wiſh that I might go quickly! I ſhall never rightly enjoy myſelf, till I am there. The Lord look upon me, and enable me to wait

his time." She gave very ſerious counſel to thoſe who came to ſee her, and ſpoke to her brothers and ſiſters in a way ſuitable to their capacities: cautioned them againſt lying, and adviſed them to be dutiful and good children to their parents, and to love as brethren. Taking her leave of one who had been an inſtrument in the hand of God, of much good to her, ſhe ſaid, "I am going from you now, but hope to meet you again hereafter in heaven." To another ſhe ſaid, "Be ſure, above all things, to get an intereſt in Chriſt; for this is all that we have to do in this world." She exhorted all about her, to walk as becomes the Goſpel, that they might not diſhonour God, and cauſe him to take the Goſpel from them. Her Mother aſked, What have you to ſay to me? She ſaid, "I pray God to ſupport you! I hope he will be your everlaſting ſupport!" She had always been remarkably dutiful to her Parents, and exceedingly exact in ſpending the Lord's-Day in a religious manner. She had made the Bible her daily delight, in ſo much that ſhe could repeat a conſiderable part of it, and ſaid, "I ſhall carry the Bible to heaven in my heart, though I cannot carry it in my hand." Juſt before ſhe fell aſleep, ſhe ſaid, "The Lord gives and the Lord takes away." And, "O Death, where is thy ſting!" And ſo joyfully finiſhed her courſe.

J. PAWSON.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from page* 136.]

HOWEVER different in figure the Lobſter and the Crab may ſeem, their manners are nearly the ſame. Though without any warmth in their bodies, or even red blood, they are

are wonderfully voracious. Whatever they ſeize upon that has life, is ſure to periſh, though never ſo well defended; they even devour each other; and, to increaſe our ſurpriſe, they may, in ſome meaſure, be ſaid to eat themſelves, as they change their ſhell and their ſtomach every year, and their old ſtomach is generally the firſt morſel that ſerves to glut the new.

What this animal differs in from all others, is, that the ſpinal marrow is in the breaſt-bone. It is furniſhed with two long feelers or horns, that iſſue on each ſide of the head, to correct the dimneſs of its ſight, and appriſe the animal of its danger, or of its prey. The tail is the grand inſtrument of motion; and with this it can raiſe itſelf in the water.

When the young Lobſters leave the parent, they ſeek for refuge in the ſmalleſt clefts of rocks, and in crevices at the bottom of the ſea. There they grow larger in a few weeks, from the accidental ſubſtances which the water waſhes to their retreats. By this time alſo they acquire a hard, firm ſhell, which furniſhes them with both offenſive and defenſive armour. They then iſſue from their fortreſſes, and creep along the bottom, in hopes of meeting with plunder. The ſpawn of fiſh, the ſmaller animals of their own kind, but chiefly the worms that keep at the bottom of the ſea, ſupply them with plenty. They keep in this manner cloſe among the rocks, buſily employed in ſcratching up the ſand with their claws for worms, or ſurpriſing ſuch heedleſs animals as fall within their graſp; thus they have little to apprehend, except from each other, for in them, as among fiſhes, the large are the moſt formidable of all enemies to the ſmall.

But the body of the Lobſter ſtill continuing to increaſe, the animal ſoon becomes too large for its habitation. In general, all animals change their ſhell once a year; and this is a moſt painful operation. Their moulting ſeaſon is generally about the beginning of ſummer: at which time their food is in plenty, and their ſtrength and vigour in the higheſt per-

ſection. But ſoon all their activity ceaſes; they ſeek ſome retired ſituation among the rocks, where they remain in ſafety from the attacks of their various enemies. For ſome days before their change, the animal diſcontinues its uſual voraciouſneſs; it is no longer ſeen harrowing up the ſand at the bottom, or fighting with others of its kind, or hunting its prey; it lies torpid and motionleſs. Juſt before caſting its ſhell, it throws itſelf upon its back, ſtrikes its claws againſt each other, and every limb ſeems to tremble; its feelers are agitated, and the whole body is in violent motion. It then ſwells itſelf in an unuſual manner, and at laſt the ſhell begins to divide at its junctures; particularly at the junctures of the belly, where, like a pair of jumps, it was before but ſeemingly united. It alſo ſeems turned inſide out; and its ſtomach comes away with its ſhell. After this it diſengages itſelf of the claws, which burſt at the joints; the animal, with a tremulous motion, caſting them off, as a man would kick off a boot that was too big for him.

Thus this wonderful creature is at liberty; but ſo weak that it continues for ſeveral hours motionleſs. Indeed, ſo violent and painful is the operation, that many of them die under it; and thoſe which ſurvive, for ſome time neither take food, nor venture from their retreats. Immediately after this change, they have not only the ſoftneſs, but the timidity of a worm. Every animal of the deep is then a powerful enemy, which they can neither eſcape, nor oppoſe; and this is the time when the Dog-fiſh, the Cod, and the Ray devour them by hundreds. But this ſtate continues for a very ſhort time; in leſs than two days, the ſkin that covered its body is grown almoſt as hard as before.

When the Lobſter is completely equipped in its new ſhell, it appears how much it has grown in the ſpace of a very few days. The old ſhell being compared with thoſe of the new, it is increaſed above a third in its ſize; and, like a boy that has outgrown his clothes, it ſeems wonderful how the deſerted ſhell

ſhell was able to contain ſo great an animal as entirely fills up the new.

It may be worth obſerving, that Lobſters uſe their tails as fins, wherewith they commonly ſwim backward, by jerks or ſprings, reaching ſometimes ten yards at a ſpring. For this purpoſe, as the gill-fins of other fiſhes, which are their oars, are a little concave backward, theſe have the plates of their tails, when they bend them down as they uſe to do, a little concave forward.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of POWER.

[*Continued from page* 138.]

" Sect. 58. IN the firſt place, I ſhall conſider the wrong judgments men make of future Good and Evil, whereby their deſires are miſled. For as to preſent happineſs and miſery, when that alone comes in conſideration, and the conſequences are quite removed, *a man never chuſes amiſs*; he knows what beſt pleaſes him, and that he actually prefers. Things in their preſent enjoyment, are what they ſeem: the apparent and real good are, in this caſe, always the ſame. For the Pain or Pleaſure being juſt ſo great, and no greater, than it is felt, the preſent Good or Evil, is really ſo much as it appears. And therefore were every action of ours concluded within itſelf, and drew no conſequences after it, we ſhould undoubtedly never err in our choice of Good; we ſhould always infallibly prefer the beſt. Were the Pains of honeſt Induſtry, and of ſtarving with Hunger and Cold, ſet together before us, no body would be in doubt which to chuſe: were the ſatisfaction of a Luſt, and the

the Joys of Heaven offered at once to any one's preſent poſſeſſion, he would not balance, or err in the determination of his choice.

" Sect. 59. But ſince our voluntary actions carry not all the happineſs and miſery, that depend on them, along with them in their preſent performance, but are the precedent cauſes of Good and Evil, which they draw after them, and bring upon us, when they themſelves are paſſed, and ceaſe to be; our deſires look beyond our preſent enjoyments, and carry the mind out to abſent *Good*, according to the neceſſity which we think there is of it, to the making or increaſe of our happineſs. It is our opinion of ſuch a Neceſſity that gives it its attraction: without that, we are not moved by abſent *Good*. For in this narrow ſcantling of capacity, which we are accuſtomed to, and ſenſible of here, wherein we enjoy but one Pleaſure at once, which, when all Uneaſineſs is away, is, whilſt it laſts, ſufficient to make us think ourſelves happy; it is not all remote, and even apparent good, that affects us. Becauſe the indolency and enjoyment we have, ſufficing for our preſent happineſs, we deſire not to venture the change: ſince we judge that we are happy already, being content, and that is enough. For who is content, is happy. But as ſoon as any new Uneaſineſs comes in, this Happineſs is diſturbed, and we are ſet afreſh on work in the purſuit of Happineſs.

" Sect. 60. Their aptneſs therefore to conclude, that they can be happy without it, is one great occaſion that men often are not raiſed to the deſire of the greateſt abſent *Good*. For whilſt ſuch thoughts poſſeſs them, the joys of a future ſtate move them not; they have little concern or uneaſineſs about them; and the *Will*, free from the determination of ſuch deſires, is left to the purſuit of nearer ſatisfaction, and to the removal of thoſe uneaſineſſes which it then feels in its want of, and longings after them. Change but a man's view of theſe things; let him ſee, that Virtue and Religion are neceſſary to his happineſs; let him look into the future ſtate of

bliſs

bliſs or miſery, and ſee there, God, the righteous Judge, ready to *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 every ſoul that doth evil, indignation and wrath, tribulation and anguiſh:* to him, I ſay, who hath a proſpect of the different ſtate of perfect happineſs or miſery, that attends all men after this life, depending on their behaviour here, the meaſures of Good and Evil, that govern his choice, are mightily changed. For ſince nothing of Pleaſure and Pain in this life, can bear any proportion to endleſs Happineſs, or exquiſite Miſery of an immortal ſoul hereafter, actions in his power will have their preference, not according to the tranſient pleaſure or pain that accompanies, or follows them here; but as they ſerve to ſecure that perfect durable Happineſs hereafter.

[*To be continued.*]

EXTRACTS *from Mr.* Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 141.]

THEUTA, *Thoth*, *Taut*, *Taautes*, and *Hermes*, are names belonging to the chief gods of *Egypt*. And from *Theuth* came the *Theos* of the Greeks. He is ſaid to have found out the Vine. He is the ſame as *Ares:* the ſame with the *German Theutain*, or *Theutates*, to whom were offered human ſacrifices.

AB ſignifies a Father. It is often compounded, as *Ab-El*, *Ab-On*, *Ab-Or*.

AUR, *Our*, *Or*, *Ur*, ſignify both Light and Fire. Hence the *Egyptians* called the Sun, *Orus*. It is often joined with *Ab*, as *Abor*, *Aborus*. This title was often given to *Chus*, by his deſcendents, whom they ſtiled *Chus-orus*. *Zeus* was ſtiled *Cham-Ur*.

EL,

EL, *Al*, or *Eli*, was the name of the true God; but transferred to the *Sun*, the chief Idol of *Canaan*. Sometimes they compounded it into *Eli-On*, *Eliorus*, *Aborus* or *Ab-ebion*. Sometimes it was joined with *Cham*, as *Cham-el*, *Cam-illus*, the chief god of *Hetruria*, who was alſo *Hermes*. Hence the Turkiſh *Allah*.

ON, *Eon*, or *Aon*, was another title of the Sun. Hence *On*, the City of the Sun. Hence *Ham* was ſtiled *Amon*, *Ammon*, and *Baal-Hamon*, or *Ab-El*, *Eon*, *Pater*, *Deus*, *Sol*. Hence *Apollo*, formerly ſtiled *Apello*: the Sun was alſo worſhipped under the title of *Ab-add-on*, the ſame as *Apollo*, or *Apollyon*.

AD is a title which often occurs in compoſition, as *Ad-on*, from whence *Adonis*: (if it be not rather from the Hebrew *Adonai*.) It is peculiarly applied to the Sun, as it properly means, Chief, or moſt Eminent. *Adad* is the moſt High, or moſt Excellent. *Ham* was often termed *Ad-Ham*, or *Adam* contracted, and many places were named from him.

EES, *As*, and *Is*, was one of the titles of the Sun. It is ſometimes compounded *Ad-ees*, and *Ad-is*; whence came the *Hades* of the Greeks, a title of the ſame deity. *As*, was ſometimes, like *Ad*, compounded with itſelf, and rendered *Aſas*, or *Azaz*, by the Greeks expreſſed *Azazos* and *Azizos*, both names of the Sun. Places named from hence were particularly devoted to the worſhip of the Sun, and were generally ſituated near hot ſprings, or upon fetid lakes, or near ſtinking caverns. The *Elyſian* plain near the Catacombs in *Egypt*, ſtood upon the foul *Charonian* Canal, whence every fetid ditch and cavern was ſtiled Charonian. Such were ſeveral Caverns in *Italy*: ſuch the famous Grotto *del Cane*. All theſe were ſacred to the Sun. From the compound *Al-as*, came the Greek ἄλος, ἄλας, ἅλς. As from the ſame terms reverſed, *as-el*, were formed the Latin, *Sal*, *Sol*, and *Salum*: and the Roman *Salii*, Prieſts of the Sun.

SAN,

SAN, *Son*, *Zan*, *Zon*, and *Zoan*, were all titles of the Sun; conferred alſo on *Ham*, and others of his family: who were called alſo *Zoanim*. And Temples were erected to him ſtiled *Beth-San*. *Chus* was likewiſe ſtiled *Zan*, and ſome of his deſcendants ſettled in *Italy*, where they worſhipped him under the name of *San-Chus*, or *Sancus*.

BEL, *Bal*, *Baal*, was a *Babyloniſh* title of the Sun. It ſignified Lord, and was often compounded, as *Bel-adon*, *Bel-on*, (from whence the Latin *Bellona*.) Indeed all the Grecian names of deities, originally related to the Sun.

OPH, *Ope*, *Opis*, *Ops*, *Oupis*, *Upis*, ſignify a Serpent, and were emblems of the Sun. The worſhip of the Serpent was very ancient and very extenſive. This word is often compounded, as *Can-ophis*, *Can-uphis*, *Cnuphis*, *Cneph*: as *Ophion*, *Ophitis*, *Ophel*.

AIN, *An*, *En*, ſignify a Fountain. The Nymph *Oenone*, was really a Fountain, *Oin-on*, in *Phrygia*. All Fountains were ſacred to the Sun, and thence called *Bal-ain*, Fountains of the Lord, whence the Greek βαλανεία, and the Latin *Balnea*. And from their ſpouting out the waters, Whales were termed, *Balein*, *Balænæ*.

The term Ουρανος meant properly the orb of the Sun; *Our-ain*, the Fountain of *Orus*.

ELIZABETH, means the Temple of *Eliza*: *El-ees*, the god of Light: afterwards it was made a feminine, and was a name commonly aſſumed by the women of *Phœnicia*.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

[*Continued from page* 144.]

13. IN the xxvth of Deut. ver. 4, God preſcribes a ſpecial law in favour of the oxen that trod out the corn, as we now threſh it, that their mouths ſhould not be muzzled whilſt they were at their labour, but that they might eat as well as work. We read in the book of *Jonah*, that when the Prophet had denounced the deſtruction of *Nineveh*, the King proclaimed a Faſt of three days for the cattle as well as for the people, *Let neither man, nor beaſt, herd, nor flock, taſte any thing; let them not feed, nor drink water, but let man and beaſt be covered with ſackcloth, and cry mightily unto God.* And at the laſt verſe of this Propheſy, God declares, that his compaſſion for the cattle, as well as for the people of *Nineveh*, had diverted the execution of the ſentence denounced againſt them. *Should I not*, ſaid he, *ſpare Nineveh that great city, in which are more than ſixſcore thouſand perſons, that cannot diſcern betwixt their right hand and their left, and alſo much cattle?*

14. As for the malignity obſervable in many of them, there is no great difficulty in comprehending it. The violence offered to the whole Syſtem of Nature, by an abſolute violation of the laws of Juſtice, Truth, and Order, could not fail to produce dreadful effects in every part of nature. All thoſe qualities in every ſpecies of being, which in their primitive ſtate were veſſels and inſtruments of bleſſing, were by this unhappy change, made ſo many different ſources and inſtruments

ments of diſorder and confuſion. And the more exalted they were in their original frame, the more noxious, malignant and deſtructive they were in their ſtate of depravity. It cannot be doubted, but that thoſe Animals, which in their preſent ſtate of degeneracy are moſt ſhocking, deteſtable and deſtructive to human nature, were in their original ſtate, moſt eminently uſeful, beautiful, and good. And by the ſame way of reaſoning one would imagine, thoſe ſpecies of animals that are the moſt uncorrupt part of the Brute-Creation, that have the leaſt ſymptoms of the univerſal malignity, which has more or leſs poiſoned the whole ſyſtem; I mean the ſocial and domeſtic Animals, thoſe which contribute to the comforts and neceſſities of life; as Sheep and Oxen, Doves and Bees, were in their original ſtate, little more exalted than we ſee them at preſent.

15. "But if Brutes have Souls, will it not follow that they are Immortal?" Let us conſider this calmly. What were they in their original ſtate, when all the works of God were pronounced *very good?* Will you ſay they were mortal? Could any creature be mortal before Death entered into the world? And was not Death the immediate, the neceſſary conſequence of Sin? So the Apoſtle tells us, Rom. v. 12, *By one man ſin entered into the world, and death by ſin.* Now, if Death was the conſequence of Sin, the effect of the Tranſgreſſion, can we ſuppoſe that the Effect ſhould precede the Cauſe? that the Execution ſhould anticipate the Sentence? and the Sentence the Tranſgreſſion?

16. Is there not then a ſtrong preſumption, that in the intention of their Creator in their original frame, they were to be partakers of that bleſſing and immortality, which was the privilege of the whole creation, till Man by his diſobedience forfeited it for himſelf, and by conſequence for them? Can any man ſay, that infinite Wiſdom created any thing in vain? That in the infinite variety of creatures, there was even one that was ſuperfluous or uſeleſs? That he who proportioned

and formed the whole Syſtem *in Number, Weight, and Meaſure*, Wiſd. xi. 20, did not intend even the minuteſt portion of it to be a monument of his infinite Wiſdom and Goodneſs, by contributing to the beauty, the order and harmony of the whole? And if the preſervation of the ſpecies was neceſſary to perpetuate the harmony of the whole, what poſſible reaſon can be aſſigned for the deſtruction of the individuals? And what occaſion can there be for indulging bold conjectures, to depreciate the Wiſdom, debaſe the Goodneſs, and limit the Power of the Almighty, merely to anſwer objections proceeding purely from prejudice, and ignorance of the divine Wiſdom and Power? *The mercies of God are over all his works.* He made them all to be happy, as exquiſitely happy as their rank and ſtate in nature was capable of receiving. And it is not owing to any mutability in the counſels of God, to any fault of their own that they have loſt any degree of that happineſs they were created to enjoy; but it is the fatal conſequence of the relation they ſtood in to their unhappy rebellious Lord, and the dreadful confuſion which his diſobedience has brought upon the whole viſible creation.

[*To be continued.*]

An ANSWER *to Mr. Madan's* TREATISE, *on* POLYGAMY *and* MARRIAGE: *in a Series of* LETTERS, *to the Rev. Mr.* WESLEY:

By JOSEPH BENSON.

[*Continued from page* 149.]

13. INDEED our Author takes notice of this remarkable paſſage, in the chapter wherein he treats of Fornication, (p. 50.) "We find, ſays he, that if a virgin gave her

her perſon to *one man*, and afterwards to *another*, though for the purpoſe of marriage with the ſecond, ſhe thereby ſtamped whoredom on ſuch an action, and was to be ſtoned to death, Deut. xx. 21." Does Mr. *Madan* mean that by going to another for the purpoſe of marriage after ſhe was defiled, ſhe ſtamped whoredom on the *firſt* action whereby ſhe was defiled, or the ſecond, whereby ſhe intended marriage? If (he ſays) he means the *firſt*, I anſwer, if according to his doctrine, *this* was ſtrictly and properly *marriage*, no future deed of her's, whether good or bad, could make it whoredom, or indeed any thing elſe but what it was: if he means the *ſecond*, *this* as it happened after a previous marriage, (as he calls it,) could not be *whoredom*, which as he himſelf defines it, conſiſts "in the defilement of a married woman." So that either way, he is entirely wrong; overthrows his own expoſition, and leaves this paſſage in full force againſt him.

14. Indeed as to the ſubject of whoredom or fornication, (the former of which expreſſion he thinks ſignifies the *woman's* ſhare in the offence, and the latter that of the *man*,) this Gentleman is ſadly perplext, as he is alſo on the ſubject of *concubinage*. And in ſpight of all his efforts, the truth ſhews itſelf through the veil he labours to throw over it. He is vaſtly at a loſs for a definition of *Whoredom*, (as well he may,) but at length gives us one which, inadequate as it is, entirely overthrows his whole plan of doctrine. "I would define זנה or whoredom, (ſays he, p. 50,) to be a woman's giving her perſon to a man without any intent of marriage, but either for the mere gratification of luſt, or for gain, or hire; and departing from that man to others for the ſame purpoſes." I ſay firſt, this definition is *inadequate:* it does not comprehend the whole of the ſubject defined: it expreſſes only that ſpecies of whoredom, which we call *proſtitution*. According to this account none could be properly called *whores*, but *common proſtitutes*. Whereas it appears from the inſtances laſt mentioned, I mean the caſe of *Dinah*, and that ſuppoſed

ſuppoſed by *Moſes*, that a woman may be charged with whoredom, for that very act which Mr. *Madan* terms Marriage, though *never repeated*; that is, for delivering up her perſon to a man, to whom ſhe had not been *ſolemnly* and *formally* given in marriage, whatever might be her motive for ſo doing. Nay, this appears from the very paſſage (Gen. 38,) reſpecting *Tamar*, to which he refers us for the propriety of this definition. For about three months after *Judah* had defiled her, when it was diſcovered that ſhe was with child; before it was known with whom ſhe had any connexion, "It was told *Judah*, ſaying, *Tamar* thy daughter-in-law hath played the harlot; and alſo behold, ſhe is with child by whoredom: and *Judah* ſaid, Bring her forth and let her be burnt." From which it is manifeſt, that they did not in thoſe days think it at all eſſential to the character of a harlot, that ſhe ſhould "depart from the man to whom ſhe had firſt given her perſon to another," and that for "the mere gratification of luſt or for hire:" but that a woman merited that appellation, merely for ſuffering herſelf to be defiled by a man, to whom ſhe had not been previouſly and formally married.

15. But ſecondly, inadequate as his definition is, it entirely overthrows his whole ſcheme. For if, as he here ſays, it is not *Marriage* but *Whoredom*, where the woman "does not intend Marriage," but "the mere gratification of luſt, or gain," and afterwards "departs from that man to others for the ſame purpoſes;" then it is not true that (p. 24,) "the buſineſs of marriage conſiſts in the one ſimple act of union;" that "nothing elſe is of divine inſtitution;" and that nothing elſe is eſſential to conſtitute a marriage in the ſight of God;" becauſe, by his own account where this has taken place, "where a man and woman are become perſonally united to each other, and therefore (as he every where teaches) are become one fleſh, and are forbidden to put each other away," ſtill if the woman "did not intend marriage," but was induced

uced to give up her perſon to this man by a deſire "to gra-fy luſt," or if ſhe ſhould hereafter depart to another man, is after all, no other than whoredom.

16. Indeed as to that circumſtance, "not intending mar-iage," I rather wonder Mr. *Madan* ſhould ſuppoſe *it*: be-auſe if, as he declares ſo often, the whole buſineſs of mar-iage lies "in the union of the man and woman," a woman who gives up her perſon to a man, certainly intends *this*, if he intends any thing. If Mr. *Madan* thinks otherwiſe, I wiſh he would inform us what he intends. So that all the pains our Author has taken to waſh harlots white, after fifteen years labour and toil to prove them properly married to the men who firſt defiled them; after "laying the ax to the root" in the moſt valiant manner, and hewing down all the whore-dom and fornication that had been, is, or ſhall be committed upon the face of the earth; has, by one unlucky back-ſtroke, given in an evil hour, demoliſhed all he had erected, and left our Brothels as full of harlots, and our ſtreets as much crowded with proſtitutes as ever. So true is the old proverb, "Truth is great and will prevail." For in ſpight of all his efforts to keep it under, it emerges into light; and to the confuſion of this novel ſyſtem, forbids the *whore* to put herſelf upon a level with the *married wife*.

17. It is in perfect conſiſtency with his ſcheme, that Mr. *Madan* finds great fault with Dr. *Johnſon* (p. 53,) for making in his Dictionary, a concubine to ſignify "a woman kept in fornication, a whore, a ſtrumpet;" and is confident no ſuch meaning of the word is to be found in the ſacred Scriptures. On the contrary (he thinks,) they were looked upon as *wives*, though in ſome reſpect of an inferior rank. Indeed accord-ing to his general doctrine (which he contradicts only *now* and *then*,) he cannot look upon them in any other light than that of *proper wives*; for they are as truly and properly mar-ried to the men that take them, as any wives can be: and that "by the one ſimple divine ordinance, (2 vol. p. 144,) the obligation

obligation reſulting from which is indiſſoluble." Accordingly our Author, in many places, finds great fault with the word *Wife*, as being a redundancy of expreſſion not to be found in the ancient Languages, and recommends inſtead of it the ſimple word, *Woman*; which form of expreſſion will doubtleſs ſuit the *concubine*, full as well as the *married wife*. But the misfortune is, the Scriptures, even the Hebrew Scriptures, (which Mr. *Madan* has engaged to prove every thing by,) make a diſtinction here, (as in the former caſe they diſtinguiſh between whoredom and adultery,) and this puzzles and perplexes our ingenious and learned Author not a little. In ſo much, that after much reaſoning to and fro, he is at laſt obliged to confeſs himſelf "not maſter enough of the ſubject, to define exactly, the difference between אשה a *wife*, and פילגש a *concubine* in all reſpects." "This (only) he is certain of, that no mark of diſapprobation is ſet upon Concubinage in the ſacred Scriptures, though they ſpeak ſo ſeverely againſt Whoredom;" and of conſequence, againſt his whole ſcheme of marriage, which I have already ſhewn to be whoredom all over; or if not, that there neither is, nor can be, any Whoredom, as diſtinguiſhed from Adultery.

[*To be continued.*]

The true ORIGINAL *of the* SOUL.

CHAP. IV.

Scriptures to prove the Soul's immediate creation, anſwered.

[*Continued from page* 151.]

HAVING thus declared the manner of the ſoul's creation, or rather procreation; for the better ſatisfying the ſober minded, it behoveth me in the next place more fully

to

to explain and prove the ſame. And I would firſt endeavour to remove out of the way, ſuch objections as may ſeem to oppoſe it.

The arguments for the ſoul's immediate creation, are of two ſorts: partly teſtimonies of Scriptures, and partly reaſons drawn from them.

And firſt, Teſtimonies of Scripture. To theſe, in general I anſwer, They only teach that God is the giver and former of our ſouls; but they do not declare how or by what means, God ſendeth them into us. But to come to particulars. The firſt Argument from Scripture, is taken from the prayer of Moſes: *Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation, which may go in and out before them*, Num. xxvii. 16. When God was about to take away Moſes, he like a faithful ſteward, having a care that the people might be well governed after his departure, and knowing how weak man's judgment is, and how apt to err in chooſing of officers, intreats God that he would chooſe for them. As if he ſhould ſay, Thou, O Father, from whom cometh every good gift; thou that giveſt ſpirit and wiſdom to all men; thou that ſearcheſt the heart and trieſt the reins; do thou ſet a man over the congregation, that may be fit to go in and out before thy people. That this is the ſenſe, plainly appeareth by God's anſwer: *Take ye Joſhua, a man in whom is the ſpirit*, &c. Beſides if it were meant ſimply of the ſoul, (for which there is no ſhew of reaſon) yet will it not follow, that becauſe he is the God of them, therefore he daily creates them of nothing. So this text is not at all to the purpoſe.

A ſecond Argument is taken from thoſe words of Solomon: *Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return to God that gave it*, Eccleſ. xii. 7. But though this may prove the immortality of the ſoul, yet the immediate creation cannot be proved by it.

The next proof is taken from the words of God by the Prophet Iſaiah; *I will not ever contend with man, for the ſpirit will fail before me, and the ſoul which I have made,* Iſa. lvii. 16. The word here tranſlated *ſoul*, ſignifieth *breath*; and ſometimes any creature that hath breath; and ſo the meaning is, thoſe whom he made to live and breathe, would fail and die; which the ſoul cannot do, and therefore it cannot be meant of that. Neither would it follow, that becauſe he made them, therefore he made them immediately of nothing, and ſo the queſtion remaineth ſtill unanſwered.

The reaſons drawn from the Scripture to prove the immediate creation of the ſoul are theſe; firſt, that Adam's ſoul was created out of nothing. But there is no more neceſſity that our ſouls ſhould be created out of nothing, becauſe his was; than that our bodies ſhould be ſtill made of the ſlime of the earth, becauſe his was. For every one knows there is one conſideration in the firſt creation of things, and another in the producing of them afterwards, according to their kinds by ordinary generation.

Another reaſon is, that Chriſt's ſoul was created of nothing, and he is like unto us in all things, ſin only excepted. But firſt, if it be neceſſary that we ſhould be like him in all things except ſin, then it would follow that we ſhould be conceived by the Holy Ghoſt, as he was.

Again. Though it ſhould be granted that Chriſt's ſoul was immediately created by God, as the firſt Adam's was; becauſe it could not be propagated after the manner of mankind without ſin, yet it would not follow, that all ours are therefore ſo. Nay, the contrary plainly appeareth; for, for the ſame cauſe that his muſt be created immediately to be without ſin, ours muſt be mediately, that they may be ſinful.

[*To be continued.*]

An Extract from the Depoſitions of William Floyd, *of the City of* Briſtol, *Mariner, and* Little Ephraim Robin-John, *and* Ancona Robin Robin-John, *of* Old Town, Old Calabar, *on the Coaſt of* Africa.

In the Court of KING'S-BENCH.

[*Concluded from page* 153.]

MR. *Thomas Jones*, a merchant of *Briſtol*, being informed of theſe things, procured a Warrant from Lord Chief Juſtice *Mansfield*, whereby both of them were ſet at liberty. While they were at *Briſtol*, Mr. *Charles Weſley* was deſired to viſit them. From that time they came to him every day. He taught them to read, and carefully inſtructed them in the principles of Chriſtianity. They received the truth with all gladneſs, appeared to be deeply penetrated therewith: and after ſome time, deſired to be baptized. There is reaſon to believe, they were then baptized with the Holy Ghoſt. After they had been in *England* eight or nine weeks, the people of *Briſtol* furniſhed them plentifully with every thing they thought might be of uſe, and they ſet ſail, with a fair wind, and abundance of prayers, for their own country.

I never ſaw two ſuch Negroes before. They were about five feet, nine inches, well ſhaped, neither fat nor lean, and exactly proportioned. They were perfectly well bred; all their motions were eaſy, proper and graceful. Notwithſtanding their colour, there was ſomething agreeable in their countenance. But there was a manifeſt difference both in their look and carriage. *Ancona* was all Sweetneſs: *Ephraim* was all a Prince. No one would have conceived, that he knew what ſlavery meant.

When they were drawing nigh to their own coaſt, a ſtorm drove them far away, and ſtranded the ſhip on a deſert iſland. They ſaved their lives, but nothing elſe. After they had remained there ſixteen or ſeventeen days, and ſuffered much through hunger, a ſhip bound for *Briſtol* touched there, and carried them thither once more.

Here they ſpent eleven or twelve weeks, waiting for another ſhip. During this time they were more fully inſtructed in Religion. As alſo in Reading and Writing, in Gardening, in Agriculture, in making Butter and Cheeſe, which they never had heard of in their own country. And when they embarked, two of our friends conſented to go with them, who were men of a mechanical head, underſtanding both Wood-work and Iron-work, and carried with them abundance of tools of various ſorts. So that there appears to have been an admirable Providence in their return to *England*.

In the following Spring, *Ancona* wrote an affectionate Letter to his friends in *Briſtol:* informing them, that they were cordially received at home, and that many of their countrymen, though they wondered and laughed at firſt, were now glad to ſit by, and hear them read the Bible. Here is a good beginning. Who knows what the end may be!

An Extract from Mr. BAXTER'S *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions and Witchcrafts, &c.*

The PREFACE.

IT ſeemeth hard to many, that God ſhould keep intellectual ſouls, ſuch ſtrangers to the World of Spirits; that we ſhould know ſo little of them, and that our knowledge is no more by way of ſenſe. But there is in it much of God's ſovereign power; and much of his wiſdom, juſtice, and love.

But

But we have light here, proportionable to our work and intereſt. So much as is neceſſary to the knowledge of ourſelves and God: of our duty, and of all thoſe hopes that are neceſſary motives thereto. Men that will but obſerve the operations of their ſouls, may competently know what a Spirit is. And men that will but open their eyes, may as certainly know there is a God, as they can know there is any being. And men that cannot but diſtinguiſh between moral good and evil, and that know the duty of children to parents, ſubjects to rulers, and neighbours to neighbours, may know their duty to God, and that the performance of it ſhall not be in vain. And if men will not know all that they may know, it is juſt with God to leave them not to know what might be known.

And God makes uſe of our not ſeeing the World of Spirits, for the exerciſe of our higher faculties, by a life of faith. And intuition (a nobler ſort than our preſent eye-ſight) will be ſoon enough when we are made ready for it. We ſhall not need the organical parts of the eye, which *Galen* admirably deſcribeth, for our glorified ſight. And to ſee devils and other ſpirits ordinarily, would not be enough to bring Atheiſts to the knowledge of God, without which all other knowledge is vain. They that doubt of a God (the moſt perfect Being) while they ſee the Sun, Moon, and Stars, the Sea and Land, would not know him by ſeeing created Spirits.

How ſpeedily ſhall I ſee the world that I have read, and talked, and written of? O, what a difference will there be between my now hearing of Apparitions, and the prodigious acts of Spirits; and that ſight of all their ſtate and affairs which I ſhall have, and now am going to. The ſight of devils and damned ſouls, will hereafter be no rarity; and if my ſoul muſt paſs through the airy, inferior region, where theſe miſerable ſpirits now inhabit, it will not be as dangerouſly aſſaulted by them. For I know whom I have truſted, and into the hands of him do I commit my ſpirit, who hath conquered

quered Death and Devils, and is now the glorified Lord of all, and can uſe them at his pleaſure. And thoſe Angels that rejoice at the repentance of a *Lazarus*, and now are miniſtering ſpirits for his ſafety, will be ready in obedience to our Lord, to convey his ſoul to *Abraham's* boſom.

Lord Jeſus, let me finiſh my courſe with joy! and then receive my ſpirit! Amen.

RICHARD BAXTER.

Of the Uſes of theſe Hiſtories.

I Confeſs it is very difficult to expound the cauſes of all things mentioned in theſe hiſtories. But matters of fact muſt not be denied, but improved as well as we can. And I confeſs very many cheats have been diſcovered, which have made ſome weak men think that all are ſuch. But he forfeiteth the benefit of his own eye-ſight, who thinks that none ſee, becauſe ſome counterfeit blindneſs.

The following inſtances tell us that the ſtate, converſe, policy, and laws of the inviſible world, are much (tho' not wholly) unknown to us here: and that ſo is the ſtate of the departed ſouls of wicked men. And it is hard to know, by their words or ſigns, when it is a devil, and when it is a human ſoul that appeareth. Yea, it is oft hard to know whether it be the ſoul of a good, or a bad perſon. And often, whether it be a good, or a bad angel; ſeeing bad ones may do good deceitfully, or by conſtraint. And it is unſearchable to us, how far God leaveth inviſible, intellectual powers to Free-Will, about inferior things; ſuſpending his predetermining motion, though not his general motion and concourſe.

But as all theſe, and more ſuch, are unknown to us, ſo God ſees it meet. Therefore we ſhould not ſo much as deſire that it might be otherwiſe.

The

The great benefits we may get by the right use of these histories are,

1. We may learn to admire that frame of divine government, that hath creatures so various, to rule and order, and maketh one beautiful frame of all. As Toads and Serpents on earth are not useless, nor devouring Fishes, Birds and Beasts; so neither are Devils or damned Souls, no, nor their sins, which God will use, though he will not cause.

2. We may gather, that even in heaven, there will be an orderly œconomy, and a different degree of superiority and glory, when there is so great a difference through all the world. All shall not be equal to them that shall sit on twelve thrones, judging the twelve Tribes. There are many mansions in that house, even to them that belong to Christ.

3. We have great cause to be thankful to God, who doth not let loose wicked spirits against us, that they are not here our greatest terror and tormentors.

4. How great a mercy is it, that we have a Saviour, who hath power over them, and hath redeemed us from their power, and everlasting damnation?

5. We may see that the angels of God are not useless to us; but their ministry is one of God's means for our preservation.

6. It is a help, not only to convince Atheists and Infidels, but also to confirm Believers against temptations to doubt of the life to come, the immortality of the soul, and the future judgment and retribution. And though it be our shame to need such helps, it is a mercy to have them. If a Sadducee will say, If one did come from the dead, or I saw such things, I would believe; should not our Faith be past wavering, who have these added to greater gospel-proofs?

[*To be continued.*]

LETTERS.

LETTERS.

LETTER CCXCII.

[From Miſs P. T. to the Rev. Mr. Weſley.]

Dublin, Nov. 28, 1764.

Rev. Sir,

THE moſt miſerable and guilty of all the human race, who knew you when ſhe thought herſelf one of the happieſt, may be aſhamed to write, or ſpeak to you in her preſent condition. But the deſperate miſery of my ſtate, makes me attempt any thing that may be a means of removing it. And though unreaſonable as the requeſt may ſeem, yet knowing your and your people's love for the bodies and ſouls of all; I hope you will pity my miſery, and comply with it: which, if it has the deſired effect, will give great ſatisfaction to you and them. The requeſt is, that you, dear Sir, and ſuch of your happy people who meet in Band, and ever heard the name of that miſerable wretch P. T. would join in faſting and prayer on a Tueſday, the day on which I was born. That the Lord would have mercy on me, and deliver me from the power of the Devil: from the moſt uncommon blaſphemies, and the expectation of hell which I labour under; without power to pray, or hope for mercy. May be the Lord may change my ſtate, and have mercy on me; for the ſake of his people's prayer. Indeed I cannot pray for myſelf; and if I could, I have no hopes of being heard. Nevertheleſs, he, ſeeing his people afflicted for me, may on that account, deliver me from the power of the devil, and give me life, and grace to reſiſt all evil. O what a hell have I upon earth! I would not

by

by any means charge God foolishly; for he has been very merciful to me: but I brought all this evil on myself by sin, and by not making a right use of his mercy. Pray continually for me; for the prayer of Faith will shut and open heaven. It may be a means of my deliverance, which will be one of the greatest miracles of mercy ever known: and will lay under the greatest obligations,

Your unworthy Servant,

P. T.

LETTER CCXCIII.

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

Cork, Dec. 23, 1764.

Rev. Sir,

I Mentioned to you in a Letter some time since, the melancholy case of Miss T——; who had entered, I may say, into the very dominion of despair. Advice was lost upon her: for prayer, she had not the least relish. Her groans and sighs, were enough to affect the most unfeeling breast. The case of her mother, who was a nightly, as well as a daily witness of it all, was deeply distressing. At length she removed her to Dublin, and by the advice of friends, sent her to Swift's Hospital, where she remained equally wretched.

At length a gleam of hope sprang up in her soul. She sent her mother a note, to request of me to appoint a day of fasting and prayer, in her behalf. Her mother wrote to me immediately: I appointed the day, and desired our Brethren at Limerick to meet us at the throne of grace. Accordingly we met on Tuesday the 11th, and again on Tuesday the 18th instant: both of which times were, I believe, singularly profitable to all who attended. And surely our God heareth prayer! I received a Letter this morning concerning her, as follows:

"Dear Brother, I have juſt time to inform you of the mercy of God to Miſs T——. She was brought from Swift's Hoſpital on Sunday evening, and on Tueſday night, the 18th inſtant, about ten o'clock, ſhe was in the utmoſt diſtreſs. She thought ſhe ſaw Chriſt and Satan fighting for her: and that ſhe heard Chriſt ſay, I will have her. In a moment Hope ſprang up in her heart; the promiſes of God flowed in upon her. She cried out, "I am taken fr[illegible]ell to heaven!" She now declares ſhe could not tell whether ſhe was in the body or out of it. She is much tempted; but in her right mind, enjoying a ſenſe of the mercy of God. She remembers all that is paſt, and knows it was a puniſhment for her ſins."

Surely this hath God wrought! Such mercies ought to be had in remembrance: they loudly declare the goodneſs of the Lord, and his wonderful works to the children of men.

I am, your's, &c.

J. MORGAN.

LETTER CCXCIV.

[From Miſs T. H. to the Rev. Mr. Weſley.]

Salop, Dec. 22, 1764.

Rev. Sir,

I Thank you kindly for your laſt favour. I believe God intends me a bleſſing by this means, or he would not incline your heart to anſwer my worthleſs ſcrawls.

You aſk me, Sir, what it is I ſtill want? I now have love, joy, and peace: I have power over ſin, and I believe Chriſt dwells in my heart by Faith: but notwithſtanding this, I feel the ſtirrings of Pride, Anger, Self-will, and many other diabolical Tempers, as contrary to the mind of Chriſt, as light

to

to darkneſs, and though by the grace of God, theſe diſpoſitions are ſo far ſuppreſſed, as not to gain advantage over me, yet, while they remain, my peace cannot flow as a river. I am far from rejoicing evermore.

I know many would tell me, "You muſt not expect a deliverance from inbred ſin; this keeps you humble, and teaches you to rely on Chriſt alone for Righteouſneſs," &c. But, Sir, I learn from my own Experience, that Pride, remaining in my heart, does not [illegible], & keep me humble. Indeed it makes me deteſt myſelf, and convinces me of the neceſſity there is of my nature being entirely renewed, that I may perfectly love God, and worthily magnify his holy Name. I ſee this to be my privilege, and believe Chriſt has apprehended me for this purpoſe. His blood cleanſeth from all ſin, and makes us more than conqueror over the remains of our fallen nature.

Indeed, Sir, I ſhould diſhonour God, if I thought he could not reſtore to me the divine image; and I ſhould give him the lie too, if I did not believe in his ability to ſave to the utmoſt. Was there not a ſingle witneſs of this in the world, it would matter nothing, ſeeing there is not a book in the New, nor a propheſy in the Old Teſtament, but what implies this truth.

I have been ſome days at B. I was obliged to vindicate the doctrine of the Methodiſts, ſo called. I bleſs God I do not find the leaſt backwardneſs in this reſpect. I ſhould be ungrateful to the laſt degree if I did, ſince the goſpel, by their means, has been the power of God to the ſalvation of my ſoul.

I remain your obliged Friend,

T. H.

LETTER CCXCV.

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

Dublin, June 13, 1765.

Reverend Sir,

BEING one day invited to dine with Mr. F. he asked, if I had heard any thing concerning his maid. Mrs. F. said, her maid was exceeding happy; and added, that she had been crying to God, for some time, for deliverance from an evil heart. I was desired to go and speak to her. When I went, I found her praising God for his mercies. I have seen her several times since. I told her to be much in prayer, and simply (when called to it,) to declare the goodness of God. I have just parted with her, and got the following words from her own mouth, which is a short detail of her Experience.

"From the age of seven or eight years, I was much afraid of death, being convinced that I was not in a state of salvation. About fourteen months ago, my father sent me to Dublin. I made it my business, at all opportunities, to hear the Methodists. At last, I was deeply cut to the heart; and could get no rest. I cried to God for mercy; sometimes thinking I was given over to the hardness of my heart. At others, I found a sweet persuasion that God would have mercy on me. I continued in this way, till about four months ago, when, as Mr. J—— was preaching, one Sunday evening, I found my soul set at liberty; the guilt of my sins being removed, my heart flowed with love to, and confidence in God. After this, I got into doubts and fears; but the Lord soon shone upon his work again, and gave me a full confidence in Him, that through Christ, he was reconciled to me. I continued happy in his ways, and found his commands were my delight. About a month ago, I had a deep, and clear sight of the remaining evils of my heart; and it was followed with

with a conviction, that God had shewed me this for no other intent, but that I might be delivered from them. A cry was set up in my heart for deliverance. But I was often hindered by the following thoughts:—What! thee that art but so lately justified, expect such a blessing! Thou hast not yet been long enough in the ways of God; neither hast thou mourned, prayed, or grieved enough: stay a little longer: it is time enough [illegible] &c. But I believed, that with God all things are possible, and saw it to be the privilege of his children, and that he was able to make me a partaker thereof. My heart longed for it, when it came into my Class one evening. I was seized with a trembling, and could hardly get off my knees. When you asked me if I had any thing that I *desired* to give up, but wanted the *power?* and when you said, If you can now only believe, you shall see the glory of God; the words came with such power to my soul, that I was instantly delivered from the remains of Unbelief, and filled with Love."

Lord, give her that wisdom from above, that she may not be led into evil reasoning; but discover to her the wiles of the Devil, and give her grace to oppose and over come!

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

JOHN DILLON.

POETRY.

Captain ———'s Excuse for not fighting a Duel.

WHAT! you're afraid then?—Yes, I am; you're right:
I am afraid to *sin*, but not to *fight*.
My Country claims my service; but no law
Bids me in Folly's cause my sword to draw.
I fear not man, nor devil, but though odd,
I'm not ashamed to own I fear my God.

To

To the Memory of a Lady who was loſt at Sea, in the Year 1780.

FAIR ſprings the gale, where yonder Veſſel rides,
Her ſails unfurléd are fluttéring ſeen from far,
The young Alonzo ſcales her lofty ſides,
To join his comrades in the field of war.

The fair Maria led by conſt[redacted]
The faithful partner of her huſband's care,
With him reſolves the treachérous ſea to prove,
With him all dangers and all toils to ſhare.

Unuſéd to ſtruggle through a world of ſtrife,
A parent's hand had every wiſh ſuppliéd;
But eight ſhort months by Hymen crowniéd a wife,
To woes a ſtranger, in diſtreſs untriéd.

Her feeling heart, alas! did ſorely grieve,
Her laſt adieu was choakéd with many a tear;
But love and duty call——the Wife muſt leave
A tender mother, and a ſiſter dear.

The fleet unmooréd before a proſpérous wind,
A ſteady courſe with flowing canvaſs bore:
Maria's heart exulting, hopes to find
A ſpeedy paſſage to the deſtinéd ſhore.

Short-ſighted mortals catch the preſent joy,
'Tis all that heavén permits you here to know;
Soon ſhall miſchance your brighteſt hopes deſtroy,
Nor truth nor innocence avert the blow.

The tempeſt howls! the threaténing billows riſe!
The veſſel drives before the whiſtling ſtorm;
Now to the deep deſcends! now mounts the ſkies!
And fear and ſadneſs every face deform!

The

The bending maſt is ſhatteréd by the wind,
The helm no more a maſter's hand will own,
Her conſorts leave her floating far behind,
Daſhéd by the waves, forſaken and alone.

For twelve long days the leaky wreck was toſt,
Each hand and heart oppreſſéd with toil and grief,
No refuge [redacted] ſafety loſt,
When, lo! a [redacted] of future relief.

Their fainting ſpirits are reſtoréd to [redacted]
For, ſee! the veſſel now [redacted] boat:
Alonzo flies on board—Ah, ſave my Wife!
And let her find a friendly refuge here.

The boat diſpatchéd, receives the precious freight,
Fickle dependance on the ſtormy ſea:
Angels of mercy round the fair one wait,
So did her fate require, and heaven decree.

The helpleſs Victim lifts her hands in vain,
The little bark in vain attempts to brave
The dreadful tumult of the raging main,
And loſt Maria floats upon the wave.

The frantic huſband ſaw the cruel tide,
O'erwhelm at length his dear, his hapleſs mate:
And faithful *Richard periſhéd by her ſide,
His death imbitteréd by his Miſtreſs' fate.

The ways of God with clouds are overcaſt,
By erring mortals ſeldom underſtood,
Yet Truth and Wiſdom ſhall break out at laſt,
And all will terminate in endleſs good.

* Richard was a Negro Slave.

In memory of Mr. Charles Perronet, *who died on Monday, Auguſt* 12, 1776, *aged* 53.

FAREWEL! thou Man of complicated ſtrife,
Thou heir immortal of immortal life!
Protracted years of long protracted pain
Were *here* thy portion—[redacted]in.
Who tried thy patienc[redacted]ols,
To bear his imag[redacted]s it bore his croſs.

Yet not th[redacted]hop[redacted]pardon, or its crown,
From ſorrows ſuffered, or from duties done:
This all from Him—whoſe everlaſting grace
Became thy ranſom, as it bought thy peace.

This all thy life, this all thy death confeſt,
That "Chriſt was all—and Refuſe all the reſt:"
Even Him—on whom as *firſt* and *laſt* depend,
Where grace ſhall work, and how that work ſhall end!

An EPIGRAM.

[By Dr. Byrom.]

WHAT is more tender than a Mother's love
To the ſweet Infant fondling in her arms?
What arguments need her compaſſion move,
To hear its cries, and help it in its harms?
Now, if the tendereſt Mother was poſſeſt
Of all the love, within her ſingle breaſt,
Of all the Mothers, ſince the world began,
'Tis nothing to the Love of God to Man.

THE Arminian Magazine,

For MAY 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 172.]

ARTICLE V. "Such as have once received Faith, can never fall from it finally or totally, notwithſtanding the moſt enormous ſins they can commit." So ſaith,

1. *Calvin.* "As the Spirit is never extinguiſhed, ſo likewiſe it is impoſſible that Faith, which he hath once imprinted upon the hearts of the godly, ſhould be loſt."

2. *Donteclock.* "The Elect cannot finally fall from Faith."

3. *Mehnius.* "Juſtifying Faith can never be loſt, becauſe it is peremptorily given to the faithful."

4. *Piſcator.* "It is impoſſible true Believers ſhould fall from the Faith, the Decree and federal promiſe of God withſtanding it."

5. *Gomarus.* "They who have received the gifts of Faith and Charity,—though in reſpect of their human frailty it is poſſible they may totally loſe them, yet in reſpect of the will of God, and his gracious conſervation by his Spirit, it is impoſſible."

6. Doctor *Damman.* "The Elect can never fall totally nor finally. We know though the Spirit may be grieved in the faithful, yet can he not be totally quenched."

And becauſe Mr. *Baxter* calls that addition, *notwithſtanding the moſt enormous ſins they can commit*, a perverſe inſinuation; behold, the Authors of it are,

1. *Zanchy.* "Though by their grievous ſins they may trouble the Spirit, and weaken Faith: yet the Spirit doth not wholly depart from them, nor is Faith wholly extinguiſhed."

2. *Piſcator.* "The tenth head of Doctrine objected to our Divines is, That the Regenerate cannot loſe their Faith through any heinous ſins. But this is the doctrine that *John* teacheth."

3. *Mehnius.* "The ſons of God, though they fall into all the ſins that *Solomon* committed, are always converted before the day of their death."

4. *Perkins.* "The foundation of our ſalvation is laid in the eternal Election of God, ſo that a thouſand, yea, the ſins of the whole world, and all the devils that are in hell, can never make void God's Election. It may come to paſs, that ſins may harden our Hearts, and weaken our Faith, but they cannot take away Faith. God doth not condemn any man for ſin, whom he hath adopted into the number of his children in Chriſt Jeſus."

5. Doctor *Damman.* "The Regenerate, when he ſins againſt conſcience, retains ſo much grace, and hath ſo much of God's favour, that he cannot but riſe again."

Thus we ſee the matter of *fact* is made evident throughout every one of the five Articles, and I hope this is more than ſufficient

ſufficient to clear *Tilenus* from the guilt of the *forgery* which Mr. *Baxter* hath laid to his charge.

In Mr. *Baxter's* ſeventh Section we cannot but take notice of his ingenuity, in acknowledging the full ſenſe of the firſt Article, as it is charged upon the Synod: for he confeſſeth, that in the Decree of Election, God had no regard to Faith or Obedience, in the perſons whom he did elect, as a means or antecedent to his Decree; and this he knows to be the point in queſtion. 2. That he appointeth the Reprobates to damnation, without any regard to their impenitency or infidelity; this he acknowledgeth too; for he ſaith, the Synod profeſs that it is for their infidelity and other ſins, that God decrees to damn them, as the cauſes of damnation, though not of the eternal decree. Therefore the appointment of them to eternal damnation, which is the Decree, though not the execution of that appointment, was without any regard to their infidelity or impenitency. But he demands, (as if this circumſtance were the main hinge of the whole controverſy,) *Where talk they of a very little number?*

Anſwer. They ſay, *That out of the common multitude of ſinners, God culled out to himſelf, for his own peculiar* [property] Cap. 1. Art. 10, & Art. 7. *A ſet number of certain* [perſons] And Cap. 3, & Art. 7, They ſay, *Under the Old Teſtament God diſcloſed unto but a* few, *this ſecret of his will,* (viz. concerning ſalvation,) and yet I hope it was diſcloſed to all the Elect. But Mr. *Baxter* denies that they ſay, He doth elect unto ſalvation, *Without any regard to their Faith or Obedience whatſoever.* For they profeſs, ſaith he, that He (God) hath a regard to it, (and a double regard too,) 1. *As the benefit which he decreeth to give them.* 2. *As the condition of the glory, which he decreeth them.* But what is this to the queſtion? The queſtion is about the *proviſion* of it, as a *qualification*, wrought by God's grace, in the perſon to be elected, and you tell us of a proviſion made for it, that it may be wrought, after they are elected. I will diſcover the

impertinency in a familiar inſtance. Suppoſe Mr. *Baxter* hath a ſequeſtered parſonage at his diſpoſal, and power to give Ordination, Inſtitution, and Induction: one reports of him that he hath made choice of an Incumbent, without any regard to his learning or godlineſs whatſoever, he being a very ignorant and vicious perſon. Upon this, Mr. *Baxter's* confident undertakes the vindication; and to ſalve the matter cries out, It is not true, that he made him Incumbent to that Parſonage, without any regard to his learning and godlineſs whatſoever; for he hath regard to it, 1. As a quality which he deſigned to work in him. 2. As the condition of that greater preferment which he intended to confer upon him. This is Mr. *Baxter's* way of anſwering *Tilenus*.

" He decreeth to ſave none (ſaith Mr. *Baxter*) but for their Obedience as the fruit of Faith, which is not a means or antecedent to God's decree, but to our ſalvation."

" For Obedience as the fruit of Faith?" Is the Fruit better than the Tree? Why not for Faith, as well as for Obedience, or rather for both put together? Why not thus? *By Grace, through Faith, for Chriſt his ſake?* Eph. ii. 8. iv. 32. The way to the kingdom of heaven, but not the cauſe of reigning there; and therefore let it be *according* to their works, and not *for* their works.

This Obedience, as the fruit of Faith, you ſay, is not a means or antecedent to God's decree, but to our ſalvation. This is Orthodox indeed. But you might have ſaid the ſame of the ſins of the Elect, as well as of their Faith and Obedience. For they are all alike ingredients to make up that one full Medium, as concerning the Elect. They are part of the means or antecedent in order to the execution of that decree. And would not this be very wholeſome doctrine to teach your people, that God had a regard to the permiſſion of ſin in them, and their ſeveral falls, though into moſt heinous, waſting crimes, to ſerve for fatherly chaſtiſements,

as

as well as for Faith and Obedience, to make up the full and entire means or antecedent in order to the execution of the decree of their Election?

[*To be continued.*]

SERMON XV.

On 2 THESSALONIANS ii. 7.

The myſtery of iniquity doth already work.

1. WITHOUT enquiring how far theſe words refer, to any particular event in the Chriſtian Church, I would at preſent take occaſion from them, to conſider that important queſtion, in what manner *the myſtery of iniquity* hath *wrought* among us, till it hath well-nigh covered the whole earth.

2. It is certain, that *God made man upright*, perfectly holy and perfectly happy. But by rebelling againſt God, he deſtroyed himſelf, loſt the favour and the image of God, and entailed Sin, with its attendant, Pain, on himſelf and all his poſterity. Yet his merciful Creator did not leave him in this helpleſs, hopeleſs ſtate. He immediately appointed his Son, his well-beloved Son, *who is the brightneſs of his glory, the expreſs image of his perſon*, to be the Saviour of men, *the propitiation for the ſins of the whole world:* the great Phyſician, who by his Almighty Spirit, ſhould heal the ſickneſs of their ſouls, and reſtore them not only to the favour, but to *the image of God, wherein they were created.*

3. This great *myſtery of godlineſs* began to work, from the very time of the Original Promiſe. Accordingly the Lamb being (in the purpoſe of God) *ſlain from the beginning of the world*, from the ſame period his ſanctifying Spirit began to renew

renew the ſouls of men. We have an undeniable inſtance of this in Abel, who *obtained a teſtimony* from God *that he was righteous*, Heb. xi. 6. And from that very time, all that were partakers of the ſame faith, were partakers of the ſame ſalvation; were not only reinſtated in the favour, but likewiſe reſtored to the image of God.

4. But how exceeding ſmall was the number of theſe, even from the earlieſt Ages? No ſooner did *the ſons of men multiply upon the face of the earth*, than *God* looking down from heaven, *ſaw that the wickedneſs of man was great upon earth:* ſo great, that *every imagination of the thoughts of his heart was evil, only* evil, and that *continually*, Gen. vi. 1—5. And ſo it remained without any intermiſſion, till God executed that terrible ſentence, *I will deſtroy man whom I have created, from the face of the earth*, ver. 7.

5. *Only Noah found grace in the eyes of the Lord*, being *a juſt man, and perfect in his generations.* Him therefore, with his wife, his ſons, and their wives, God preſerved from the general deſtruction. And one might have imagined, that this ſmall remnant, would likewiſe have been *perfect in their generations.* But how far was this from being the caſe. Preſently after this ſignal deliverance, we find one of them, *Ham*, involved in ſin, and under his father's curſe. And how did the myſtery of iniquity afterwards work, not only in the poſterity of *Ham*, but in the poſterity of *Japhet*; yea, and of *Shem*, *Abraham* and his family only excepted?

6. Yea, how did it work even in the poſterity of *Abraham*, in God's choſen people? Were not theſe alſo down to *Moſes*, to *David*, to *Malachi*, to *Herod* the Great, *a faithleſs and ſtubborn generation? A ſinful nation, a people laden with iniquity*, continually *forſaking the Lord, and provoking the Holy One of Iſrael?* And yet we have no reaſon to believe, that theſe were worſe than the nations that ſurrounded them; who were univerſally ſwallowed up in all manner of wickedneſs, as well as in damnable idolatries, not having the God

God of heaven *in all their thoughts*, but working all uncleanneſs with greedineſs.

7. In the fulneſs of time, when iniquity of every kind, when ungodlineſs and unrighteouſneſs had ſpread throughout all nations, and covered the earth as a flood: it pleaſed God to lift up a ſtandard againſt it, by *bringing his firſt-begotten into the world.* Now then, one would expect, the myſtery of godlineſs would totally prevail over the myſtery of iniquity. The Son of God would be *a light to lighten the Gentiles*, as well as *ſalvation to his people Iſrael.* All Iſrael, one would think, yea, and all the earth will ſoon be filled with the glory of the Lord. Nay: the myſtery of iniquity prevailed ſtill, well-nigh over the face of the earth. How exceeding ſmall was the number of thoſe, whoſe ſouls were healed by the Son of God himſelf? *When Peter ſtood up in the midſt of them, the number of names was about a hundred and twenty*, Acts i. 15. And even theſe were but imperfectly healed: the chief of them being a little before ſo weak in faith, that though they did not, like *Peter*, forſwear their Maſter, yet *they all forſook him and fled.* A plain proof that the ſanctifying *Spirit was not* then *given*, becauſe *Jeſus was not glorified.*

8. It was then when he had *aſcended upon high, and led captivity captive*, that *the promiſe of the Father* was fulfilled, *which they had heard from* him. It was then he began to work like himſelf, ſhewing that *all power was given to him in heaven and earth. When the day of Pentecoſt was fully come, ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and there appeared tongues as of fire, and they were all filled with the Holy Ghoſt*, chap. ii. 1, &c. In conſequence of this, three thouſand ſouls received *medicine to heal their ſickneſs*, were reſtored to the favour and the image God, under one ſermon of St. *Peter's*, chap. ii. ver. 41. *And the Lord added to them daily* (not *ſuch as ſhould be ſaved*, a manifeſt perverſion of the Text, but) *ſuch as were ſaved.*

ſaved. The expreſſion is peculiar; and ſo indeed is the poſition of the words, which run thus, *And the Lord added thoſe that were ſaved, daily to the church.* Firſt, *they were ſaved* from the guilt and power of ſin: then *they were added* to the aſſembly of the faithful.

9. In order clearly to ſee, how they were already ſaved, we need only obſerve the ſhort account of them, which is recorded in the latter part of the ſecond, and in the fourth chapter. *They continued ſtedfaſtly in the Apoſtles' doctrine, and in the fellowſhip, and in the breaking of bread, and in the prayers:* that is, They were daily taught by the Apoſtles, and had all things common, and received the Lord's Supper, and attended all the public ſervice, chap. ii. *And all that believed were together, and had all things common. And ſold their poſſeſſions, and parted them to all men, as every man had need,* chap. ii. 41. 44, 45. And again. *The multitude of them that believed,* now greatly increaſed, *were of one heart and of one ſoul. Neither ſaid any of them that ought of the things which he poſſeſſed was his own, but they had all things common,* chap. iv. 31, 32. And yet again. *Great grace was upon them all; neither was there any among them that lacked. For as many as were poſſeſſors of lands or houſes, ſold them, and brought the price of the things that were ſold: and laid them at the Apoſtles' feet. And diſtribution was made unto every man, according as he had need,* ver. 34, 35.

10. But here a queſtion will naturally occur. How came they to act thus, to have all things in common, ſeeing we do not read of any poſitive command to do this? I anſwer, there needed no outward command: the command was written on their hearts. It naturally and neceſſarily reſulted from the degree of love which they enjoyed. Obſerve! *They were of one heart, and of one ſoul: and not ſo much as one* (ſo the word ran) *ſaid* (They could not, while their hearts ſo overflowed with love.) *that any of the things which he poſſeſſed was*

was his own. And whereſoever the ſame cauſe ſhall prevail, the ſame effect will naturally follow.

11. Here was the dawn of the proper Goſpel-day. Here was a proper Chriſtian Church. It was now *the Sun of righteouſneſs roſe* upon the earth, *with healing in his wings.* He did now *ſave his people from their ſins:* he *healed* all *their ſickneſs.* He not only taught that Religion, which is the true *Healing of the ſoul,* but effectually planted it in the earth; filling the ſouls of all that believed in him with *Righteouſneſs,* gratitude to God and good-will to man, attended with a *peace,* that ſurpaſſed all underſtanding, and with *joy* unſpeakable and full of glory.

12. But how ſoon did *the myſtery of iniquity* work again, and obſcure the glorious proſpect! It began to work (not openly indeed, but covertly) in two of the Chriſtians. *Ananias and Sapphira. They ſold their poſſeſſion,* like the reſt, and probably, from the ſame motive. But afterwards giving place to the devil, and reaſoning with fleſh and blood, they *kept back part of the price.* See the firſt Chriſtians, that *made ſhipwreck of faith and a good conſcience!* The firſt that *drew back to perdition:* inſtead of continuing to *believe to the* final *ſalvation* of the ſoul. Mark the firſt plague which infected the Chriſtian Church! Namely, The love of Money! And will it not be the grand plague in all generations, whenever God ſhall revive the ſame work? O ye Believers in Chriſt, take warning! Whether you are yet but *little children,* or *young men,* that *are ſtrong* in the faith. See the ſnare! *Your* ſnare in particular! That which you will be peculiarly expoſed to, after you have eſcaped from groſs pollutions, *Love* not the world, neither the things of the world. *If any man love the world,* whatever he was in times paſt, *the love of the Father is not* now *in him.*

13. However this plague was ſtayed in the firſt Chriſtian Church, by inſtantly cutting off the infected perſons. And by that ſignal judgment of God on the firſt offenders, *great fear*

came upon all, (Acts v. 11.) so that, for the present at least, no one dared to follow their example. Mean time *believers*, men full of faith and love, who rejoiced to have all things in common, *were the more added to the Lord, multitudes both of men and women*, ver. 14.

14. If we enquire in what manner the mystery of iniquity, the energy of Satan began to work again in the Christian Church, we shall find it wrought in quite a different way, putting on quite another shape. Partiality crept in among the Christian Believers. Those by whom the distribution to every one was made, had respect of persons, largely supplying those of their own nation, while the other *widows*, who were not Hebrews, *were neglected in the daily ministration*, chap. vi. 1. Distribution was not made to them, according as every one had need. Here was a manifest breach of brotherly love in the *Hebrews*, a sin both against Justice and Mercy: seeing the Grecians, as well as the Hebrews, had *sold all that they had, and laid the price at the Apostles' feet*. See the second plague that broke in upon the Christian Church! Partiality: Respect of persons, too much regard for those of our own side, and too little for others, though equally worthy.

15. The infection did not stop here, but one evil produced many more. From Partiality in the *Hebrews there arose in the Grecians a murmuring against them:* not only discontent and resentful thoughts, but words suitable thereto; unkind expressions, hard speeches, evil-speaking and backbiting naturally followed. And by the *root of bitterness* thus *springing up*, undoubtedly *many were defiled*. The Apostles indeed soon found out a means of removing the occasion of this murmuring; yet so much of the evil root remained, that God saw it needful to use a severer remedy. He let loose the world upon them all, if haply by their sufferings, by the spoiling of their goods, by pain, imprisonment, and death itself, he might at once punish and amend them. And Persecution,

ſecution, God's laſt remedy for a backſliding people, had the happy effect for which he intended it. Both the partiality of the *Hebrews* ceaſed, and the murmuring of the *Grecians*. And *then had the churches reſt: and were edified*, built up in the love of God and one another. *And walking in the fear of the Lord, and in the comforts of the Holy Ghoſt, were multiplied*, Acts ix. 31.

16. It ſeems to have been ſometime after this, that the myſtery of iniquity began to work in the form of *Zeal*. Great troubles aroſe by means of ſome who zealouſly contended for circumciſion and the reſt of the Ceremonial Law, till the Apoſtles and elders put an end to the ſpreading evil, by that final determination, *It ſeemed good unto the Holy Ghoſt, and to us, to lay on you no greater burden than theſe neceſſary things, that ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication*, chap. xv. 28, 29. Yet was not this evil ſo thoroughly ſuppreſſed, but that it frequently broke out again, as we learn from various parts of St. *Paul's* Epiſtles, particularly that to the *Galatians*.

17. Nearly allied to this was another grievous evil, which at the ſame time ſprang up in the Church, want of mutual forbearance, and of conſequence, anger, ſtrife, contention, variance. One very remarkable inſtance of this, we find in this very chapter. When *Paul ſaid to Barnabas, Let us viſit the brethren where we have preached the word, Barnabas determined to take with him John*, becauſe he was *his ſiſter's ſon. But Paul thought it not good to take him who had deſerted them before*. And he had certainly reaſon on his ſide. But *Barnabas* reſolved to have his own way. Καὶ ἐγένετο παροξυσμὸς, *And there was a fit of anger*. It does not ſay, on St. *Paul's* ſide. *Barnabas* had paſſion, to ſupply the want of reaſon. Accordingly he departed from the work, and went home, while St. *Paul went* forward *through Syria and Cilicia, confirming the churches*. ver. 41.

18. The very firſt Society of Chriſtians at *Rome*, were not altogether free from this evil leaven. There were *diviſions and offences* among them alſo: (chap. xvi. 17.) although in general they ſeem to have *walked in love*. But how early did the myſtery of iniquity work, and how powerfully in the Church at *Corinth?* Not only *ſchiſms* and *hereſies*, animoſities, fierce and bitter contentions were among them, but open, actual ſins; yea, *ſuch fornication as was not named among the heathens*. (1 Cor. v. 1.) Nay, there was need to remind them that *neither adulterers, nor thieves, nor drunkards* could *enter into the kingdom of heaven*. (chap. vi. 9, 10.) And in all St. *Paul's* Epiſtles we meet with abundant proof, that tares grew up with the wheat in all the Churches; and that the myſtery of iniquity did every where in a thouſand forms counterwork the myſtery of godlineſs.

19. When St. *James* wrote his Epiſtle, directed more immediately *to the twelve tribes ſcattered abroad, to the* converted Jews, the tares ſown among this wheat had produced a plentiful harveſt. That grand peſt of Chriſtianity, a faith without works, was ſpread far and wide, filling the Church with a wiſdom from beneath, which was *earthly, ſenſual, deviliſh*; and which gave riſe, not only to raſh judging and evil-ſpeaking, but to *envy, ſtrife, confuſion and every evil work*. Indeed whoever peruſes the fourth and fifth chapters of this Epiſtle with ſerious attention, will be inclined to believe, that even in this early period, the tares had nigh choaked the wheat: and that among moſt of thoſe to whom St. *James* wrote, no more than the form of godlineſs, if ſo much, was left.

20. St. *Peter* wrote about the ſame time, to *the ſtrangers*, the Chriſtians, *ſcattered abroad through* all thoſe ſpacious provinces of *Pontus, Galatia, Cappadocia, Aſia (Minor)* and *Bithynia*. Theſe probably were ſome of the moſt eminent Chriſtians that were then in the world. Yet how exceeding far were even theſe, from being *without ſpots and blemiſhes?* And what grievous tares were here alſo growing up with the wheat?

wheat? Some of them were *bringing in damnable hereſies, even denying the Lord that bought them,* (2 Pet. ii. ver. 1. &c.) And *many followed their pernicious ways*, of whom the Apoſtle gives that terrible character, They *walk after the fleſh*, in *the luſt of uncleanneſs, like brute beaſts; made to be taken and deſtroyed. Spots they are and blemiſhes, while they feaſt with you* (in the *Feaſts of charity*, then celebrated throughout the whole Church.) *Having eyes full of adultery, and that cannot ceaſe from ſin. Theſe are wells without water, clouds that are carried with a tempeſt, for whom the miſt of darkneſs is reſerved for ever.* And yet theſe very men were called Chriſtians. And were even then in the boſom of the Church! Nor does the Apoſtle mention them as infeſting any one particular Church only; but as a general plague, which even then was diſperſed far and wide among all the Chriſtians to whom he wrote.

[*To be concluded in our next.*]

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

[*Continued from page* 186.]

TWICE a week, during our ſtay at *Deptford*, I went to the *Foundry* or *Weſt-Street* Chapel, where I was always profited by your preaching. Here I became acquainted with her that is now my Wife. After much conſideration and prayer, I mentioned it to her. After a little while ſhe anſwered, "If I was out of the Army, and in ſome way of buſineſs, ſhe had no objection." So here it reſted for the preſent.

One day one of the Society deſired me to go to *Eltham* with a meſſage. As ſoon as I came thither (it being three miles

miles from our quarters,) a Serjeant and two ſoldiers ſeized me as a deſerter. They brought me back as ſuch to *Greenwich*, and carried me before the Commanding Officer. I told him the real caſe. He aſked them, "Had *you* any paſſport?" On their anſwering, No; he ſaid, "Make haſte home, or I will order you to the Guard-houſe." He then ſmiled upon me and ſaid, "Go to your companions."

One night as we were coming from the *Foundry*, a ſoldier met me and ſaid, "Make haſte home; for early in the morning, you are to march for *Canterbury* and *Dover*." I was a little ſtruck, and did not find my mind ſo paſſive in all things as it uſed to be. When I came to *Deptford*, I found the orders were come. We ſpent great part of the night in prayer and praiſe, and early on April 22, with many tears, left our dear friends at *Deptford*.

Before we ſet out, my dear companion was fully perſuaded that I ſhould get out of the Army. But he prayed that he might not live to ſee it. And he believed, God would grant his requeſt.

We ſtayed awhile at *Canterbury*, and met twice a day; but there was then no Society there. Thence we marched to *Dover* Caſtle. Here I received a Letter from *Deptford*, informing me, that my dear friend would be glad to ſee me once more. Having procured a furlow for fourteen days, I ſet out on May the 28th, about four in the afternoon, and not ſtopping, reached *Deptford*, (ſixty-ſeven miles) about four the next day. On the 12th of June (my permit being then out) I was married. The ſame day a Letter from my Officer informed me, That our Regiment was embarking for *Holland*, and I muſt come immediately. So I took leave of my Wife and Friends, on my wedding-day, and ſet out without delay. The next day we began our march to *Graveſend*, where the tranſports lay. We embarked on the 20th of June, with a fair wind. But when we were within ſight of land, the ſhip wherein I was, ſtuck faſt upon the ſand-bank: we lay rolling about,

about, every moment expecting the ſhip to break. Many of the ſoldiers cried to God for mercy: our little company ſeizing the opportunity, exhorted them to forſake ſin, and turn to God, which they promiſed to do, if he would pleaſe to ſpare them. All this time my ſoul was truly happy. I had peace with God, and rejoiced with joy unſpeakable.

While preparation was making to ſave as many as poſſible, when the ſhip ſhould ſink, ſhe gave a ſpring, and got off the bank; and in a few hours we came ſafe to *Williamſtadt*. We marched immediately to camp, (it being the latter end of June) being commanded by Prince *Charles* of *Lorrain*. In a few days we came within ſight of the *French* army. My Wife had deſired me to apply for my diſcharge. But I thought this was not the proper time, as we expected a battle every day, leſt I ſhould ſeem afraid to fight, and ſo bring a ſcandal upon the Goſpel.

But we found thoſe of our Society that had been in *Scotland*, had loſt their ſimplicity and zeal for God, and inſtead of that, ſpent all their time, in diſputing about this and the other doctrine. But bleſſed be God, he kept all in our Regiment of one heart and of one mind. We were almoſt always in ſight of the *French*, they watching our motions, and we theirs. Mean time proviſions were both ſcarce and dear; but I did not now dare to plunder. We marched through orchards and vineyards, where there was plenty of fruit, which I knew would be taken away in a few hours. But as faint as I was, I durſt not touch it; becauſe it was not my own.

All this campaign I had a ſolid dependence on God, and a thankful remembrance of all his mercies. And every thing which I had, I received as from the immediate hand of God. One day as we were marching, the bread-waggons did not reach us in time; and we were in great want of bread and of all proviſions, while being on our march in ſight of the enemy, we expected a battle every hour. We wanted water likewiſe;

likewiſe: and here we ſaw the difference, between them that feared God, and them that did not. The latter curſed the King, and blaſphemed God. And how did they groan and fret under their hardſhips! On the contrary, the former could cheerfully ſay, The will of the Lord be done! My ſoul was more than uſually happy, rejoicing in God my Saviour. I felt much love and pity to my poor fellow-ſoldiers, and exhorted them to turn to God, and then they would find themſelves happy, under every trying circumſtance.

As I was marching in the ranks, I felt hunger bite hard, but had not a murmuring thought. I lifted up my heart to God, and knew he could ſupply all my wants. I had not gone far, before I found a piece of brown bread, which I picked up, and received as out of the hand of God. We had but little reſt: we kept *Maeſtricht* in our rear, as a place of retreat, if needed. And all our proviſions came that way. This the *French* knew, and laboured to cut off our communication with it. The ſeaſon began to be cold, and the two Armies were ſo near together, that which ſoever retreated firſt, would be ſure to ſuffer greatly. The *French* began to cut off our ſupplies. Prince *Charles* obſerving this, thought it high time to prepare for a retreat into our winter-quarters. So he ordered, that a ſtrong party ſhould advance in front of the Army, to keep the *French* in play, and make them believe, he intended a general action. This conſiſted of two *Engliſh* Regiments, whereof ours was one, with ſome *Hanoverians* and ſome *Dutch*, making in the whole about twelve thouſand men. On Sept. 30th, we had orders to hold ourſelves in readineſs, and after gun-firing, to leave our tents ſtanding, and march ſilently about a mile in the front of the Camp. Prince *Charles* ordered our Commander to go to ſuch a diſtance and fortify his men: and to keep his poſt till further orders, or till he could keep it no longer.

We

We all thought the Army was to cover us, in order to bring on a general engagement. But they were ordered to retreat with our cannon and baggage, to the other ſide of the town. This was done by two o'clock the next day. We advanced according to order, (after my companion had given me to underſtand, that we were to be parted that day.) As ſoon as we came to the place appointed, we were drawn up in line of battle. We *Engliſh* poſted ourſelves in ſome gardens and orchards, which were ſome little cover. At day-break the whole *French* Army advanced in ſeven or eight columns, all covered with horſe on the right and left. They advanced ſlowly, while the Queen of *Hungary's* light-horſe and theirs, ſkirmiſhed between us and them. Here we lay, waiting for orders to retreat to our Army. But the Prince forgot to ſend them, being buſy with his cups and his ladies. So our brave General kept the field all day, in ſpite of the whole *French* Army. I bleſs God I found no fear but conſtant peace, and my ſpirit rejoiced in God. While we lay on our arms, I had both time and opportunity to reprove the wicked. And they would bear it now, and made great promiſes, if God ſhould ſpare them, of becoming new men. By this time the *French* came very near us, and a cannon-ball came ſtrait up our rank. But as we were lying upon the ground, it went over our heads. We then had orders, to ſtand up and fire. The right of the *French* being cloſely engaged with the *Dutch*, the *French* centre advanced, and fired on us and the other *Engliſh* Regiment. The reſt of the *French* inclined to the right of us, in order to get round us. They quickly took our two pieces of cannon, and immediately turned them upon us. We were then ordered to retire with all ſpeed into the plain, where we expected to find our own Army. But they were far enough off, their General taking no thought for us.

All this time I found a conſtant waiting upon God. All fear was removed. I had no tremor on my ſpirits, and the preſence of God was with me all the day long. My dear companion was on my right hand, and had been all the night. As we were both in the front rank, a muſket-ball came and went through his leg. He fell down at my feet, looked up in my face with a ſmile and ſaid, "My dear, I am wounded." I and another took him in our arms and carried him out of the ranks, while he was exhorting me to *ſtand faſt in the Lord.* We laid him down, took our leave of him, and fell into our ranks again. In our farther retreat, I again met with my dear friend, who had received another ball through his thigh. But his heart was full of love, and his eyes full of heaven. I may juſtly ſay, Here fell a great Chriſtian, a good Soldier, a faithful Friend. I was obliged to leave him; for the *French* preſſed hard upon us. Yet I was enabled to ſay, *The Lord gave and the Lord hath taken away: bleſſed be the name of the Lord.* I truſt I have ſeen many that were perfected in love: but none ſo full of it as my dear companion. He was always cheerful, but never light: always in prayer, but a man of few words. Not a thoughtleſs look or an idle word could be obſerved in him. Even to this day, when I think of him, it is both with pleaſure and profit.

Night came on, but the *French* ſtill preſſing upon us, we retreated all night, till we came near *Maeſtricht.* It rained very hard, being the 30th of September, and was exceeding cold. Toward morning, being out of the reach of the *French*, we had orders to halt. We had no tents, and it continued raining: however being well tired, I lay down on the wet ground, put my knapſack under my head, and ſoon fell faſt aſleep. In the morning we had orders to march and join the grand Army. The ſmall remains of thoſe whoſe lives had been ſo vilely thrown away, did ſo without delay.

But

But now I began to miſs my companion. It ſeemed as if I had loſt part of myſelf. I could have wiſhed, that I had died by his ſide: but I found, I muſt look up, or I ſhould ſink into deep waters. I cried unto God, and he heard my prayer, and turned my heavineſs into joy. After a few days, we marched to our winter-quarters, which were at *Bois-le-duc* in *Holland*. About this time I received Letters from my wife, begging me to apply for my diſcharge, and ſhe would ſend whatever money was wanting. I made this a matter of earneſt prayer, and after ſeveral ſteps, procured a promiſe from our Colonel, to diſcharge me for fifteen guineas. I wrote to my wife, and ſhe ſent a note, which was readily accepted. But in the mean time Col. *Philips* ſold his commiſſion. Our new Colonel conſented to diſcharge me for the ſame ſum, on condition I would be his ſervant, till we came to *England*. But juſt at that time, I fell ill of a fever, and orders came for our Regiment to be clothed and to take the field. But no clothing came for *me*, and my arms were taken from me. I was ſtill very ill, when the Colonel told me, He would ſet out for *England* in a few weeks: "And if you are not able to go, I muſt leave you behind me." This threw me into much heavineſs; but I cried to the Lord, and he ſoon turned it into joy. The fever inſtantly left me, and by the time appointed, I was able to attend on the Colonel. My brethren and I ſpent great part of the night, in commending each other to God. I attended the Colonel to *Helvoetſluys*, went on board the Pacquet, and landed at *Harwich* in eight and forty hours. And on the 22d of Feb. 1748, found my wife and all my friends well at *Deptford*.

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G. C——.

[*Continued from page* 189.]

THURSDAY, April 25. Yeſterday and to-day I have been greatly tempted. Many things were preſſed upon my mind, contrary to the nature and the word of God, whereby I was greatly diſtreſſed. Surely there is no diſorder incident to men, which gives the devil ſo much power over our minds as weakneſs of nerves. O the quick, ſudden thoughts that were injected day and night, ſuch as no power leſs than Almighty could repel!

May 2. Great part of the paſt week my ſpirit mourned after Sanctification. But I felt the burden of Unbelief thrown between, which greatly diſtreſſes me. One day I found levity of ſpirit, but it was a grief to me. I would live always under the eye of God.

May 12. I am ſo convinced of the holineſs of God, and my unfitneſs to appear before him, that though I aſſuredly know my ſins are forgiven, yet I am afraid of ſudden death. But my ſoul cleaves to Jeſus, in hopes he will not leave me, till he has made me meet for his preſence and glory.

Friday 28. My body is very weak: I feel the want of Faith, and the neceſſity of believing for ſanctification. Likewiſe I am deeply convinced of the impoſſibility of Happineſs without Holineſs. But I have a lively ſenſe of God's love, and a confidence that he will fully ſupply all my wants.

Whitſunday 30. Bleſſed be the Lord, that he hath brought into my ſoul, the liberty I have ſo long been ſeeking for. This morning I thought much of the deſcent of the Holy Ghoſt on the Apoſtles, and prayed that He might reſt upon

upon me. But I found little anſwer till the ſinging of the firſt hymn, when his Spirit made me deeply ſenſible of his preſence. I then pleaded with him, and that with many tears, to make me a partaker of his ſanctifying love, by removing for ever the bitter root of pride, ſelf-will and unbelief. All this time my heart was broken before the Lord, and my face covered with tears: and I found nothing left but a fear leſt the Spirit ſhould depart, before he had purified me from inbred ſin. While I was thus agonizing with God in prayer, the power of the Lord came upon me, ſo that my whole body trembled under it. But I kept my ſpirit ſtill, and continually cried, "My heart, Lord! work within! work within!" In that inſtant I felt the Spirit of God enter into my heart with mighty power, and as it were literally accompliſh that promiſe, *I will take away the heart of ſtone, and give you a heart of fleſh*: the old heart ſeeming to be taken away, and God himſelf taking poſſeſſion of my ſoul in the fulneſs of love: and all the time of the ſervice, I enjoyed ſuch a heaven of love as I never before experienced. All the day I watched every motion of my heart, to ſee if the evils I before felt were there or not: but I found none: I could find nothing there, but ſolid joy and heart-felt peace. Yet this did not fully ſatisfy. I wanted the witneſs of the Spirit, concerning my Sanctification, and I earneſtly cried to God for it. Then were thoſe words applied to my heart, *The weapons of our warfare are not carnal, but mighty through God to the throwing down of ſtrong-holds, deſtroying reaſonings, and every high thing which exalteth itſelf againſt the knowledge of God, and bringing every thought into captivity to the obedience of Chriſt.*

Sunday, June 6. The Enemy thruſts hard at me, telling me, this ſtate will not continue long: but I give myſelf up to the Lord. I am ſaved from all fear and unbelief: yet I feel myſelf more weak than ever; but the Lord gives a clearer and clearer light touching what he hath wrought. And this

this evening I ſpoke of it at the Love-feaſt, though with much trembling.

Saturday 12. I was ſo tempted, that I purpoſed to declare openly, I had deceived myſelf. But the next day, God gave me a ſtrong teſtimony, that he had cleanſed me from all filthineſs of fleſh and ſpirit: at the ſame time filling me with the peace that paſſeth all underſtanding.

Thurſday 17. I had much comfort and inſtruction from one that has long enjoyed the great Salvation. Satan has no part in me; but I am called to live by faith in a manner I never ſaw before. My ſoul now naturally cleaves to Jeſus, and I go to him for all I want, as a child to its parent.

July 25. My heart is ever open to inſtruction, from the Spirit, the Word, or the Servants of God. I have a conſcience ſuſceptible of the leaſt impreſſion of evil, and an uniform deſire to do his will in all things. I this day enjoyed the cloſeſt union with Chriſt that I ever felt: not in rapturous joy, but in a ſolid, ſenſible fellowſhip with the Lord by his Spirit. Hereby likewiſe I knew that he had purified my heart, and totally removed the inbred corruption. Bleſſed be God who has ſo convincingly removed all my doubts, ſo that there is nothing to obſtruct his light and love.

Sept. 3. Moſt of thoſe who have received the Bleſſing in this day of God's power, have received it with abundance of joy and power. But I feel a ſtrange emptineſs, without that fulneſs.

Sept. 13. Bleſſed be the Lord I have conſtant fellowſhip with him. I ſit looſe to all below, and have the victory over all deſire, care, and fear that hath torment. This morning I was taken with a fever and flux, and twice fainted away, ſo that there ſeemed but a ſtep between me and death. But my ſoul was abundantly filled with love, and I had no deſire that things ſhould be otherwiſe than they were.

[*To be continued.*]

Some

Some Account of Mrs. ODDIE.

MRS. *Sarah Oddie*, was born at *Bonſall*, in *Derbyſhire*, in the year 1717. Her maiden name was *Holehouſe*. Before ſhe was twenty, ſhe was married to Mr. *Thomas Thompſon*, by whom ſhe had eleven children. He died in the year 1756, leaving her with ſeven children.

In her youth, ſhe was of a lively temper; rather inclining to gaiety; yet even then ſhe was not deſtitute of the fear of God: and was a great lover of the ſervice of the Church of England, and other pious Exerciſes.

But though ſhe was free from vice, and abounded in acts of charity, according to her power; though ſhe was full of natural good qualities, ſufficient to denominate her a ſaint of this world; yet God, in the early parts of her life, diſcovered to her that there muſt be ſomething in Religion, that ſhe had not then known. And though ſhe lived in a dark place, ſhe was led by an inward Inſtructor to feel after what ſhe had not, and was conſcious ſhe muſt have, to make her happy on earth, and fit for glory in heaven.

In due time it pleaſed God, who always looks with a favourable regard on the feeble efforts of his helpleſs creatures, and before whom the prayer and alms of *Cornelius* came up for a memorial, to ſend his Servants into that part, to ſhew her, and others, the way of God more perfectly. Like one prepared of the Lord, ſhe heard, knew, and readily embraced the joyful ſound. The word of Truth, explaining the inward motions of the Spirit, brought her gradually to a deep conviction of her total *ſinfulneſs*, *guilt* and *helpleſſneſs*: of the abſolute neceſſity of *a free* pardon, for the ſins that were paſt: of the neceſſity of being born again, and of being found, not having her own Righteouſneſs, but the Righteouſneſs

neſs which is of God by Faith. Yea, ſo deeply was ſhe convinced of her total depravity, and of deſerving the wrath of God, that ſhe was brought to the very brink of deſpair. In this ſtate the free grace of God found her: it was, as I remember to have heard her ſay, on Aſh-wedneſday, when ſhe was preparing to go to Church, expecting to hear her condemnation, in the *Commination* read that day, but before ſhe got there, divine light broke in upon her mind, quick as the ſpark from the ſmitten ſteel: in a moment ſhe was aſſured that, though ſhe deſerved hell, yet ſhe was an heir of heaven. That all her ſins were pardoned, and ſhe was accepted through Faith in the Beloved. She then found the ſervice of the Church ſweeter than ever: ſhe liked it before, but now ſhe found the Prayers and Praiſes, the Collects and Pſalms, the very language of her new-born ſoul. And ſhe continued a diligent attendant, and a ſteady lover of the ſervice of the Church to her dying day.

The ſuddenneſs and clearneſs of this manifeſtation of divinely free mercy, ſo ſtrongly marked with her utter unworthineſs, had a ſingular influence on all her after-life: and was a great cauſe of her walking ſo humbly with her God. For tho' ſhe was great in the practice of every chriſtian duty, and eminent for every Chriſt-like temper, yet there were none more dependent on free mercy, nor louder in its praiſe. Chriſt, his blood and righteouſneſs, were the joyful ſubjects of her converſation, and were truly precious to her, even in the higheſt ſtate of perſonal ſanctification.

In the year 1756, it pleaſed God to leave her deſtitute of all other comfort and ſupport, but himſelf. Her huſband and two other choice friends died that year. She was left with ſeven children, without any proviſion for them but what came through her hands. So it has ſeemed good to the Almighty to try his deareſt children. The next morning after the burial of her huſband, as ſhe was walking in a little garden adjoining to her houſe, thinking ſorrowfully on her deſolate condition,

condition, but truſting in God, her only helper, he ſpake that word to her heart, "The Lord is thy Shepherd, thou ſhalt not lack." And as it was then a great relief to her burdened mind; ſo it was amply fulfilled to her in her after-life. She did never want. She often repeated this paſſage of her life with great joy and gratitude.

[*To be continued.*]

An Account of the Death of WILLIAM STAFFORD.

WILLIAM STAFFORD had the knowledge of ſalvation by the remiſſion of ſins, twenty-five years ſince: and on his dying-bed, declared he had not for an hour together been without the preſence of God, and a feeling ſenſe of his love to him in all that time. And no wonder, ſeeing he was ſo remarkably zealous in reproving ſin in all he came near, and in preſſing thoſe with whom he converſed, to go forward in the ways of God. But above all, he was conſtant in meeting his Claſs; inſomuch that he had not once miſſed it in all thoſe years, (unleſs when viſiting ſome neighbouring Society, in order to provoke them to love and to good works,) notwithſtanding he lived four miles from the place where it met, and alſo conſiderably advanced in years, and infirm in body. His wife often urged him to ſtay at home; but he replied, "So long as I can go in one day, and come back in another, I will be with the children of God." And as he loved Them, ſo they did Him; for when he was confined to his bed, they went conſtantly to meet with him.

It is about five years ſince he was deeply convinced of the neceſſity, and poſſibility of being delivered from inbred ſin. And as he ſought it diligently, God ſoon graciouſly confered it upon him. Since that time, he declared (when dying) he had not found any temper contrary to love, ſo much as move

in him, though he was not without many close trials. Being asked, Whether he had not a desire to die? He said, "I neither desire life nor death; but whensoever God shall call for me, either at Class, or on my way home, or wherever I am, it is the same, as Christ is always with me." It seems, about half a year before his death, he had a still farther enlargement of soul, which he called, Being wholly sanctified. And he observed, that ever since, he had had the glory of God shining with a continuance upon his soul. This also, he said, he received in a moment. Being visited, in his last illness, by some who differed in sentiment, they spread a report that he was now convinced of the errors he had so long maintained, viz. The possibility of falling away: of obtaining deliverance from all sin here; and that Christ died for all. This report gave some uneasiness to his brethren: but as it broke out before he died, and while he had the use of speech and understanding, they had an opportunity of being satisfied. And on their asking him whether these things were so or not? he replied "I never said so:" adding, if he had, he must have lied against his own conscience; being more and more sensible that God was willing *then* to justify or sanctify all that really felt their need of either: and that if they could believe, they might then enjoy the Blessing. He also added, That he saw the danger of drawing back, with the need of holiness as much as ever. "The time has been, he said, that this report would have tried me much; but now it cannot trouble me."—He continued exhorting all to love, and pity their worst enemies: and urged his wife much to seek the Lord, and died while he held her by the hand, saying, "Must I leave you unconverted!"

A. MATHER.

Manchester, Oct. 31. 1765.

A re-

A remarkable Account of the Death of two SISTERS.

THIS extraordinary Account was taken out of an old pariſh Regiſter, at *Eaſt-Dean*, in *Eſſex*, by the Rev. Mr. *Mitchell*.

" *Agnes Payne*, daughter of *Edward Payne*, was buried the firſt day of Feb. 1560. *Johan Payne*, was buried the firſt day of Feb. 1560."

Then follows the under-written Remark in the hand-writing of the Vicar, and atteſted by the Church-Wardens.

" In the death of theſe two ſiſters laſt mentioned, is one thing worthy recording, and diligently to be noted. The elder ſiſter called *Agnes*, being very ſick unto death, ſpeechleſs, and was thougbt paſt hope of ſpeaking, after ſhe had lain xxiiii hours without ſpeech, at laſt, upon a ſudden cried out to her ſiſter to make herſelf ready and come with her. Her ſiſter *Johan*, being abroad about other buſineſs, was called for; who, being come to her ſick ſiſter, and demanding how ſhe did, ſhe very loudly and earneſtly bade her ſiſter make herſelf ready, ſeeing ſhe ſtayed for her, and could not go without her. Within *half* an hour after, *Johan* was taken very ſick, which increaſing all the night upon her, her other ſiſter ſtill calling her to come away, in the morning they *both* departed this wretched world *together*."

Then follows, in the ſame hand-writing, this juſt obſervation, " O the unſearchable wiſdom of God! how deep are his judgments, and his ways paſt finding out!"

Teſtified by

HENRY HOMEWOOD, } Church-
JOHN PUPP, } Wardens.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from page* 197.]

THE land Crabs of the Caribbee Iſlands, live in a kind of orderly ſociety, within their retreats in the mountains; and regularly once a year march down to the ſea ſide in a body of ſome millions. They chuſe the months of April and May to begin their expedition: and then ſally out from the ſtumps of the hollow trees, from the cleſts of rocks, and from the holes which they dig for themſelves under the ſurface of the earth. At that time the whole ground is covered with this band of adventurers. The ſea is their place of deſtination, and to that they direct their march. No geometrician could ſend them to their deſtined ſtation, by a ſhorter courſe. They neither turn to the right or left, whatever obſtacles intervene. And even if they meet with a houſe, they will attempt to ſcale the walls, to keep the unbroken tenor of their way. But upon ſome occaſions they are compelled to conform to the face of the country; and if it be interſected by rivers, they wind along the courſe of the ſtream. They are commonly divided into three battalions; of which, the firſt conſiſts of the ſtrongeſt and boldeſt males, that like pioneers, march forward to clear the route, and face the greateſt dangers. Theſe are often obliged to halt for want of rain, and wait till the weather changes. The main body of the army is compoſed of females, which never leave the mountains till the rain is ſet in, and then deſcend in regular battalia, in columns of fifty paces broad, and three miles deep, and ſo cloſe, that they almoſt cover the ground. Three or four days after this, the rear-guard follows; a ſtraggling undiſciplined

diſciplined tribe, conſiſting of males and females, but neither ſo robuſt, nor ſo numerous as the former. The night is their chief time of proceeding; but if it rains by day, they do not fail to profit by the occaſion. And they continue to move forward in their ſlow, uniform manner. When the ſun ſhines hot, they make an univerſal halt, and wait till the cool of the evening. When they are terrified, they march back in a diſorderly manner, holding up their nippers with which they ſometimes tear off a piece of the fleſh of an aſſailant, and leave the weapon where they inflicted the wound. They often clatter their nippers together, as if it were to threaten thoſe that come to diſturb them. But though they thus ſtrive to be formidable to man, they are much more ſo to each other; for if any of them by accident is maimed in ſuch a manner, as to be incapable of proceeding, the reſt fall upon and devour it on the ſpot, and then purſue their journey.

When after a fatiguing march, perhaps of three months, they arrive at their deſtined port, they prepare to caſt their ſpawn. The peas are as yet within their bodies, and not as is uſual in animals of this kind, under the tail. And the creature waits for the benefit of the ſea water, to help the delivery. For this purpoſe, the Crab has no ſooner reached the ſhore, than it eagerly goes to the edge of the water, and lets the waves waſh over its body, two or three times. Then they withdraw to ſeek a lodging upon land: in the meantime, the ſpawn grows larger, is excluded out of the body, and ſticks to the barbs under the tail. In this ſtate of pregnancy, they once more ſeek the ſhore, and ſhaking off their ſpawn into the water, leave it there. At this time whole ſhoals of hungry fiſh are in expectation of this annual ſupply. The ſea to a great diſtance is black with them; and about two thirds of the crabs eggs are immediately devoured. The eggs that eſcape are hatched under the ſand; and ſoon after millions at a time of theſe little crabs are ſeen quitting the ſhore, and ſlowly travelling up to the mountains.

The

The old ones however are not ſo active to return; they are become ſo feeble, that they can hardly creep along. Moſt of them, therefore, are obliged to continue in the flat parts of the country till they recover, making holes in the earth, which they cover at the mouth with leaves and dirt. There they throw off their old ſhells. At that time they are quite naked, and almoſt without motion for ſix days. They have then under their ſtomachs four large, white ſtones, which gradually decreaſe in proportion as the ſhell hardens, and when they come to perfection, are not to be found. It is at that time the animal is ſeen ſlowly making its way back, and all this is commonly performed in ſix weeks.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of POWER.

[*Continued from page* 199.]

" Sect. 61. TO account more particularly for the Miſery that men often bring on themſelves, notwithſtanding that they do all in earneſt purſue Happineſs, we muſt conſider, how things come to be repreſented to our Deſires, under deceitful appearances: and that is by the Judgment pronouncing wrongly concerning them. To ſee how far this reaches, and what are the cauſes of wrong Judgment, we muſt remember, that things are judged good or bad in a double ſenſe.

Firſt, *That which is properly good or bad, is nothing but barely Pleaſure or Pain.*

Secondly,

Secondly, But becauſe not only preſent Pleaſure and Pain, but that alſo which is apt by its efficacy or conſequences, to bring it upon us at a diſtance is a proper object of our Deſires, and apt to move a creature that has foreſight; therefore things alſo *that draw after them Pleaſure and Pain, are conſidered as Good and Evil.*

"Sect. 62. The wrong Judgment that miſleads us, and makes the Will often faſten on the worſe ſide, lies in miſreporting upon the various compariſons of theſe. The wrong Judgment I am here ſpeaking of, is not what one man may think of the determination of another; but what every man himſelf muſt confeſs to be wrong. For ſince I lay it for a certain ground, that every intelligent being really ſeeks Happineſs, which conſiſts in the enjoyment of Pleaſure, without any conſiderable mixture of Uneaſineſs; it is impoſſible any one ſhould willingly put into his own draught any bitter ingredient, or leave out any thing in his power, that would tend to his ſatisfaction, and the compleating of his happineſs, but only by wrong Judgment. I ſhall not here ſpeak of that miſtake which is the conſequence of invincible error, which ſcarce deſerves the name of wrong Judgment; but of that wrong Judgment which every man himſelf muſt confeſs to be ſo.

"Sect. 63. Therefore, as to preſent Pleaſure and Pain, the Mind, as has been ſaid, never miſtakes that which is really Good or Evil; that which is the greater Pleaſure, or the greater Pain, is really juſt as it appears. But though preſent Pleaſure and Pain ſhew their difference and degrees ſo plainly, as not to leave room for miſtake; yet *when we compare preſent Pleaſure or Pain with future*, (which is uſually the caſe in moſt important determinations of the Will) *we often make wrong judgments* of them, taking our meaſures of them in different poſitions of diſtance. Objects, near our view, are apt to be thought greater, than thoſe of a larger ſize, that are more remote: and ſo it is with Pleaſures and Pains,

Pains, the preſent is apt to carry it, and thoſe at a diſtance have the diſadvantage in the compariſon. Thus moſt men, like ſpend-thrift heirs, are apt to judge a little in hand better than a great deal to come; and ſo for ſmall matters in poſſeſſion, part with great ones in reverſion. But that this is a wrong judgment, every one muſt allow, let his Pleaſure conſiſt in whatever it will: ſince that which is future, will certainly come to be preſent; and then, having the ſame advantage of nearneſs, will ſhew itſelf in its full dimenſions, and diſcover his wilful miſtake, who judged of it by unequal meaſures. Were the pleaſure of drinking accompanied, the very moment a man takes of his glaſs, with that ſick ſtomach and aching head, which, in ſome men, are ſure to follow not many hours after, I think no body, whatever pleaſure he had in his cups, would, on theſe conditions, ever let wine touch his lips; which yet he daily ſwallows, and the evil ſide comes to be choſen only by the fallacy of a little difference in time. But if Pleaſure or Pain can be ſo leſſened only by a few hours removal, how much more will it be ſo, by a farther diſtance, to a man that will not by a right Judgment do what time will, i. e. bring it home upon himſelf, and conſider it as preſent, and there take its true dimenſions? This is the way we uſually impoſe on ourſelves, in reſpect of bare Pleaſure and Pain, or the true degrees of Happineſs or Miſery: the future loſes its juſt proportion, and what is preſent, obtains the preference as the greater. I mention not here the wrong judgment, whereby the abſent are not only leſſened, but reduced to perfect nothing; when men enjoy what they can at preſent, and make ſure of that, concluding amiſs, that no evil will thence follow. For that lies not in comparing the greatneſs of future Good and Evil, which is that we are here ſpeaking of; but in another ſort of wrong judgment, which is concerning Good or Evil, as it is conſidered to be the cauſe and procurement of Pleaſure or Pain, that will follow from it.

[*To be continued.*]

EXTRACTS

EXTRACTS *from Mr.* Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 201.]

ALL the deities of *Greece*, were formed from the titles of *Amon*, and *Orus*, the Sun. *Apollo* was called Αφητωρ. But this was poperly the place of his worſhip, which the *Dorians* expreſſed *Apha-Tor*, a fire-tower, and the ancient Latins *Pur-tor*. Thoſe who officiated there were called Prætores. The Prætors were originally Prieſts of fire, whence every Prætor had a braziar of live coals carried before him, as a badge of his office.

The CAMŒNÆ of *Latium*, were the Prieſteſſes that fetched water for the ſacred offices. *Cam-Ain* is the fountain of the Sun, where they ſang hymns to him: hence they were made Preſidents of muſic.

UCH, *Ach*, *Och*, was a term of honour among the *Babylonians*, and the reſt of the Children of *Chus*. Their names are often compoſed of it, as *Ochus* and *Belochus*. The name of *Oſiris*, or more properly *Uſiris*; ſeems to have been *Uc-Schoris*.

PHI, ſignifies a mouth; alſo language, and ſpeech: particularly the voice or oracle of God. Hence *Ampi*, *Omphi*, the Oracle of *Ham*. *Pharaoh* ſeems to be compounded of *Phi-Ourah*: the ancients often calling the words of their King the voice of God.

GAU, *Cau*, *Ca* and *Co*, ſignify a houſe or temple. So *Gaugamela*, near which *Alexander* conquered *Darius*, did not mean the houſe of a Camel, as *Plutarch* dreamed, but the temple of *Cam-El*, the deity of the country. His attendants were termed *Camilli*: like "*Camillus*, or *Hermes*, ſays *Plutarch*, who waited upon the gods." Not ſo. The *Chaldeans*

from whom theſe terms were borrowed, eſteemed him the chief deity. They knew nothing of *Hermes*, the Lackey. This was a Grecian convict.

Syncellus ſays, *Venephres* built the Pyramids about *Cochone*. But others ſay, The chief Pyramid was built by *Cheops* or *Chaops*. *Cau-Chome* ſignifies the houſe of *Chom*, or the Sun. It was nothing but a temple of that deity. And ſo *Cha-Ops* ſignifies the houſe of *Opis*, wherein the Sun was worſhipped under the ſymbol of a Serpent.

The temple of *Dodona* was of old called *Cha-On*, the houſe of the Sun, and the country *Chaonia*.

Obſerve. The Grecians often miſtook the place of worſhip for the god worſhipped. So they took *Artemis* for the name of a goddeſs. So *Kir-On*, the temple of the Sun in *Cyprus*, they contracted into *Cronus*, and made him a particular god. So from *Cu-Bela*, the houſe of *Bel* or the Sun, they made a goddeſs *Cybele*.

COCUTUS or *Cocytus* was the temple of *Cutus* or *Cuth*, giving name to a foul, muddy ſtream, called likewiſe *Acheron* or the *Charonian* branch of the *Nile*.

Out of *Co-el* (the houſe of God) the Romans formed *Coel*, heaven, and afterwards *Cœlum*.

Many places held ſacred, and called *Coel* by the Amonians, were by the Greeks rendered κοιλα, hollow. So they called it Κοιλη Ηλις, and Κοιλη Syria. Whereas it ſhould have been *Sacred Elis*, as it was the moſt ſacred part of Greece; and *Sacred Syria*, formerly the ſettling of the *Cuthites there*.

The Article *Pi* was uſed by all the Eaſtern Nations. So the Sun was termed, *Anac Pi-adon*; but the Greeks out of *Pi-adon* made Παιδων. From this miſtake aroſe ſo many Boy-deities; among whom was Jupiter himſelf.

The ancient name of *Latian Jupiter* was *P'ur*, which ignorance changed into *Puer*. His miniſters were ſtiled *Pueri*. And becauſe many of them were young, *Puer* came at length to ſignify a young perſon.

[*To be continued.*]

An

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION.

By JOHN HILLDROP, D. D.

[*Continued from page* 204.]

17. DO you not think it a breach of natural Juſtice, without neceſſity to torment, much more to take away the life of any creature? I know you do: and can you think that infinite Mercy, who made them to be happy, could, in the primary intention of their nature, reſolve to deprive them of that happineſs (or at leaſt, a poſſibility of recovering it again), by an utter extinction of their being? If you or I could build a Houſe, lay out a Garden, contrive a Machine, compoſe a Poem or a Piece of Muſic ſo exquiſitely perfect as none could be able to correct, I dare anſwer for you, as well as myſelf, that we ſhould be as ambitious to preſerve, as we were to produce them, and to perpetuate the works of our hands to lateſt poſterity. But ſome ſerious Writers on this ſubject tell us, Their exiſtence was given them upon this very condition, that they ſhould be temporary and ſhort, that after they had fluttered, or crept, or ſwam, or walked about their reſpective elements for a little ſeaſon, they ſhould be ſwept away by the hand of Violence, or the courſe of Nature, into an entire extinction of being, to make room for their ſucceſſors in the ſame circle of vanity and corruption. But, pray, who told them ſo? Does either Reaſon or Revelation give the leaſt countenance to ſuch a bold aſſertion? So far from it, that it ſeems a direct contradiction to both. The wiſe Preacher has given us a deeper foundation for our philoſophy, Eccleſ. iii. 14, *I know that whatſoever God doeth it ſhall be for ever, nothing can be put to it, nor any thing taken*

from it, and God doeth it that man ſhould fear before him. And the Royal Pſalmiſt, Pſal. civ. where he is deſcribing the beauty, the magnificence, the wiſdom of the creation, breaks out into raptures of gratitude: *O Lord, how manifold are thy works, in wiſdom haſt thou made them all, the earth is full of thy riches.* If then all the works of God are the effect of infinite Wiſdom, if every, even the meaneſt, the ſmalleſt, and moſt contemptible creatures, were formed, directed, and eſtabliſhed in their proper rank and order, by the unerring Wiſdom of the Almighty; is it not a bold preſumption to impute to that Wiſdom, unworthy and contradictory counſels? Does it not ſeem to imply inconſtancy in God, that the ſame Wiſdom that made every creature beautiful, uſeful, and good for certain ends and purpoſes, ſhould deſtroy, or anihilate any thing that he has made, and thereby defeat the wiſdom of his own counſels, and the ends of his providence? This ſurely muſt appear as ſhocking to Reaſon, as it is contradictory to Revelation. And therefore the Pſalmiſt, Pſal. civ. after he has deſcribed in moſt pompous language, the beauties and glories of the Creation, particularly the vegetable and animal kingdoms, ſeems to lament their mortality, as a breach upon the harmony of Nature, ver. 29, *Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die and return to their duſt.* But he comforts himſelf in the next verſe, that they are not loſt; their death is but a change of their manner of exiſtence; the original purpoſes of God in their creation ſhall ſtand for ever; and whatever changes they may undergo, they ſhall in due time appear again in their proper place and order, to fill the ſtation, and anſwer the ends intended by infinite Wiſdom in the firſt creation, ver. 30, *Thou ſhalt ſend forth* (for ſo it ſhould be rendered) *thy Spirit and they ſhall be created,* (i. e. appear again in a new form or manner of exiſtence) *and thou ſhalt renew the face of the earth; the glory of the Lord* (manifeſted in the renovation of the world and all its inhabitants) *ſhall endure for ever, and*

the

the Lord ſhall rejoice in his works. As he did in their firſt creation, when he pronounced them all to be very good, when all the powers of heaven and earth proclaimed aloud, the wiſdom, the goodneſs, and power of their Maker, *when the morning ſtars ſang together, and all the ſons of God ſhouted for joy*, Job xxxviii. 7.

18. The evidence that appears thus ſtrong from the conſideration of the nature of God, the infinite perfection of his wiſdom, and the immutability of his counſels, will appear yet ſtronger from conſidering the nature and condition, the capacities and powers of the creatures themſelves: as they are all endued with life and motion, ſenſe and perception, and many of them, perhaps, with equal, if not quicker and more delicate ſenſations in their ſphere of action, than many of us in ours, and theſe freely beſtowed upon them by the overflowing goodneſs of their Maker; if they were intended not only to fill the ſeveral ranks they ſtand in, in the univerſal ſcale of beings, and compleat the harmony of the univerſe, but alſo to have their ſhare in the general bleſſing, and ſuch a degree of happineſs as they were capable of enjoying: will any one ſay, it would be no puniſhment to them to be totally deprived of that happineſs, and even of a poſſibility of recovering it, by an arbitrary and entire extinction of their being? You and I ſhould certainly think ſo, if we were to do or ſuffer the ſame: and we may, by more than a parity of reaſon, be afraid to aſcribe to Almighty goodneſs and wiſdom, what appears a weakneſs and cruelty in ourſelves.

[*To be continued.*]

An ANSWER *to Mr. Madan's* TREATISE, *on* POLYGAMY *and* MARRIAGE: *in a Series of* LETTERS, *to the Rev. Mr.* WESLEY:

By JOSEPH BENSON.

[*Continued from page* 208.]

18. AND now, Sir, I might ſtop here, and proceed to conſider the other part of his book, which is of ſtill worſe tendency, I mean concerning Polygamy, only that he has found in the books of Moſes, two paſſages which he lays particular ſtreſs upon, and makes the two pillars of his ſcheme. He quotes them, perhaps, a hundred times, (if not oftener) in the courſe of this work, and conſiders them as infallible proofs of the two points he has ſo much at heart to eſtabliſh. The one is, Exod. xxii. 16, 17, *If a man entice a maid that is not betrothed and lie with her, he ſhall ſurely endow her to be his wife. If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.* The other is, Deut. xxii. 28, 29, *If a man find a damſel that is a virgin, who is not betrothed and lay hold on her and lie with her and they be found: the man that lay with her ſhall give unto the damſel's father fifty ſhekels of ſilver and ſhe ſhall be his wife; becauſe he hath humbled her, he may not put her away all his days.* Now Mr. *Madan*, confounding the idea of *marriage*, with the *remedy* that was ordained by the law of God, to prevent the abuſe and ruin of the ſex; and not ſeeing the difference between the man who is *compelled* to *marry* the woman whom he hath *unlawfully* enjoyed, and the man who firſt *marries* her that he may *lawfully* enjoy her, conſiders theſe paſſage, as demonſtrative proofs, 1. That the

" buſineſs

"buſineſs of marriage (as he expreſſes himſelf) conſiſts in *the one ſimple act of union* between the male and female," and 2. As they make no exceptions in the caſe of a married man, that Polygamy is not only *allowed*, but in ſome caſes *commanded*. As to the firſt of theſe points, (the point we are now conſidering) theſe texts I think are ſo far from proving it, that they prove the direct contrary. They ſhew, indeed, what is quite agreeable to Reaſon and Nature, and what it would be well, if our laws enjoined, that if a man (unmarried) ſhould defile a maid, it was his indiſpenſable duty to marry her, unleſs her father utterly refuſed to give her to him to be his wife: in which caſe he was to pay the uſual ſum of money given to the damſel's father as the dowry of virgins, as a ſmall recompenſe for the injury he had done her. But they do not ſhew that this "ſimple act of union," (as he calls it) was to all intents and purpoſes a proper marriage. On the contrary, they ſuppoſe that after this union had taken place, and the virgin was really defiled, ſtill ſhe was not his wife, but was afterwards to be made ſuch. For inſtead of ſaying, "He *has* married her, ſhe *is* his wife," it is ſaid in Exodus, "He ſhall *endow* her *to be* his wife;" and in Deuteronomy, "The man that lay with her, ſhall give unto the damſel's father, fifty ſhekels, and ſhe *ſhall* be his wife." Which expreſſions plainly imply that ſhe was not *yet* conſidered as his wife, but that a certain, particular ceremony was to be performed, and then afterwards he was to receive her as ſuch: that is, ſuppoſing her father conſented. For the former paſſage manifeſtly puts it into the father's power, after all that had been done, to put a negative upon it, and refuſe to give the man his daughter to wife, which certainly would not, *could not* have been the caſe, if "the buſineſs of marriage, as at firſt ordained, and as left by Moſes, conſiſted in this one ſimple act of union." For how can it be ſuppoſed that God would give the damſel's father, or any man living authority to ſet aſide his own ordinance; "an ordinance upon which (he

tells

tells us) human laws have no more effect than upon the riſing of the Sun or the flowing of the Tide."

19. Mr. *Madan* indeed is fully ſenſible of this difficulty, and therefore to remove it, propoſes an amendment of the tranſlation, but with what propriety, I leave the learned to judge. "The text (he ſays) does not ſay, *If* the father utterly refuſe to give her unto him, ſuch marriage ſhall be null and void: but *though* the father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins." Thus contrary to the acknowledged meaning, and almoſt conſtant uſe of the word, he takes the liberty of rendering the Hebrew particle אם by *Though* inſtead of *If*, (*though* her father utterly refuſe) and that upon no authority at all. For though he quotes three paſſages, (found with ſome difficulty in the whole Bible) where it is tranſlated, yet even in thoſe paſſages, Judges xiii. 16. Iſaiah x. 22. Lam. iii. 32, it might with equal propriety be rendered *If*, which is its almoſt conſtant meaning in the Old Teſtament. But allowing him to tranſlate the paſſage as he has done, ſtill it makes nothing for his doctrine, but plainly overthrows it: *If a man entice a maid that is not betrothed and lie with her, he ſhall ſurely endow her to be his wife:* and then it follows, *if* or (as he would have it) *though her father utterly refuſe to give her unto him*—what? he ſhall take her by force? no, certainly, but *he ſhall* (nevertheleſs) *pay money according to the dowry of virgins*, viz. as a recompenſe for the injury he had done her; but as to the point of *marriage*, ſince her father refuſed, he was to *drop that*.

[*To be continued.*]

The true ORIGINAL *of the* SOUL.

CHAP. V.

Teſtimonies out of the Old Teſtament, proving the Soul's propagation.

[*Continued from page* 210.]

I Come now to prove the point directly, firſt, by Scripture, and then by Reaſon. The proofs from Scripture ſhall be either direct teſtimonies, or reaſons drawn from them. The teſtimonies ſhall be firſt from the Old, and then from the New Teſtament.

I begin with the teſtimony of God himſelf, who in the day he created man upon the earth, created them male and female, and bleſſed them, and ſaid unto them, *Be fruitful, and multiply, and replenish the earth.* Gen. i. 27, 28. Here without any limitation, they are commanded to fill the whole earth, and to ſubdue it alſo, which muſt certainly be underſtood of the whole man, and not of the body only. Neither can there be any doubt how this is to be underſtood, ſeeing God ſpake the very ſame immediately before, to the fiſhes and fowls. For, ſaith the text, *God bleſſed them, ſaying, be fruitful and multiply, and fill the waters.* ver. 22. As therefore God ſo framed their natures, and gave ſuch power unto them, that the like might produce the like unto itſelf, through the whole creature; ſo if we will believe God, man doth produce the whole of man as well as other creatures. Beſides, how can it ſtand with Reaſon, that that bleſſing that proves ſufficiently effectual to the baſeſt creatures, ſhould not only be effectual in man the moſt excellent? Could God command man that which he did not give him power to perform? God did not only bleſs, but command them to do

this. Now if God's command reacheth to the whole man, and man's power reacheth to the body or carcaſe; how can it be avoided but God's command ſhall be in vain? If in this work the chief part belongs to God, it cannot with reaſon be aſcribed to man; neither can God command him to do all (according to his kind, that is the law of nature) if he can do but the leaſt part.

If the voice and ordinance of God, be no leſs effectual in man, than it is in the reſt of the living creatures propagating; then, according to the ordinance of God, man begetteth whole man, ſoul and body.

Secondly, God ſo ordered the nature of all creatures in the beginning, that they might perſiſt of themſelves, and multiply their kinds by the power of nature; that ſo he himſelf might not be always creating new creatures: and herein man was ranked amongſt the reſt. *On the ſeventh day* (ſaith Moſes) *God ended the work which he had made, and he reſted on the ſeventh day from all his works which he had made.*

Hence I reaſon thus: if God abſolutely ceaſed from the work of creation, then alſo he ceaſed from the creation of ſouls: but the antecedent is true, therefore the conſequent.

Thirdly, We read, *Adam begat a ſon in his own likeneſs, after his own image.* Gen. v. 3. Whence it appears, that he was the parent of the whole nature, and not of one part only: for this image is oppoſed to the image of God ſpoken of in Adam before: which image and likeneſs was not in the body, for then it would follow that God had a body, but in his ſoul, in reſpect of his mind; and thoſe divine gifts whereby Adam excelled the reſt of the creatures. It will follow, that as God made Adam in his innocency, in his own image and likeneſs, chiefly in regard of the ſoul; ſo Adam in his corrupted eſtate begat a ſon in his own image and likeneſs, not in regard of the body only, but chiefly in reſpect of the ſoul, and in that, corrupt and ſinful like himſelf.

Fourthly,

Fourthly, God made a promiſe to Abraham, ſaying, *I will be thy God, and the God of thy ſeed after thee.* Gen. xvii. 7. Where by *ſeed* muſt needs be meant that which is born of ſeed, to wit, whole man, and not the body only, for that without the ſoul is dead: and as our Saviour ſpeaks in another caſe; *God is not the God of the dead, but of the living*, Matt. xxii. 32. And if God will not ſtyle himſelf the God of the dead, unleſs the ſoul at leaſt be ſtill living, much leſs will he call himſelf the God of a ſenſeleſs ſubſtance inferior to the brute beaſts. Either therefore God muſt here promiſe to be the God of an unreaſonable brute, or elſe Abraham's ſeed muſt contain more than a body, yea, extend itſelf to the whole man, as well ſoul as body, that is to ſay, perſons conſiſting of both, for to ſuch only is this promiſe made.

Fifthly, When the Scripture affirms, that ſixty-ſix ſouls deſcended from the loins of Jacob: doth it not plainly teach that the ſouls of children deſcend from their parents? Neither can the force of this place be avoided, by ſaying that the ſoul is here put for the body; for a little before it is ſaid, *theſe are the ſons of Rachel which were born unto Jacob, fourteen ſouls in all*; and immediately after, *the ſons of Joſeph were two ſouls*; ſo that it is evident the ſouls ſignify ſons, viz. the whole perſon and nature of man.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 215.]

The Earl of Orery's *Account of a Soldier.*

THE Earl of *Orery* told me, that Colonel *Venables*, (then going to *Hiſpaniola*, with the ſoldiers that were there repulſed and took *Jamaica*) had a ſoldier in his army that

came out of *Ireland*, and was under Colonel *Hill*. That this ſoldier looked pale and ſad, and pined away, but the cauſe was unknown: at laſt he came to Col. *Hill* with this confeſſion, viz. That he had been a ſervant in *England*, to one that carried ſtockings and ſuch like ware about to ſell, and for his money, he had murdered his maſter, and buried him in ſuch a place: and flying into *Ireland*, enliſted himſelf his ſoldier, and that for a long time, whenever he lay alone, ſomething like a headleſs man ſtood by his bed-ſide, ſaying to him, *Wilt thou yet confeſs?* And in this caſe of fear he had continued, till lately it appeared to him when he had a bedfellow, and ſaid as before, *Wilt thou yet confeſs?* And now ſeeing no hope of concealing it any longer, he confeſſed. And his going to *Hiſpaniola* was his puniſhment, inſtead of death.

A true relation from Honyton in the county of Devon.

About nine or ten years ſince, in the houſe of Mrs. *Hieron*, of *Honyton*, widow, there happened this ſtrange inſtance.

This widow *Hieron*, a perſon of good quality, kept a Mercer's ſhop. She had a maid ſervant, *Elizabeth Brooker*, who ſold ſmall wares in a ſtall before her door. On Saturday (being the market-day) a certain woman of *Honyton*, came to the ſaid *Elizabeth Brooker*, and aſked her for a pin. The maid readily gave her one from her ſleeve; but this did not ſatisfy her, for ſhe would have one of a larger ſort, out of a paper that hung up to ſell. The maid told her thoſe pins were not hers to give, ſhe muſt aſk her miſtreſs; and when ſhe had orders, ſhe would give her one. The woman aſked her again and again, and the maid as often refuſed complying with her requeſt. At length the woman went away in a great rage, telling the maid ſhe ſhould hear farther from her, and that ſhe would ere long wiſh ſhe had given her the pin, with many other threatening ſpeeches. The next day (being the Lord's-

Lord's-day,) while her miſtreſs and the reſt of the family were at dinner, and the maid waiting at the table, on a ſudden ſhe gave a very great cry, ſaying ſhe had a pin thruſt into her thigh, which few of the family believed, knowing there was no perſon in the room beſide herſelf, and the family, who all ſat at meat, ſhe only ſtanding to attend them. Her miſtreſs aroſe from table, and Mr. *Samuel Hieron's* wife, who was then living. She was forced to go to bed, and they ſent for a Midwife who had ſkill in ſores and wounds. On her arrival, ſhe ſaw there had been ſome ſmall hurt in the ſkin, but the pin was out of ſight; and feeling ſo as to underſtand what it was, or exactly where, ſhe applied a plaiſter of Venice turpentine all that night, and many other things the next day, but the pain was ſtill the ſame. On Tueſday they adviſed with Mr. *Salter*, a ſkilful Apothecary, whoſe counſel they followed, but all in vain. On Wedneſday, the ſame week, they with great trouble and pain, brought her to *Exeter*, and lodged her at Mr. *John Hopkin's*, a worthy Miniſter of the Goſpel. They ſent for me to ſee her, and to adviſe what to do to eaſe her pain. Nothing would ſatisfy the maid, but cutting it out; which was ſomewhat difficult, becauſe it was hard to find the place exactly, where to make the inciſion; but the courage of the patient did greatly promote the operation. I made a large inciſion, according to the length of the muſcles; and though I could find no ſign of the pin upon the firſt inciſion, yet by putting my inciſion-knife obliquely, I felt the pin, and brought it out near an inch within the ſkin, on which ſhe had great eaſe, and in fifteen days the ſore was entirely cured. This operation was performed in the preſence of Mrs. *Hoppin*, Mrs. *Gold*, Mrs. *Ford*, and many worthy perſons of good reputation. And the truth of that I give under my hand this 6th day of September, 1681.

ANTHONY SMITH, Surgeon.

Ac-

A remarkable Account of two Brothers, extracted from Linſchoten's *Voyages.*

IN the ſixteenth century, the Portugueſe carracks ſailed from *Liſbon* to *Goa*. There were no leſs than twelve hundred ſouls on board one of theſe veſſels. The beginning of their voyage was proſperous; they had doubled the Cape of *Good Hope*, and were ſteering their courſe North-eaſt, to the great continent of India, when ſome Gentlemen on board who having ſtudied Geography and Navigation, found in the latitude they were then in, a large ridge of rocks laid down in their Sea-charts. They no ſooner made this diſcovery, than they acquainted the Captain of the ſhip with it, deſiring him to communicate the ſame to the Pilot, which requeſt he immediately granted, recommending him to lay by in the night, and ſlacken ſail by day, until they ſhould be paſt the danger. It is a cuſtom always among the Portugueſe abſolutely to commit the ſailing part, or the navigation of the veſſel to the Pilot, who is anſwerable with his head for the ſafe-conduct or carriage of the King's ſhips, or thoſe that belong to private traders; and he is under no manner of direction from the Captain, who commands in every other reſpect. The Pilot being a ſelf-ſufficient man, took it as an affront to be taught his art, and inſtead of complying with the Captain's requeſt, actually crowded more ſail. They had not ſailed many hours, before the ſhip ſtruck upon a rock. In this diſtreſs the Captain ordered the pinnace to be launched, into which having toſſed a ſmall quantity of biſcuit, and ſome boxes of marmalade, he jumped in himſelf with nineteen others, who with their ſwords prevented the coming in of any more, leſt the boat ſhould ſink. In this condition they put off into the great Indian ocean, without a compaſs

compaſs to ſteer by, or any freſh water, but what might happen to fall from the heavens, whoſe mercy alone could deliver them.

After they had rowed to and fro for four days the Captain died: this added, if poſſible, to their miſery, for as they now fell into confuſion, every one would govern and none would obey. This obliged them to elect one of their own company to command them, whoſe orders they implicitly agreed to follow. This perſon propoſed to draw lots, and to caſt every fourth man overboard; as their ſmall ſtock of proviſion was not ſufficient to ſuſtain life above three days longer. They were now nineteen perſons in all; in this number were a Friar and a Carpenter, both of whom they would exempt, as one was uſeful to abſolve and comfort them in their laſt extremity, and the other to repair the pinnace, in caſe of a leak or other accident. The ſame compliment they paid to their new Captain, he being the odd man, and his life of much conſequence. He refuſed their indulgence a great while; but at laſt they obliged him to acquieſce, ſo that there were four to die out of ſixteen.

The three firſt, after having confeſſed and received abſolution, ſubmitted to their fate. The fourth, was a Portugueſe Gentleman that had a younger brother in the boat, who ſeeing him about to be thrown overboard moſt tenderly embraced him, and with tears in his eyes beſought him to let him die in his room, telling him that he had a wife and children at *Goa*, beſides the care of three ſiſters: that as for himſelf he was ſingle, and his life of no great importance: he therefore conjured him to ſuffer him to ſupply his place. The elder brother aſtoniſhed with this generoſity, replied, That ſince the divine Providence had appointed him to ſuffer, it would be wicked to permit any other to die for him; eſpecially a brother to whom he was ſo infinitely obliged. The younger would take no denial; but throwing himſelf on his knees, held his brother ſo faſt that the company could not diſengage

diſengage them. Thus they diſputed for awhile, the elder brother bidding him be a father to his children, and recommended his wife to his protection, and as he would inherit his eſtate, to take care of their common ſiſters; but all he ſaid could not make the younger deſiſt. At laſt the elder brother acquieſced, and ſuffered the gallant youth to ſupply his place, who being caſt into the ſea, and a good ſwimmer, ſoon got to the ſtern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the ſailors, he cut off the hand with his ſword: then dropping into the ſea, he frequently caught hold again with his left, which received the ſame fate. Thus diſmembered of both hands, he made a ſhift to keep himſelf above water with his feet and two ſtumps, which he held bleeding upwards.

This ſpectacle ſo raiſed the pity of the whole company, that they cried out, He is but one man! let us endeavour to ſave his life! and he was accordingly taken into the boat: where he had his ſtumps bound up as well as the place and circumſtances would permit. They rowed all that night, and the next morning, when the ſun roſe, as if heaven would reward the gallantry and piety of this young man, they deſcried land, which proved to be the mountains of *Mozambique* in *Africa*, not far from a Portugueſe colony. There they all ſafely arrived, where they remained until the next ſhip from *Liſbon* paſſed by and carried them to *Goa*.

At that city, *Linſchoten*, a writer of good credit, aſſured us, that he himſelf ſaw them land, ſupped with the two brothers that very night, beheld the younger with his ſtumps, and had the ſtory from both their mouths, as well as from the reſt of the company.

LETTERS.

LETTERS.

LETTER CCXCVI.

[From the Rev. Mr. Whitefield to the Rev. Mr. Wefley.]

The Downs, on board the Friendſhip, Capt. Ball,
Sept. 12, 1769.

Rev. and very dear Sir,

WHAT hath God wrought *for* us, *in* us, *by* us! I ſailed out of theſe Downs almoſt thirty-three years ago! Oh the heighth, the depth, the length and breadth of thy love O God! Surely it paſſeth knowledge. Help, help O heavenly Father, to adore what we cannot fully comprehend! I am glad to hear that you had ſuch a Pentecoſt-ſeaſon at the College: one would hope that theſe are earneſts of good things to come, and that our Lord will not yet remove his candleſtick from among us. Duty is ours. Future things belong to Him, who always did, and always will order all things well.

" Leave to his ſovereign ſway
To chooſe and to command:
So ſhall we wondering own his ſway,
How wiſe, how ſtrong his hand!"

Mutual Chriſtian-love will not permit you, and thoſe in connection with you, to forget a willing Pilgrim, going now acroſs the Atlantic for the thirteenth time. At preſent I am kept from ſtaggering; being fully perſuaded that this voyage will be for the Redeemer's glory, and the welfare of

 precious

precious and immortal ſouls. Oh to be kept from flagging in the latter ſtages of our road! *Ipſe, deo volente, ſequar, etſi non paſſibus æquis.* Cordial love and reſpect await your Brother, and all that are ſo kind as to enquire after, and be concerned for,

Rev. and very dear Sir,

Leſs than the leaſt of all,

G. WHITEFIELD.

LETTER CCXCVII.

[From the Rev. Mr. J. T—d, to the Rev. Mr. Weſley.]

Oct. 16, 1764.

Dear Sir,

I Thank you for your token of love to my ſoul. Oh! that all men would deal thus faithfully by one another! With regard to the contents of your Letter, they are on a ſubject I do not love to write about. Some of the wiſeſt and beſt men in all ages were of one opinion, and ſome of the other. And therefore I had better ſteer as clear as I can of all needleſs diſputes, that I may be able to love all the Children of God: which I am ſorry to ſee, They do not who run into either extreme. Oh! that I may be able to obey that admonition, "What is that to thee? follow thou me!"

The Lord orders all things well: Oh! may we follow wherever he leads.

I ſhall be always very happy when you can contrive to viſit me and my people.

I am, dear Sir, yours in the beſt Bonds,

J. T——D.

LETTER

LETTER CCXCVIII.

[From Mr. J. D——, to the Rev. Mr. Weſley.]

Dublin, Nov. 21, 1769.

Reverend Sir,

I Look upon it to be my duty to give you ſome account of the Society here.

1. The Preachers, Stewards, and Leaders, are all in unity.

2. There is reaſon to believe that the Leaders are as the heart of one man, for the glory of God and the good of ſouls.

3. The Bands and Claſſes meet well, and are increaſing in the knowledge and love of God.

4. Several new members are added; others have found peace, and ſome backſliders are brought back.

5. The Leaders ſay, this Society has not been in ſo good a way for a great while paſt. But I could wiſh there was more ſimplicity amongſt us, and a greater looking through all men to God, that he might carry on his own work, in his own way.

Through mercy, I have been enabled to preach hitherto (except a little at firſt,) as often as I ſhould have done here, had I been in perfect health: ſometimes two or three nights in a week. Since I came here, I have been ſorely tempted that the Lord would work no more by me; but a few nights ago, while I was ſpeaking, he ſet one at liberty who did not belong to us. Since then, ſhe can ſcarce do any thing but praiſe God. I hope the Lord is about to make bare his Arm.

I am, Rev. Sir, yours at command,

J. D——.

LETTER CCXCIX.

[From Mr. Joſeph Pilmoor, to the Rev. Mr. Weſley.]

Philadelphia, Oct. 31, 1769.

Reverend Sir,

BY the bleſſing of God we are ſafe arrived here, after a tedious paſſage of nine weeks.

We were not a little ſurpriſed to find Capt. Webb in town, and a Society of about a hundred Members, who deſire to be in cloſe connection with you. This is the Lord's doing and it is marvellous in our eyes.

I have preached ſeveral times, and the people flock to hear in multitudes. Sunday night I went out upon the common. I had the ſtage appointed for the horſe-race, for my pulpit, and I think between four and five thouſand hearers, who heard with attention ſtill as night. Bleſſed be God for Field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it would not anſwer in America: however I reſolved to try, and had a very good congregation.

Here ſeems to be a great and effectual door opening in this country, and I hope many ſouls will be gathered in. The people in general like to hear the Word, and ſeem to have ſome ideas of Salvation by Grace. They ſeem to ſet light to Opinions: that which is the moſt prevalent is, *Univerſal Salvation!* And if this be true, then perhaps, (as Count Zinzendorf obſerved) we may "See the devil falling before the Saviour, and kiſſing his feet!" I have been to viſit Mr. Stringer, who is very well. He bears a noble teſtimony for our bleſſed Jeſus: and I hope God does bleſs him.

When I parted with you at Leeds, I found it very hard work. I have reaſon to bleſs God, that ever I ſaw your face. And though I am well nigh four thouſand miles from you,

you, I have an inward fellowſhip with your ſpirit. Even while I am writing, my heart flows with love to you and all our dear, dear friends at home. In a little time we ſhall all meet in our Father's kingdom,

" Where all the ſtorms of life are o'er,
And pain and parting is no more."

This, Rev. and dear Sir, is, and ſhall be, the earneſt prayer of your unworthy Son in the Goſpel,

J. PILMOOR.

POETRY.

An EVENING HYMN.

WELCOME ye ſhades of night,
Extended all around!
Welcome, ye countleſs gems of light,
That gild the dark profound!

Tumult in ſilence dies,
And all is wrapt in reſt:
Sweet hour that calls abroad the wiſe,
To be divinely bleſt.

Thou unexhauſted Spring,
Whence all my bleſſings riſe;
Aſſiſt my weak, my trembling wing,
That fain would mount the ſkies!

Angels, and ſaints ſet free,
From their encumbering clay,
In thy full viſion bleſt, to thee
Immortal honours pay.

But

But not in heavèn alone,
Doſt thou thy love diſplay;
Streaming from thy propitious throne,
On man deſcends its ray.

In gales, that gently breathe,
And fan the mid-day's beam;
In clouds that on the vales beneath,
In copious bleſſings ſtream.

In meads, in groves, in hills,
With blooming beauty dreſt;
In cryſtal ſprings, in purling rills,
Thy bounty ſtands confeſt.

But who ſhall tune the lay,
To that ſtupendous Grace,
That clothèd the Prince of Life in clay,
To ſave our dying race?

Freely his blood he ſpilt,
That we might be forgivèn:
His merits cancel all our guilt,
And ſeal our peace with heavèn.

Crown! crown, ye ſaints on high,
Theſe wonders with your praiſe;
While we, reſponſive to the ſky,
Our feebler anthems raiſe.

When Morn reſtores the light,
This theme ſhall wake my tongue;
And the returning ſhades of night,
Shall liſten to my ſong.

Divine

Divine INSTRUCTIONS *given to a looſe Ode of* HORACE.

To PHILETUS.

IF foreign Princes diſagree,
And ſinking empires yield to Fate,
If *French* or *Roman* policy
Are ſowing factions in the State;
Tell me, my dear *Philetus* do,
What are all theſe to me and you?

Youth, and health, and ſtrength are flying,
Heaven's not eaſy to be won;
Age is but a living——dying,
Age and death are haſtening on;
Manage therefore well to-day,
Manage wiſely while you may.

When age has wrinkled all your ſkin,
Covered with ſnow your palſied head:
And fixed the dreadful power of ſin,
Though all its active joys are fled;
Will you, my friend, repent at laſt?—
The hour of grace may then be paſt.

The Almighty ſhines not always bright,
With the warm beams of pard'ning love;
And they, who proffered mercy ſlight,
Shall his dark ſtorms of vengeance prove;
Accept him in your early prime,
And make the beſt of fleeting Time.

Why pore you on the fixed Decree,
That holds predeſtinated names?
Who ſhall eternal glory ſee?
Or who endure eternal flames?

Fate's

Fate's myſtic characters defy,
The dimneſs of a mortal's eye.

O why not rather on your knees
Bewailing, with religious tears,
Beneath the covert of theſe trees,
The follies of your former years;
Ere Death, your God and you ſhall part,
Or worſe than Death, a hardened Heart.

Soon as we grow divinely wiſe,
The gloomy clouds are chaſed away:
Our fears diſperſe, our ſorrow flies,
Like miſts before the eye of day;
What follows, but a virtuous eaſe,
The ſunſhine of eternal peace?

On the Death of the Rev. Mr. NOTCUTT, *Miniſter at Ipſwich, aged* 84, *who died July* 17, 1756.

OF temper heavenly, and of ſoul ſincere,
In converſe pleaſing, and in conduct clear;
For ſacred truth as ſteady as the pole,
For candour mild as ſtars that round it roll:
In all a Paſtor's various work approved,
Bleſſing more bleſt, and loving more beloved;
With every gentle, ſocial virtue dreſt,
Of ſmiling patience even in death poſſeſt:
All this was *Notcutt's* praiſe; then think how high,
How bright his manſion in the empyreal ſky?

THE Arminian Magazine, For JUNE 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 229.]

MR. *Baxter* hath a ſevere cenſure for *Tilenus* in his following words, *(He unworthily feigneth them to ſay)* that God appointeth them to eternal damnation without any regard to their impenitency or infidelity, when they profeſs, that it is *propter infidelitatem & cætera Peccata, that he decrees to damn them, as the cauſes of damnation, though not of the eternal decree.* Why then, *Tilenus* ſaid true, They were appointed, without any regard to their infidelity. Ay, but he regardeth their infidelity and other ſins as the cauſes of damnation. Your meaning is, that thoſe ſins are the means or antecedent (as your expreſſion was a little before) in order to the execution of this Decree. And ſo are their very beſt works, by the doctrine of your party, who ſpeak conſonantly to their principles. We may reſolve that good works ſometimes ſerve to the furtherance of Predeſtination, and ſome-

times of Reprobation. Predeſtination doth ſet forth the glory of God by them; and in reſpect of Reprobation, they are many times the means to aggravate relapſes into ſin. For they who fall from God, when he hath adorned them with good works, as they more grievouſly ſin, ſo are they alſo more ſeverely puniſhed, ſaith *Steph. Szegedin.* 2. But doth not your decree of Reprobation make proviſion for thoſe ſins, in order to the illuſtration of God's juſtice, whenhe ſhall condemn them? Yes, ſaith he, "The end of God in the decree, is himſelf, for the manifeſtation of his glory, in a way of juſtice upon the Reprobate. The creation of man mutable; the permiſſion of ſin; the puniſhing of him juſtly for ſin; make up one full and perfect medium, (that is, means,) concluding to this end, as concerning the Reprobate." Hereupon the Divines of *Wedderau* conclude, in the name of thoſe Churches, "What then? are ſins committed neceſſarily? yes, ſo it is, if you conſider that neceſſity which depends upon a double hypotheſis, that is to ſay, the decree (not ineffectually, for ſo they hold of permiſſion) permitting, and the good end intended." The caſe then in ſhort may be thus illuſtrated. A Nobleman commits treaſon, for which his Prince ſeizeth upon all his eſtate, to the utter undoing of his poſterity. Theſe, being diſabled to purchaſe arms and other accommodations for the wars, the Prince makes a decree of two branches, 1. Negative, That none ſhall aſſiſt or ſupply their needs. 2. Poſitive, That they ſhall looſe their heads: but this ſhall be for neglect of duty, or diſobedience; which that they may be found guilty of, they are ſummoned to appear in perſon, to fight his battles. Theſe unhappy perſons appear with ſuch ſtrength and accoutrements as are left them, according to the notice they have of his pleaſure. But being unable to ſubdue his enemies, he is informed, that he hath now a juſt cauſe to fall upon them, and take away their lives, and accordingly ſentence is given, and the fatal block and axe are employed for a preſent execution. If any

ſhould

ſhould complain, that this was great ſeverity, towards poor wretches made miſerable by their father's miſcarriage, which they could no way hinder (being no way privy to it:) Mr. *Baxter* is an able advocate to juſtify theſe proceedings. He will tell us, (if one ſhould ſay, theſe men were appointed to death without any regard to their diſobedience) it was for their diſobedience and neglect of duty, that the Prince decreed to behead them, as the cauſes of their beheading, though not of the decree itſelf.

'Here it will be ſeaſonable to take notice of a ſubtle diſtinction, which ſome uſe to free God's juſtice from the imputation of ſeverity. It is one thing, ſay they, to predeſtinate and create unto damnation, and another thing to predeſtinate and create unto deſtruction. God, ſay they, hath reprobated and created to deſtruction the far greateſt part of mankind, without any reſpect at all to ſin in them: but he hath not preordained, or doomed any one man to eternal damnation, without reſpect to ſin coming between. What is the ground of this diſtinction? When God condemneth the world, He performs the office of a Judge, who pronounceth ſentence upon the guilty, and therefore he hath (in that capacity) a reſpect to foregoing ſin, as the meritorious cauſe of his ſentence. But when he doth reprobate to eternal deſtruction, he uſeth his right of dominion, as an abſolute Lord, who deals thus by his creatures without any ſight of ſin and tranſgreſſion in them, as himſelf pleaſeth.

And is not this decree notably calculated to ſet forth the glory of the divine attributes? Firſt, God reprobates and creates the greateſt number of men to deſtruction, to ſet forth the glory of his ſovereign power: ſo ſay the *Supralapſarians*. And then, that the divine juſtice may have her ſhare in glory, order is taken by the ſame decree, which comprehends the means as well as the end, that ſin ſhall fall in, to make thoſe perſons guilty, that they may be objects fit for Juſtice to triumph over.

But doth this reſpect of infidelity and impenitency, or other ſins, as the cauſes of damnation, though not of the eternal decree, mend the matter, or make it worſe? It ſeems to make it more plauſible to inconſiderate readers. But weigh it exactly, and it renders the doctrine much more abſurd. For, (as hath been intimated) it makes ſin by God's deſign to truckle under this decree of Reprobation, as a neceſſary conſequent, and as a means ſubordinate to the execution of it; ſo that according to this opinion, the reprobates are at firſt (in our manner of apprehenſion) inevitably deſtinated to deſtruction, and then to ſin, that that deſtruction may be uſhered in with the formalities of a judicial proceſs.

And yet after all the ſervice this diſtinction of Reprobation hath been preſt to do them, it proves to be but a diſtinction without a difference, by their own confeſſion. It is but to help learners, that they conſider a double act, one negative, (the denial of grace) which is præterition, the other affirmative, (the deſtination of puniſhment) which is pre-damnation, ſaith *Wollebius*.

Whereupon *Molinæus* deals ingenuouſly, and tells us plainly they come both to one reckoning, as we ſay; to reprobate, and to will damnation are the ſame thing, even as to elect is the ſame as to will ſalvation. He adds, if any one ſaith, men are not deſtined to damnation by Reprobation, but are only paſſed by or not elected, he ſhall not eſcape ſo. This is but a dreſſing up of an ugly matter in finer and ſofter words. For it is all one, whether God doth deſtine a man to damnation, or doth that from which damnation neceſſarily follows. *Molin* knew well enough, that to Reprobate is, as it were, a putting the fatal rope about the man's neck, and tying his hands behind him: and whatever follows, whether exhortations or prayers, is but in order to a preparation for turning the ladder.

[*To be continued.*]

SERMON

SERMON XV.

On 2 THESSALONIANS ii. 7.

[*Concluded from page* 237.]

21. SUCH is the authentic account of the myſtery of iniquity, working even in the Apoſtolic Churches! An account given, not by the Jews or Heathens, but by the Apoſtles themſelves. To this we may add the account which is given by the Head and Founder of the Church: Him *who holds the ſtars in his right hand*, who is *the faithful and true witneſs*. We may eaſily infer what was the ſtate of the Church in general, from the ſtate of the ſeven Churches in *Aſia*. One of theſe indeed, the Church of *Philadelphia*, had *kept his word, and had not denied his name*, Rev. iii. 8. The Church of *Smyrna* was likewiſe in a flouriſhing ſtate; but all the reſt were corrupted more or leſs. Inſomuch that ſeveral of them were not a jot better, than the preſent race of Chriſtians: and our Lord then threatened, what he has long ſince performed, to *remove the candleſtick* from them.

22. Such was the real ſtate of the Chriſtian Church, even during the firſt Century? While not only St. *John*, but moſt of the Apoſtles were preſent with, and preſided over it. But what a myſtery is this? That the All-wiſe, the All-gracious, the Almighty, ſhould ſuffer it ſo to be! Not in one only, but as far as we can learn, in every Chriſtian Society, thoſe of *Smyrna* and *Philadelphia* excepted. And how came theſe to be excepted? Why were theſe leſs corrupted (to go no farther) than the other Churches of *Aſia*? It ſeems, becauſe they were leſs wealthy. The Chriſtians in *Philadelphia* were not literally *increaſed in goods*, like thoſe in *Epheſus* or *Laodicea*: and if the Chriſtians at *Smyrna* had acquired more wealth,

wealth, it was ſwept away by perſecution. So that theſe having leſs of this world's goods, retained more of the ſimplicity and purity of the Goſpel.

23. But how contrary is this ſcriptural account of the ancient Chriſtians, to the ordinary apprehenſions of men! We have been apt to imagine, that the primitive Church, was all excellence and perfection! Anſwerable to that ſtrong deſcription, which St. *Peter* cites from *Moſes*: *Ye are a choſen generation, a royal prieſthood, a holy nation, a peculiar people*: And ſuch without all doubt, the firſt Chriſtian Church which commenced at the day of Pentecoſt, was. But how ſoon did the fine gold become dim? How ſoon was the wine mixt with water? How little time elapſed, before the god of this world ſo far regained his empire, that Chriſtians in general were ſcarce diſtinguiſhable from Heathens, ſave by their opinions and modes of worſhip?

24. And if the ſtate of the Church in the very firſt Century was ſo bad, we cannot ſuppoſe it was any better in the ſecond: undoubtedly it grew worſe and worſe. *Tertullian*, one of the moſt eminent Chriſtians of that age, has given us an account of it in various parts of his writings: whence we learn, that real, internal Religion was hardly found: nay, that not only the *tempers* of the Chriſtians were exactly the ſame with thoſe of their heathen neighbours, (Pride, Paſſion, Love of the world reigning alike in both,) but their lives and manners alſo. The bearing a faithful teſtimony againſt the general corruption of Chriſtians, ſeems to have raiſed the outcry againſt *Montanus*; and againſt *Tertullian* himſelf, when he was convinced, that the teſtimony of *Montanus* was true. As to the Hereſies fathered upon *Montanus*, it is not eaſy to find what they were. I believe his grand Hereſy was, the maintaining that *without* inward and outward *Holineſs no man ſhall ſee the Lord*.

25. *Cyprian*, Biſhop of *Carthage*, in every reſpect an unexceptionable witneſs, who flouriſhed about the middle of the third

third Century, has left us abundance of letters, in which he gives a large and particular account of the ſtate of Religion in his time. In reading this, one would be apt to imagine, he was reading an account of the preſent Century: ſo totally void of true Religion were the generality both of Laity and Clergy: ſo immerſed in Ambition, Envy, Covetouſneſs, Luxury, and all other vices, that the Chriſtians of *Afric* were then exactly the ſame as the Chriſtians of *England* are now.

26. It is true, that during this whole period, during the firſt three Centuries, there were intermixt longer or ſhorter ſeaſons, wherein true Chriſtianity revived. In thoſe ſeaſons the Juſtice and Mercy of God, let looſe the Heathens upon the Chriſtians. Many of theſe were then called to reſiſt unto blood. And the blood of the Martyrs was the ſeed of the Church. TheApoſtolical ſpirit returned: and many *counted not their lives dear unto themſelves, ſo they might finiſh their courſe with joy.* Many others were reduced to a happy poverty: and being ſtript of what they had loved too well, they *remembered from whence they were fallen, and repented, and did their firſt works.*

27. Perſecution never did, never could give any laſting wound to genuine Chriſtianity. But the greateſt it ever received, the grand blow which was ſtruck at the very root of that humble, gentle, patient Love, which is the fulfilling of the Chriſtian Law, the whole eſſence of true Religion, was ſtruck in the fourth Century by *Conſtantine* the Great, when he called himſelf a Chriſtian, and poured in a flood of riches, honours, and power upon the Chriſtians, more eſpecially upon the Clergy. Then was fulfilled in the Chriſtian Church what *Salluſt* ſays of the people of *Rome. Sublatâ imperii æmulâ, non ſenſim ſed præcipiti curſu, à virtutibus deſcitum, ad vitia tranſcurſum.* Juſt ſo, when the fear of perſecution was removed, and wealth and honour attended the Chriſtian profeſſion, the Chriſtians did not gradually ſink but, ruſhed headlong into all manner of vices. Then the myſtery of iniquity was

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no more hid, but ſtalked abroad in the face of the ſun. Then, not the Golden, but the Iron age of the Church commenced: Then one might truly ſay,

> Protinus irrupit venæ pejoris in ævum
> Omne nefas; fugêre pudor, verumq; fideſq;
> In quorum ſubiêre locum fraudeſq; dolique,
> Inſidiæque, & vis, & amor ſceleratus habendi.

> At once in that unhappy age broke in
> All wickedneſs and every deadly ſin:
> Truth, Modeſty, and Love fled far away,
> And Force, and Thirſt of Gold claimed univerſal ſway.

28. And this is the event, which moſt Chriſtian Expoſitors mention with ſuch triumph! Yea, which ſome of them ſuppoſe to be typified in the Revelation, by *the New Jeruſalem coming down from heaven!* Rather ſay, it was the coming of Satan and all his legions from the bottomleſs pit: ſeeing from that very time he hath ſet up his throne over the face of the whole earth, and reigned over the Chriſtian, as well as the pagan world, with hardly any control. Hiſtorians indeed tell us very gravely, of Nations in every Century, who were by ſuch and ſuch (*Saints* without doubt!) converted to Chriſtianity. But ſtill theſe Converts practiſed all kind of abominations, exactly as they did before: no way differing either in their tempers or in their lives from the Nations that were ſtill called Heathens. Such has been the deplorable ſtate of the Chriſtian Church, from the time of *Conſtantine* till the Reformation. A Chriſtian Nation, a Chriſtian City (according to the Scriptural mode) was no where to be ſeen; but every City and Country, a few individuals excepted, was plunged in all manner of wickedneſs.

29. Has the caſe been altered ſince the Reformation? Does the myſtery of iniquity no longer work in the Church? No, the Reformation itſelf has not extended to above one third even of the Weſtern Church. So that two thirds of this

this remain as they were: ſo do the Eaſtern, Southern, and Northern Churches. They are as full of heatheniſh, or worſe than heatheniſh abominations as ever they were before. And what is the condition of the Reformed Churches? It is certain that they were reformed in their opinions, as well as their modes of worſhip. But is not this all? Were either their tempers or lives reformed? Not at all. Indeed many of the Reformers themſelves complained, that "The Reformation was not carried far enough." But what did they mean? Why, that they did not ſufficiently reform the *Rites* and *Ceremonies* of the Church! Ye fools and blind! To fix your whole attenion on the Circumſtantials of Religion! Your complaint ought to have been, The Eſſentials of Religion were not carried far enough. You ought vehemently to have inſiſted, on an entire change of men's *tempers* and *lives*: on their ſhewing, they had *the mind that was in Chriſt*, by *walking as he alſo walked*. Without this how exquiſitely trifling was the reformation of opinions and rites and ceremonies? Now let any one ſurvey the ſtate of Chriſtianity in the reformed parts of *Switzerland*? In *Germany* or *France*? In *Sweden*, *Denmark*, *Holland*? In *Great-Britain* and *Ireland*. How little are any of theſe Reformed Chriſtians, better than Heathen Nations? Have they more (I will not ſay, Communion with God, although there is no Chriſtianity without it) but have they more Juſtice, Mercy or Truth, than the inhabitants of *China*, or *Indoſtan*? O no! We muſt acknowledge with ſorrow and ſhame, that we are far beneath them!

That we, who by thy Name are nameḋ,
The Heathens unbaptizeḋ out-ſin!

30. Is not this the *falling away* or *apoſtaſy* from God, foretold by St. *Paul* in his ſecond Epiſtle to the Theſſalonians? (chap. ii. ver. 3.) Indeed I would not dare to ſay, with *George Fox*, that this Apoſtaſy was univerſal: that there never were any real Chriſtians in the world, from the days of the

Apoſtles till his time. But we may boldly ſay, that wherever Chriſtianity has ſpread, the Apoſtaſy has ſpread alſo. Inſomuch that although there are now, and always have been Individuals, who were real Chriſtians, yet the whole world never did, nor can at this day, ſhew a Chriſtian Country or City.

31. I would now refer it to every man of reflection, who believes the Scriptures to be of God, whether this general Apoſtaſy does not imply the neceſſity of a general Reformation? Without allowing this, how can we poſſibly juſtify either the Wiſdom or Goodneſs of God? According to Scripture, the Chriſtian Religion was deſigned for *the healing of the nations*; for the ſaving from ſin, by means of the ſecond Adam, all that were *conſtituted ſinners* by the firſt. But it does not anſwer this end: it never did, unleſs for a ſhort time at *Jeruſalem*. What can we ſay, but that if it *has not* yet, it ſurely *will* anſwer it. The time is coming, when not only *all Iſrael ſhall be ſaved, but the fulneſs of the Gentiles will come in.* The time cometh, when *violence ſhall no more be heard in the earth, waſting or deſtruction within* our *borders*; but every city ſhall *call* her *walls ſalvation, and her gates praiſe:* when the people, ſaith the Lord, *ſhall be all righteous, they ſhall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified,* Iſaiah lx. 18. 21.

32. From the preceding conſiderations we may learn the full anſwer to one of the grand objections of Infidels againſt Chriſtianity, namely, *The lives of Chriſtians.* Of Chriſtians, do you ſay? I doubt whether you ever knew a *Chriſtian* in your life. When *Tomo Chachi*, the Indian Chief keenly replied, to thoſe who ſpoke to him of being a Chriſtian, "Why there are *Chriſtians* at *Savannah!* There are *Chriſtians* at *Frederica!*" The proper anſwer was, "No, they are not: they are no more Chriſtians than you and *Sinauky.*" "But are not theſe Chriſtians in *Canterbury*, in *London*, in *Weſtminſter?*" No, no more than they are Angels. None are Chriſtians, but they

they that have the mind which was in Chriſt, and walk as he walked. "Why, if theſe only are Chriſtians, ſaid an eminent wit, I never ſaw a Chriſtian yet." I believe it: you never did. And perhaps you never will. For you will never find them in the grand or the gay world. The few Chriſtians that are upon earth are only to be found, where *you* never look for them. Never therefore urge this objection more: never object to Chriſtianity the lives or tempers of Heathens. Though they are *called* Chriſtians, the name does not imply the thing: they are as far from this as Hell from Heaven.

33. We may learn from hence, Secondly, the Extent of the Fall, the aſtoniſhing ſpread of Original Corruption. What, among ſo many thouſands, ſo many millions, is there none righteous, no not one? Not by Nature. But including the grace of God, I will not ſay with the heathen Poet,

> Rari quippe boni, numero vix totidem quot
> Thebarum portæ, vel divitis oſtia Nili.

As if he had allowed too much, in ſuppoſing there were a hundred good men in the Roman Empire, he comes to himſelf, and affirms, there are hardly ſeven. Nay, ſurely there were ſeven thouſand? There were ſo many long ago in one ſmall nation, where *Elijah* ſuppoſed there were none at all. But allowing a few exceptions, we are authorized to ſay, *The whole world lieth in wickedneſs:* yea, *in the wicked one* (as the words properly ſignify.) "Yes, the whole Heathen world." Yea, and the Chriſtian too, (ſo called.) For where is the difference, ſave in a few externals? See with your own eyes. Look into that large Country, *Indoſtan.* There are Chriſtians and Heathens too. Which have more Juſtice, Mercy and Truth? The Chriſtians or the Heathens? Which are moſt corrupt, infernal, deviliſh in their tempers and practice? The *Engliſh* or the *Indians?* Which have deſolated whole countries, and clogged the rivers with dead bodies?

O ſacred name of Chriſtian! how profaned!

O Earth, Earth, Earth! how doſt thou groan under the villanies of thy *Chriſtian* Inhabitants!

34. From many of the preceding circumſtances we may learn, thirdly, what is the genuine tendency of Riches: what a baleful influence they have had in all ages, upon pure and undefiled Religion. Not that Money is an evil of itſelf: it is applicable to good as well as bad purpoſes. But nevertheleſs it is an undoubted truth, That the *Love of money is the root of all evil:* and alſo that the poſſeſſion of riches naturally breeds the love of them. Accordingly it is an old remark,

Creſcit amor nummi, quantum ipſa pecunia creſcit.

"As money increaſes, ſo does the love of it," and always will, without a miracle of grace. Although therefore other cauſes may concur, yet this has been in all ages, the principal cauſe of the decay of true Religion in every Chriſtian Community. As long as the Chriſtians in any place were poor, they were devoted to God. While they had little of the world, they did not love the world: but the more they had of it, the more they loved it. This conſtrained the Lover of their ſouls, at various times to unchain their perſecutors, who by reducing them to their former poverty, reduced them to their former Purity. But ſtill remember, Riches have in all ages been the bane of genuine Chriſtianity.

35. We may learn hence, fourthly, How great Watchfulneſs they need, who deſire to be real Chriſtians, conſidering what a ſtate the world is in! May not each of them well ſay,

" Into a world of ruffians ſent,
I walk on hoſtile ground:
Wild, human bears on ſlaughter bent,
And ravening wolves ſurround."

They are the more dangerous, becauſe they commonly appear in ſheep's clothing. Even thoſe who do not pretend to Religion,

Religion, yet make fair profeſſions of Good-will, of readineſs to ſerve us, and perhaps of Truth and Honeſty. But beware of taking their word. Truſt not any man, until he fears God. It is a great truth,

" He that fears no God, can love no friend!"

Therefore ſtand upon your guard againſt every one that is not earneſtly ſeeking to ſave his ſoul. We have need to keep both our heart and mouth as *with a bridle, while the ungodly are in* our *ſight.* Their converſation, their ſpirit is infectious, and ſteals upon us unawares, we know not how. *Happy is the man that feareth always* in this ſenſe alſo, leſt he ſhould partake of other men's ſins! *O keep thyſelf pure! Watch and pray, that thou enter not into temptation!*

36. We may learn from hence, laſtly, what Thankfulneſs becomes thoſe, who have eſcaped the corruption that is in the world, whom God hath choſen out of the world, to be holy and unblamable. *Who is it that maketh thee to differ? And what haſt thou which thou haſt not received? Is it not God* alone *who worketh in thee both to will and to do of his good pleaſure? And let thoſe give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.* Let us praiſe him, that he hath given us to ſee the deplorable ſtate of all that are round about us: to ſee the wickedneſs which overflows the earth, and yet not be borne away by the torrent! We ſee the general, the almoſt univerſal contagion; and yet it cannot approach to hurt us! Thanks be unto Him *who hath delivered us from ſo great a death,* and *doth* ſtill *deliver!* And have we not farther ground for thankfulneſs, yea, and ſtrong conſolation, in the bleſſed hope which God hath given us, that the time is at hand, when Righteouſneſs ſhall be as univerſal, as unrighteouſneſs is now? Allowing that *the whole creation now groaneth together,* under the ſin of man; our comfort is, it will not always groan: God will ariſe and maintain his own cauſe. And the whole creation ſhall then be delivered both from Moral and Natural Corruption. Sin,

and

and its conſequence Pain, ſhall be no more: Holineſs and Happineſs will cover the earth. Then ſhall the ends of the world ſee the ſalvation of our God. And the whole race of mankind ſhall know and love and ſerve God, and reign with him for ever and ever!

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

[*Continued from page* 243.]

ABOUT this time, *John Hyatt* and I, with two more, being one night met together at the Preaching-room, one *Richardſon*, a ſailor, who once ran well, but had for ſome time turned back to folly, earneſtly deſired to meet with us. The more we prayed for him, the more his ſorrows increaſed; till his cries were ſo loud, they almoſt drowned our voices. After the reſt, I began to pray a ſecond time. He fell back, and began beating himſelf againſt the floor, ſo that we could hardly hold him down. I prayed on. Suddenly he gave a ſpring out of our hands, jumped up, claſped his hands, and cried out, "He is come! He is come! Jeſus is mine! My ſoul is happy!" By this many of the neighbours burſt in, thinking we were killing one another. He went home rejoicing in the Lord, and in two or three days went to ſea. But we never heard of him ſince. So I truſt, he is gone to Paradiſe.

In the midſt of much outward reproach, I now felt many inward conflicts. I found the remains of inward corruption, and earneſtly longed to be delivered from them. So much the more were evil reports ſpread, even by good men, who followed not with *us*. And I always obſerved, the more devoted to God we were, the more did the Enemy rage.

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The diſturbances at the time of preaching were now ſo great, that I was obliged to apply to a Magiſtrate. But after a few of the rioters were taken up, we had peace, and our Congregation increaſed. I then appointed a meeting on Thurſday evenings, wherein I read part of one of your Sermons. Some of your Preachers likewiſe came down from *London*, and the Congregations increaſed ſo that the room could not contain them. I conſulted *you*. You adviſed me to get a piece of ground and build. I immediately opened a ſubſcription, and having procured ground, deſired three Builders to give in their propoſals. This was in the year 1757. As ſoon as the Building was finiſhed, (which, with the Galleries, coſt two hundred and twenty-five pounds) I paid the Maſter-builder what I could, and offered him a Note for the reſt. He ſaid, "No: your word is ſufficient." I was alſo in debt to my Meal-men: yet I durſt not with-hold my hand from the cauſe of God and the poor: though I ſtood alone, not having one to help, or ſtand engaged with me.

It was about ſix years before I could diſcharge this debt; I then gave up the leaſe to *you*. I had for ſome time had thoughts of preaching; but they were now ſtronger than ever. So I gave now and then a few words of exhortation, and I was ſo engaged herein, I could not retreat. Whenever I thought of deſiſting, I was unhappy. I then made it matter of earneſt prayer, till I durſt delay no longer, but with much fear and trembling, undertook to preach on thoſe nights when the Preachers did not come, though my fear was ſo great that it ſometimes affected my body. For ſome time I preached at *Deptford* only; but on my ſignifying my deſires to *you*, you accepted me, and gave me a little to do in town.

My time was now fully employed. I had my own buſineſs to mind, together with that of the Society. I was Preacher, Steward, Viſitor of the ſick, and Leader of the Bands and Claſſes. Mean time I had many reproaches, both from others, and from our own people. But God bleſſed me in all

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theſe things, and gave me to ſee ſome fruit of my labour. For from time to time ſome were convinced of ſin, and others juſtified. And indeed had it not been for this encouragement, I could not have continued to preach.

In the year 1760, both my labours and my trials increaſed. I was made one of the four Conſtables of our pariſh; and on October 27th, I was ſent for to the Bench to be ſworn in. Many laughed, and many gazed at me as a monſter; but my ſoul was compoſed and happy in God. When they called me to take the oath, I told them, "I cannot in conſcience." One from the Bench cried out, "Fine him twenty pounds, and he will ſwear any thing." I anſwered him, "No, Sir, not for twenty worlds." After many more words, the Chairman ſaid, "Mr. *Staniforth* ſhall I make an oath for you?" I ſaid, "Sir, if you pleaſe." He then propoſed the following to which I had no objection: "*Sampſon Staniforth*, of the pariſh of *Greenwich*, is by us appointed, to ſerve the office of Conſtable for one year, in the beſt manner he can, according to his own way of thinking."

When we were diſmiſſed, I gave my partners to underſtand, that I ſhould be punctual in the execution of my office. And one of them being a great ſwearer, I told him, "You muſt not ſwear before *me*, as I will make you pay for it. When the Quarter Seſſions came on, the High Conſtable ſummoned all the Conſtables in the hundred, (four and twenty) to meet. When I came into the room, one and another cried out, "No ſwearing now!" After dinner they drank the King's health, which I drank, and a ſecond, which I drank in water. The next man cried with a loud voice, "Here is Dr. *Squintum's* health." When it came to me, I ſtopped, and he ſaid, "What, Mr. *Staniforth*, will you not drink that health?" I anſwered, "I pray God to bleſs that good man, and give him health and length of days." I then left the room. And from that time they left me to do juſt as I would. This was a trying year, but God enabled me

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to give ſatisfaction to the Pariſh, while I found his preſence always with me, and my ſoul proſpered much. I was the next year Overſeer of the poor: but I had three good partners, and paſſed through the year with great eaſe.

About this time I had a remarkable deliverance. The Conveniency belonging to my houſe and my neighbour's was a heavy brick building. Juſt as I came out of it one day it fell down: had it been a minute ſooner, I ſhould have been buried in the ruins.

It was now the great revival of the work of God began. Obſerving ſome wild-fire mixt with that holy and heavenly flame, I endeavoured gently to check it both in public and private, exhorting all to keep cloſe to the written word; to hold faſt whatever was agreeable to the Scriptures, and let all the reſt go.

In the year 1764, I was ſent for by Mr. *M.* to his houſe. The meſſenger told me, He wanted to ſpeak with me, and I muſt come immediately. When I came, I found the *Grecian* Biſhop with him, who ordained me and three more. But finding it would offend my brethren, I have never availed myſelf of it to this hour.

God now gave me, what I had ſo long deſired, to owe no man any thing: and I went on cheerfully, though not without many temptations, both within and without. But I ſtill reſolved to lay out myſelf, and my ſubſtance for the cauſe of God and the good of ſouls. And he was ſtill pleaſed to give me ſome tokens for good, both in preaching and viſiting the ſick.

There now came into our neighbourhood one Mr. *B.* a diſſenting Miniſter, a man of ſtrong ſenſe and great learning. He applied to me to ſerve him with bread. He was open and free in his converſation; but of a warm temper. He often called upon me, and we commonly got into diſpute, particularly about Original Sin, and Juſtification, in which I always found great freedom of ſpeech and enlargement of heart. One night he

ſtayed to ſupper, and as he declined it, I aſked a bleſſing, concluding as uſual with, "for the ſake of Jeſus Chriſt." Obſerving he ſmiled, I ſaid, after ſupper, "Sir, Is it not for *his* ſake, that we receive every bleſſing?" This introduced a warm diſpute, till he roſe up in a great rage, and ſtriking his hand upon the table ſaid, "I expect no more benefit from the blood of Chriſt, than from the blood of a bull." From this time we did not converſe together, till he fell ſick and was viſited by Mr. *Dornford*. He aſked him, Whether he knew Mr. *Staniforth?* And begged, he would ſend me to him. Mr. *D.* told me, but before he ſpoke, a letter came, deſiring me to come immediately. He received me with great kindneſs. I ſpoke to him of the nature and neceſſity of Repentance, and ſhewed it was needful to feel our Original Corruption, as well as our Actual Sins. While I was ſpeaking, the tears ran down his cheeks, and my ſoul was much drawn out to God for him. I aſked, "Shall I go to prayer?" He ſaid, "By all means: and may God hear your prayer." Afterwards, he ſaid, "Dear Mr. *Staniforth*, my time is ſhort: be with me as much as you can." This was Thurſday. On Friday I went again, both morning and afternoon. I ſpoke cloſely to him, and repeated what he ſaid at my houſe. He ſaid, "I thank God and you that I ſee my error. O pray for me!" On Saturday likewiſe I was with him twice; and he felt more and more the need of a Saviour. I then ſaid, "Chriſt muſt be equal with the Father, or he cannot atone for our ſins." He anſwered, "He is: and I believe he is able to ſave all that come to God through him." We then prayed to Him with joy and confidence, and praiſed God together. On Sunday I was with him twice. The ſecond time, (which was about eight in the evening) he ſaid, He ſhould live but a few hours. I aſked, "What is the ground of your hope of heaven?" He replied, "The mercy of God, through the merits of my dear Redeemer, and my ſoul is happy in him." I ſaid, "Then your ſentiments are greatly changed." He ſaid, "Yes. Bleſſed

Bleſſed be God for his grace, and you as his inſtrument." I now know, there is no way of ſalvation but through Jeſus Chriſt." He kiſſed my hand, and about eight hours after gave up his ſoul to God.

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G. C——.

[*Continued from page* 249.]

OCTOBER 31. Bleſſed be the Lord, who carries on his work in my ſoul, notwithſtanding all the oppoſition of my brethren. This indeed would ſhake me, if the inward ſalvation were not ſo manifeſt, and if my ſoul did not ſo clearly experience the great and glorious change.

Nov. 7. Though all within me that oppoſed the will of God is removed, there is that which is capable of ſeeking and pleaſing itſelf. And this I am called to watch againſt, leſt the enemy get an advantage over me.

Dec. 9. By the grace of God, I ſtill continue in the liberty wherewith Chriſt hath made me free; enjoying his pure love, and the teſtimony of his Spirit, that all my ways pleaſe him. Yet I feel myſelf as a little child, having as it were, every thing to learn. I bleſs God for the miniſtry I am under, and for the underſtanding people with whom I am united: yet I fear Satan has beguiled ſome even of thoſe that ſeemed to be pure in heart. They talk of many viſions and revelations, and deſpiſe not only their brethren, but their Teachers. But I give myſelf to prayer, and truſt the Lord will keep me, as my ſoul truſteth in him.

January 2, 1763. I ever find the Lord preſent to inſtruct my ſoul, and ſave me from all evil. I am often greatly enlarged in prayer, that the work of God may be carried on in the earth, eſpecially among thoſe with whom I am united: and that he would give wiſdom and love to our Miniſter, and

thoſe that aſſiſt him, which are particularly wanted at this time. To-day I was filled with love, and deeply humbled under a ſenſe of my unworthineſs.

Jan. 14. By the tender mercy of God, I find a continual rejoicing in my own ſoul, and a fulneſs of love. But I am pained for thoſe who are wiſe above that is written, deſpiſing the inſtruction of Him, whom God hath made the great inſtrument of their ſalvation, ſaying, "He is blind, and legal, and knows nothing of the work of Sanctification." I often fear, leſt this ſhould provoke the Lord to take his Spirit from us.

Jan. 25. Goodneſs and mercy follow me all my days, and I ſeem to dwell in the ſuburbs of heaven. O what a happy contraſt, between my preſent experience, and that of the preceding years! What unutterable peace and love do I feel, often joined with joy unſpeakable! Yet there are times at which I feel my own weakneſs and ignorance. Truly *by* grace I am ſaved.

Feb. 15. Bleſſed be God for the peace of conſcience and tranquillity of mind I daily enjoy. And bleſſed be God, for a Wife who lives in his faith and fear, of a ſweet diſpoſition and tender conſcience: we have now been together two years without a word or look contrary to love.

March 13. The conſolations of God are not ſmall with me any day; but on the Lord's-day they are multiplied. My ſoul then ſeems to be ſo let into God, as often to be ſwallowed up in him. Yet at other times I am ſo ſenſible of my weakneſs and wants, that it ſometimes brin s me into heavineſs, and makes me doubt, whether I am cleanſed from all the defilement of Original Sin.

April 5. I am weak indeed! To-day my peace has been interrupted by temptation to anxious Care, leſt I ſhould not be able to ſatisfy my Creditors, and ſo ſhould bring a reproach upon the Goſpel. But this evening God heard my prayer, and gave me to believe, he would ſupply my every want.

April

April 10. This has been a happy day indeed. I have had ſuch faith and love as I never felt before; together with a lively ſenſe of my own helpleſſneſs, and ſuch a loving, child-like dependence on Jeſus, as raviſhed my ſoul, and made me love him more than ever.

April 24. My ſoul continues in a loving, humble, holy diſpoſition, ever watching unto prayer, fearing to be ſurpriſed into any unguarded word or action. This day the Lord has given me to drink largely into his loving Spirit; manifeſting the purity of my ſoul, and giving me ſome views of the joys that are at his right-hand.

May 15. I feel my weakneſs every day, which teſtifies, that I am as dependent on the free grace of God as ever. I cannot be ſaved, but by abiding in Jeſus. But my faith doth not decreaſe, and I have much freedom in prayer.

May 30. This is the day I was delivered from the corruption of my nature. How wanting to themſelves are they, who being juſtified, yet do not believe ſo as to enjoy that pure and holy Love, which cleanſes from all ſin? What a loſs had I ſuſtained, had I believed thoſe who ſaid, "Death only could ſave from inbred ſin?

June 7. For ſeveral days I have been in pain for our miſtaken brethren, who reſolve to ſeparate from us, "Becauſe (they ſay) we have not the faith and love which they have." If it were ſo, they ſhould ſtay and help us to attain to it. But the truth is, they think too highly of themſelves. And I fear, this will greatly hinder the work which God is ſo powerfully carrying on among us.

July 3. By the mercy of God, the peace and love I have enjoyed for many months does not diminiſh, but rather increaſe; though I never had the rapturous Joy, which many have. If I had, I had probably been carried away with the ſame Enthuſiaſm. But this day my ſoul had a lively ſenſe of its union with Jeſus in holy love,

Aug.

Aug. 15. I ſtill find no deſire to any created good: the Lord is my portion, and I am ſatisfied with him. To-day I was enabled to conceive a little of that light, love and glory, into which the ſoul enters when it drops the body.

Sept. 14. I am much grieved for my poor Brethren. Near two hundred have left us, and theſe are a ſtumbling-block to thoſe that continue. Many ſet light by any farther Salvation, than that of Juſtification: and even this is not ſo diligently ſought, as it was ſome time ſince. The Spirit of God is grieved, and we have loſt the opportunity of being the holieſt body of people upon earth; and it may be, of bowing the whole land to the ſceptre of Jeſus. I truſt he will give me wiſdom and love, that I may give no occaſion to them that ſeek it. Many mouths are now opened againſt Chriſtian-Perfection; and all who think they have attained it, are become a reproach, not only to the world, or the Calviniſts, but even to our own people.

[*To be continued.*]

Some Account of Mrs. ODDIE.

[*Continued from page* 249.]

THE way Providence had laid open for her, by which ſhe provided bread for herſelf and family, was not the moſt helpful to piety. It was among the gay and diſſipating ſcenes of pleaſurable life. She was about twenty years Houſekeeper at *Matlock Bath*, in *Derbyſhire*. But neither the hurry nor cares that attended her ſtation, nor yet the amuſements that ſurrounded her, could divert her ſtedfaſt mind from attending to the *One thing needful*. She was generally ſo aſſiſted by divine grace, as to be, "In buſy multitudes alone." She had a great facility in uniting *courteſy* and *ſimplicity: good manners* and *godly ſincerity*. She knew how to pleaſe men, even the unholy, without offending God, by any ſinful compliances.

compliances. And though her ſtation was but that of a ſervant, yet her influence was great in preventing Vice, and forwarding Virtue.

It was in the year 1759, I firſt ſaw her. She was then earneſtly preſſing toward the prize of her high calling. She was deeply convinced of, and bewailed her inward corruptions, and fervently deſired to be renewed in love. Though ſhe could rejoice in the favour of God, and the hope of his glory, yet ſhe bitterly lamented that ſin ſhould have any place in her, and that ſhe ſhould not offer to God her whole heart. The day after I went to *Matlock Bath*, ſhe went with me to ſee Mr. *Thomas Lean*, a Gentleman I had known in *Cornwall*. As we were walking and converſing on the Chriſtian-Life, ſuddenly it was ſpoken to her heart, "I have ſhewed thee how unable thou art of thyſelf to do any thing: I will now ſhew thee what I can do for thee; my love ſhall conſtrain thee to obey me, and my grace ſhall be ſufficient for thee." The reſidue of that day ſhe ſpoke little; but felt great inward gladneſs, with floods of joyous tears, and great aſtoniſhment at the change ſhe found in herſelf. Yet ſhe did not know that what God had beſtowed upon her was the bleſſing of *perfect Love*; but the next morning, at her awaking out of ſleep, it was made manifeſt to her by a ſuperaded light from the Spirit ſhining upon his own work.

A man, not under any prejudice againſt the doctrine of Chriſtian-Perfection, might have been convinced *then* of the depth and reality of this work of God, by half an hour's converſe with her. The whole of her tempers, words, and works for twenty years after, was to me, a farther confirmation of it; and her dying in the ſame profeſſion, love, and aſſurance has put it out of all doubt.

I had the greateſt opportunity of knowing the *tree by its fruits*, of any man living. I was an obſerver of her works of Faith, her patience of Hope, and labours of Love; of her ſolid, uniform Holineſs. This is the trueſt and higheſt evidence of

the

the *reality* and *degree* of Grace. And I am well perſuaded, all who knew her, will concur with me in thinking that ſhe had few ſuperiors in this.

Her *Faith* was clear, ſtrong and conſtant: It was large and comprehenſive; taking in things paſt, preſent, and to come; exerciſed on Chriſt and his precious promiſes; reſpecting both his atonement, his promiſes of pardon, holineſs and heaven; and all his providential care, and bleſſings. She beheld with open face as in a glaſs the glory of God: and ſaw him who is inviſible.

And living by Faith, ſhe enjoyed, uninterruptedly, the *Peace* of God, and aſſurance of his favour. Often it flowed in her heart as a river, and ſhe was never wholly deprived of it. Her *Love* to *God* was fervent, and to men cordial, conſtant, and ſincere. In every inſtance and expreſſion of Love, ſhe excelled. Her love to God was expreſſed by her ſupreme delight in him, and her inceſſant praiſing of him: in the high regard ſhe had to his Ordinances, Laws, and Sabbaths; to his People and to all his Ways. To *men*, by an unextinguiſhable thirſt for their ſalvation: by appearing daily at the throne of grace, as an interceſſor for mankind. She particularly longed and laboured for the ſpiritual and temporal good of her Children, Acquaintance and Neighbours. She was an exquiſite lover of the poor, and a never-failing friend to them, to the utmoſt of her power. Her heart deviſed liberal things. She was gentle and kind even to the evil and unthankful: as ready to *forgive* as to *give*. She was an affectionate Mother, a loving Wife, and a kind Miſtreſs. The Law of Love governed her heart; the Law of Kindneſs dwelt on her tongue, and her lips fed many.

[*To be continued.*]

An Account of the Death of Mrs. DAWSON, *of Dublin.*

I Had lately the happineſs of frequently viſiting the late Mrs. *Dawſon*. For ſeveral months ſhe enjoyed a conſtant ſenſe of the preſence of God, and her will ſeemed to be loſt in the Divine will.

When ſhe drew nigh her end, one whom ſhe had a very high opinion of ſaid, "You know not what you have to go through." On this ſhe fell into reaſoning, and by this means into a ſtrong conflict with the powers of darkneſs. All her ſins ſtood in array before her. A cloud overſpread her ſoul. I was with her at the time: but before we parted, the day began to break, and the ſhadows fled away. Her peace increaſed from that time. The next day, which was the day of her departure, I viſited her again. Her ſoul was now all light and joy. "I am going, ſaid ſhe, to my Father's houſe. I have no doubt. I am my Beloved's, and he is mine!" I aſked her, "Do you find the reviving of inward ſin?" Her reply was, "Far from it." Her body was ſo weak and convulſed, that ſhe could not ſpeak without the greateſt pain. After I left her, ſhe ſat up, and as well as ſhe could, endeavoured to ſpeak to her ſiſters, who attended her, and exhorted them. Among other things ſhe ſaid, "I have had many conflicts, but now I would not change with one of you." But her ſpeech failing, ſhe looked round with a heavenly ſmile, and ſoon after reſigned her ſoul into the hands of her dear Redeemer.

Her death was a means of ſtrengthening my Faith. I was enabled to believe that ſin ſhould not again find a place in my heart: and that my God would be with *me* alſo in the dark valley. Come what will in that hour, my ſoul longs, yet with an entire ſubmiſſion to the Divine will, to be with Jeſus, in

whoſe preſence I always find myſelf. In him I live: on him I every moment depend: he bears all my burthens: he delivers me out of every diſtreſs, and keeps me free from every temper contrary to love.

D. K——.

An Account of the late Mr. CHARLES GREENWOOD, *of London, who died Feb.* 20, 1783.

FROM his early years he had convictions of ſin, and the drawings of God. While he was 'prentice, he conſtantly attended goſpel-preaching: in doing which he was much oppoſed. When he was out of his time, it was impreſſed on his mind to count the coſt, whether he would chuſe God or the world. He prayed much, and the Lord ſtrengthened him to give up all for Him. About the time he went into buſineſs he had a bad fever, in which the Lord manifeſted himſelf to him in ſuch a manner as made him deſirous to depart. But the diſorder ſo hurt his nerves that the Phyſician told him he would feel the effects of it all his life after. And he ſoon began to do this: thoſe glooms taking place which beclouded his faireſt proſpects ſo many times ſince. He alſo loſt a ſenſe of the favour of God. But he continued to follow hard after him, and kept in connection with his people. He had frequently manifeſtations from the Lord, and experienced great deliverances from bodily diſorders, and the powers of darkneſs. All this time he was remarkably exact in relative duties, particularly family worſhip; and many were the bleſſings his family enjoyed through that means. The Sabbath was indeed his delight, and our ſabbaths together were remarkably ſweet. The Covenant-times were often good to him.

During ſix weeks of his laſt illneſs, he was in much heavineſs through manifold temptations. He found many fears leſt

leſt he ſhould die without a full manifeſtation of divine love: but he had great patience and reſignation. On Monday, the 17th of February, his ſoul entered into an agony of prayer. He cried, "I will not let thee go unleſs thou bleſs me." He prayed for full deliverance, and that he might be enabled to teſtify it to all around: and the Lord granted his requeſt. Upon one ſaying, Let us try to turn our prayer into praiſe, and beginning to ſing, My God I am thine! he took it up and ſung, "My God I am thine! I am thine! What a bleſſing to know that my Jeſus is mine! Yes; thou art mine! mine for ever! My Beloved is mine, and I am his! Thou haſt put off my mourning! There is now no condemnation: no condemnation! Thou haſt blotted out the hand-writing that was againſt me!

Jeſus, thy blood and righteouſneſs
My beauty are, my glorious dreſs:
Midſt flaming worlds in theſe arrayed,
With joy ſhall I lift up my head.

Yes; with joy ſhall I liſt up my head!

On a friend's ſaying, You remember the promiſe, The ſeed of the woman ſhall bruiſe the Serpent's head; with a look of heavenly ſweetneſs and triumph he ſaid,

"Satan thy due reward ſurvey,
The Lord of life why didſt thou ſlay?

Bind him Jeſus! bruiſe him Lord! Thou haſt bruiſed him! thou haſt!

Dear Lord my thankful heart ſhall raiſe,
The voice of prayer, the voice of praiſe."

He then ſung, "Thou Shepherd of Iſrael and mine"—and went on, exerting himſelf for two hours, ſo that we feared he would be quite ſpent, and adviſed him to reſt: on which he cried out, with the greateſt ardour,

"For ever here my *reſt* ſhall be,
Cloſe to thy bleeding ſide:
This all my hope, and all my plea,
For *me* the Saviour died.

Yes, Thou haſt died for me! for me! No condemnation now I dread. Jeſus and all in him is mine." He had continued all that night praiſing and calling upon God, ſaying, "I am thine! I am thine!" and had very little reſt, ſo that in the morning, his head ſeemed a little affected. But after ſome ſleep his underſtanding was clear as ever.

In the afternoon, he made uſe of ſuch expreſſions of faith and love, as encouraged us to bear up under what we foreſaw would be the event. He broke out, "Praiſe him! praiſe him! Let us magnify his name together! Praiſe him all ye Angels and Arch-angels! and all the Spirits of juſt men made perfect. O ye Spirits and Souls of the righteous! bleſs ye the Lord; praiſe him and magnify him for ever! for ever! for ever!" With a face beaming with glory, and his hands ſpread out, he went on,

"Glory is on earth begun;
Everlaſting life is won.

Everlaſting life! eternal glory! mine! mine! eternally mine! My ſun ſhall no more go down, nor my moon withdraw its ſhining." His countenance naturally cheerful, was now lighted up with glory. His ſmiles were full of love, full of heaven: every ſmile divinely told the pleaſures of that place. When his raptures ſubſided, the ſpirit of a little child took place. He repeated the promiſe, "Fear not, for I am with thee; be not diſmayed, I am thy God: thy God! yes: thou art my God for ever! for ever and ever!"

He then ſolemnly ſurrendered himſelf up to God, and ſaid, "I renounce all confidence in any thing I *have* done, or *can* do. I have no truſt or confidence but in the Atonement. I take the Lord Jeſus for my Prophet, Prieſt, and King. "Take my ſoul and body's powers; Take my memory, mind, and will: All my goods, and all my hours; all I know." —Here he pauſed: "Yes; all I know, and all I feel! But O Lord, who ſearcheſt the heart and trieſt the reins, if thou

ſeeſt

ſeeſt any flaw in this Covenant I know not, diſcover it to me. O let me not deceive myſelf! I cannot deceive thee." He then prayed for himſelf and us, that we might meet again, and be united for ever: always repeating, "for ever," with a peculiar emphaſis.

[*To be continued.*]

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of FISHES.

[*Continued from page* 254.]

THERE is likewiſe an animal of the Lobſter kind that annually deſcends from its mountains not only to produce its offspring, but to provide itſelf a covering; not only to ſecure a family, but to furniſh a houſe. I mean the Soldier Crab. It is about four inches long, has no ſhell behind, but is covered down to the tail with a rough ſkin, terminating in a point. But what nature has denied this animal, it takes care to ſupply by art; and taking poſſeſſion of the deſerted ſhell of ſome other animal, it reſides in it, till by growing too large for its habitation, it is under the neceſſity of a change. It is a native of the Weſt India Iſlands, and every year deſcends from the mountains to the ſea-ſhore, to depoſit its ſpawn, and to provide itſelf with a new ſhell. Its firſt care is to provide for its offspring, and it is thought from the number of little fiſhes which it is ſeen examining, that it depoſits its ſpawn in them, which thus is placed in perfect ſecurity till the time of excluſion.

It is then mindful of itſelf. It is ſtill ſeen in its old ſhell, which it has conſiderably out-grown: a part of the naked body is ſeen at the mouth of it, which the habitation is too ſmall to hide. A ſhell therefore is to be found large enough to cover the whole body; and yet not ſo large as to be unmanageable.

manageable. To anſwer both theſe ends is no eaſy matter, nor the attainment of a ſlight enquiry. The little Soldier is ſeen buſily parading the ſhore along that line of pebbles and ſhells that is formed by the waves; ſtill, however, dragging its old habitation at its tail; unwilling to part with one ſhell, till it can find another more convenient. It is ſeen ſtopping at one ſhell, turning it and paſſing it by, going on to another, contemplating that for awhile, and then ſlipping its tail from its old habitation, to try on the new. This alſo is found to be inconvenient, and it quickly returns to its old ſhell again. In this manner it frequently changes, till at laſt it finds one, light, roomy, and commodious. To this it adheres, though the ſhell be ſometimes ſo large as to hide the body of the animal, claws and all.

Yet it is not till after many trials, and many combats alſo, that the Soldier is thus completely equipped. For there is often a conteſt between two of them, for ſome well-looking ſhell. They both endeavour to take poſſeſſion; they ſtrike with their claws; they bite each other, till the weakeſt is obliged to yield. It is then that the victor takes poſſeſſion, and parades in his new conqueſt three or four times backward and forward upon the ſtrand before his envious antagoniſt.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING, *with ſhort* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

"Sect. 12. THE infinitely wiſe Contriver of us, and all things about us, hath fitted our ſenſes, faculties, and organs, to the conveniences of life, and the buſineſs we have to do here. We are able, by our ſenſes, to know, and diſtinguiſh things; and to examine them ſo far, as

to apply them to our uſes, and ſeveral ways to accommodate the exigencies of this life. We have inſight enough into their admirable contrivances, and wonderful effects, to admire and magnify the wiſdom, power, and goodneſs of their Author. Such a knowledge as this, which is ſuited to our preſent condition, we want not faculties to attain. But it appears not, that God intended we ſhould have a perfect, clear, and adequate knowledge of them: that perhaps is not in the comprehenſion of any finite being. We are furniſhed with faculties (dull and weak as they are) to diſcover enough in the creatures, to lead us to the knowledge of the Creator, and the knowledge of our duty; and we are fitted well enough with abilities, to provide for the conveniences of living: theſe are our buſineſs in this world. But were our ſenſes altered, and made much quicker and acuter, the appearance and outward ſcheme of things would have quite another face to us; and I am apt to think, would be inconſiſtent with our being, or at leaſt our well-being in this part of the univerſe, which we inhabit. He that conſiders how little our conſtitution is able to bear a remove into parts of this air, not much higher than that we commonly breathe in, will have reaſon to be ſatisfied, that in this globe of earth allotted for our manſion, the All-wiſe Architect has ſuited our organs, and the bodies that are to affect them, one to another. If our ſenſe of Hearing were but a thouſand times quicker than it is, how would a perpetual noiſe diſtract us? And we ſhould in the quieteſt retirement, be leſs able to ſleep or meditate, than in the middle of a ſea-fight. Nay, if that moſt inſtructive of our ſenſes, Seeing, were in any man a thouſand, or a hundred thouſand times more acute than it is now by the beſt Microſcope, things ſeveral millions of times leſs than the ſmalleſt object of his ſight now, would then be viſible to his naked eyes, and ſo he would come nearer the diſcovery of the texture and motion of the minute parts of corporeal things; and in many of them, probably get Ideas of their internal

ternal conſtitutions: but then he would be in a quite different world from other people: nothing would appear the ſame to him, and others: the viſible Ideas of every thing, would be different. So that I doubt, whether he, and the reſt of men, could diſcourſe concerning the objects of ſight; or have any communication about colours, their appearances being ſo wholly different. And perhaps ſuch a quickneſs and tenderneſs of ſight could not endure bright ſun-ſhine, or ſo much as open day-light; nor take in but a very ſmall part of any object at once, and that too, only at a very near diſtance. And if by the help of ſuch Microſcopical eyes, (if I may ſo call them,) a man could penetrate farther than ordinary into the ſecret compoſition, and radical texture of bodies, he would not make any great advantage by the change, if ſuch an acute ſight would not ſerve to conduct him to the Market and Exchange; if he could not ſee things he was to avoid, at a convenient diſtance, nor diſtinguiſh things he had to do with, by thoſe ſenſible qualities others do. He that was ſharp ſighted enough to ſee the configuration of the minute particles of the ſpring of a clock, and obſerve upon what peculiar ſtructure and impulſe its elaſtic motion depends, would no doubt diſcover ſomething very admirable: but if eyes ſo framed, could not view at once the hand, and the characters of the hour-plate, and thereby at a diſtance ſee what o'clock it was, their owner could not be much benefited by that acuteneſs; which, whilſt it diſcovered the ſecret contrivance of the parts of the Machine, made him loſe its uſe.

[*To be continued.*]

EXTRACTS *from Mr.* Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 258.]

THE Grecians had ſuch a notion of their own antiquity, that they ſuppoſed every ancient tradition to proceed from themſelves: hence their mythology is founded on the groſſeſt

groſſeſt miſtakes; as every foreign term is ſuppoſed by them to have been of Grecian original.

The Ancients, in all their etymologies were guided ſolely by the ear. But they differ greatly from one another in their conceptions; ſo that an unexperienced reader knows not what to follow. Some deduce all from the Hebrew; others call in the Arabic, and the Coptic; or whatever tongue or dialect makes moſt for their purpoſe. And it is not uncommon to find in the ſame writer, ſometimes two, ſometimes three etymologies of the ſame word, ſome of which muſt be groundleſs.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyſe and define. But they ſeemed to have failed by proceeding upon fallacious principles.

It is ſaid of the god *Vulcan*, that he was the ſame as *Tubal-Cain*; mentioned in Geneſis. This notion is followed by many learned writers, and among others, by *Gale*. He afterwards affects to prove that the office of *Vulcan* correſponded to the character of *Tubal-Cain*, who was an inſtructor of every artificer in braſs and iron. Upon the ſame principle *Philo Biblius*, ſpeaking of *Chruſor*, who firſt built a ſhip, and navigated the ſeas; who alſo taught huſbandry and hunting, ſuppoſes him to have been *Vulcan*, becauſe it is farther ſaid of him, that he firſt manufactured iron. From this partial reſemblance to *Vulcan* or *Hephaſtus*, *Bochart* derives his name from *Chores-Ur*, an artificer in fire. But theſe learned men do not conſider, that though the name be ancient, and oriental, yet the character and attributes, are comparatively modern. *Vulcan* the blackſmith, who forged iron in mount Ætna, was a character familiar to the Greeks and Romans. But this deity among the Egyptians and Babylonians, had nothing ſimilar to this deſcription. They eſteemed *Vulcan* the chief of the gods, the ſame as the Sun: his name is compounded of *Baal-Cahen*, *Belus Sanctus*. He was looked on

as the ſource of all Divinity, the Father of the gods. They had no notion of his being an artificer in braſs or iron; or indeed any artificer at all. We muſt not therefore judge of the ancient theology from that of the Greeks and Romans; eſpecially from the deſcriptions of their poets.

To bring one more inſtance. Among all their demon-herd, who is ſo odious, ſo contemptible as *Priapus?* His hideous figure was uſed only to frighten children, and drive away birds from fruit trees. Yet this ſcarecrow was reverenced by the Egyptians as the principal god. This wretched divinity of the Romans was looked upon by theſe as the Soul of the world; the firſt principle, which brought all things into being, ſtiled in the *Orphic* Hymns, "The firſt-born of the world, from whom all the immortals and mortals were deſcended."

It may be farther remarked concerning Grecian etymologies; the Greeks miſtook temples for deities, and places for perſons.

They changed every foreign term to ſomething ſimilar in their own language, ſimilar in ſound, though quite different in ſenſe.

They conſtantly miſtook titles for names, and hereby multiplied their gods and heroes.

All the common departments of the deities are fables. *Pollux* was really a Judge; *Ceres* a Law-giver; *Bacchus*, the god of the *year*: *Neptune* was a Phyſician, and *Æſculapius* the god of thunder.

Colonies always went out under the patronage of ſome god, who was in after-times ſuppoſed to be the real Leader. Frequently the whole of the tranſaction was imputed to him. Hence, inſtead of one perſon, we muſt put a people. E. G. "*Hercules* did this:" i. e. the Army conducted by him, or conſecrated to him.

[*To be continued.*]

An

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* 261.]

19. TELL me not that God may do this by an arbitrary act of his Will, and be no more unjuſt in ſtriking them out of the liſt of beings, than in bringing them into it; that he may reſume a grant that he had freely given them; and who ſhall preſume *to ſtop his hand, or limit his power, and ſay what doeſt thou?* This is arguing from the principles of human weakneſs and ignorance. The counſels of God are not arbitrary in the human ſenſe of that word, but founded on the immutable principles of infinite wiſdom, goodneſs, and truth, and therefore *without variableneſs or ſhadow of changing*, James i. 17. His counſels, like his nature, are *the ſame yeſterday, to-day, and for ever.* Heb. xiii. 8.

It would be the higheſt preſumption to pretend to limit the power of the Almighty; yet all agree in this, that Omnipotence itſelf can do nothing that implies a contradiction. But is it not a manifeſt contradiction to infinite wiſdom, to make and unmake, to create and deſtroy? The ſame infinite wiſdom and power that brought them into being, muſt of neceſſity (pardon the expreſſion) preſerve them in it, unleſs we could ſuppoſe that he, who from eternity ſaw through all the poſſibilities of being, in whom every part of the creation *lives, and moves, and has its being*, ſhould ſee a reaſon for creating at one time, and deſtroying at another, the works of his own hands.

20. Indeed Mr. *Locke*, in his Controverſy with the Biſhop of *Worceſter*, page 148, makes a kind of objection to what has been here advanced. *I take liberty to obſerve, that if your Lordſhip allows brutes to have ſenſation, it will follow either*

that God can and does give to ſome portions of matter a power of perception and thinking; or that all animals have immaterial, and conſequently, according to your Lordſhip, immortal ſouls. And to ſay that fleas and mites, have immortal ſouls, will poſſibly be looked on as going a great way. Many Writers ſince his time have improved this thought, in order to ridicule the immateriality of the Soul, by mentioning *the Eels in Vinegar*, the numberleſs nations, which to the naked eye appear as the *blue of a plum*, but are diſcovered by the Microſcope, to be the proper inhabitants of that particular orb. But let them try the utmoſt ſtrength of the objection; and what will it prove, but the ignorance and preſumption of thoſe that make it? Is it not a more ſurpriſing inſtance of the almighty power of God, to form ſo wonderful, ſo beautiful, a piece of mechaniſm in one of theſe minute Animals, than in an Ox or a Horſe, a Whale or an Elephant? What leſs than infinite Wiſdom and Power, could form a little portion of matter, too ſmall to be viewed by the naked eye, into that almoſt infinite variety of parts, that are neceſſary to form an organical body? Do but conſider, how inexpreſſibly fine, and delicate, muſt the ſeveral parts be, that are neceſſary to form the organs, to proportion the ſtructure, to direct the machinery, and preſerve and ſupply the vital and animal action in one of theſe imperceptible animals! Yet every part that is neceſſary to animal life, is as truly found in one of them, as in *Behemoth* and *Leviathan*. I doubt whether any wiſdom but that which framed them, can comprehend the ſtructure, the ſymmetry, the beauties of this almoſt imperceptible generation, and think it muſt needs exceed any finite underſtanding to conceive, much leſs to explain, how ſuch an infinite variety of parts, and exerciſe of powers, could be contained or exerted within ſo narrow a ſpace. Firſt, the *Heart*, the fountain of life; then *the Muſcles* neceſſary to produce motion; *the Glands* for the ſecretion of juices; the

Ventricle

Ventricle and Inteſtines for digeſting their nouriſhment, and numberleſs other parts which are neceſſary to form an organical body. This knowledge is too wonderful and excellent for any human underſtanding, and it may reaſonably be doubted, whether the angels themſelves are able to explain and comprehend it.

But when we further conſider, that each of thoſe members are themſelves alſo organical bodies, that they conſiſt of Fibres, Membranes, Coats, Veins, Arteries, Nerves, and numberleſs Springs, Tubes, and Pullies, too fine for imagination itſelf to conceive, try in the next place whether you can form the leaſt gueſs, how infinitely fine muſt the parts of thoſe Fluids be, that circulate through theſe Tubes, as the Blood, and animal Spirits, which in the largeſt Animals are ſo exquiſitely fine, as no imagination can conceive. Can any wiſdom, any power, leſs than infinite, produce ſuch wonderful effects and appearances as theſe? *Infinite Wiſdom* is as wonderfully diſplayed in the ſmalleſt, as in the greateſt works of the creation, and nothing leſs than the ſame Wiſdom that formed the univerſal Syſtem, could poſſibly produce the ſmalleſt and moſt contemptible being in nature. I ſay then, *that all theſe effects of infinite Wiſdom were intended to anſwer ſome end, to ſerve ſome purpoſe, or they were not: they contributed ſomething to the beauty and harmony of the whole, or they did not; they were either uſeful and neceſſary in their ſeveral ranks and orders, or ſuperfluous and uſeleſs:* take which ſide of the dilemma you pleaſe, and ſee what conſequences will follow. If you ſay they were made for ſome end, to anſwer ſome purpoſe, that they contributed to the beauty and harmony of the whole, it will neceſſarily follow, that they do ſo ſtill, unleſs you will venture to ſay, that what was once neceſſary is not ſo now; which would be an abſurd and blaſphemous imputation upon infinite Wiſdom.

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe, on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by Mr.* J. Benſon.

[*Continued from page* 264.]

20. BUT I have not yet done with theſe ſcriptures: Mr. *Madan* thinks them full proofs that "the buſineſs of marriage was left by *Moſes* as (he ſays) it was firſt ordained, to the one ſimple act of union," that conſequently "nothing elſe, no form or ceremony whatſoever, is of divine inſtitution;" that "nothing elſe is eſſential to conſtitute a marriage in the ſight of God; but that this is," page 24. Now I am ſo far from being of his mind, that I think them full proofs of the contrary. What marriage was at its firſt inſtitution, I ſhall conſider by and by: at preſent I ſhall obſerve that theſe very paſſages, on which he lays ſo much ſtreſs, and makes the pillars of his ſcheme, not only ſuppoſe that after the ſimple act he ſpeaks of had taken place, the parties were ſtill unmarried, not yet *man* and *wife*, but they both expreſsly enjoin (as he himſelf allows, vol. ii. p. 56, 57,) a particular *form* or *ceremony*. For they command in expreſs words, that the man who had defiled the virgin (as in Exodus) ſhould *endow her*; or (as in Deuteronomy) ſhould give unto the damſel's father fifty ſhekels of ſilver, and this in order to his having her as a wife, לו לאשה *ſibi in uxorem*, for a wife to him. Now in the former paſſage he is commanded to pay money *according to the dowry of virgins*, and as in the latter paſſage the ſum is ſpecified, fifty ſhekels of ſilver, it appears, by comparing the two paſſages together (as Mr. *Madan* himſelf ſays,) that this was the uſual dowry of virgins. It follows therefore that this whole matter was a ceremony or form of marriage appointed for a wiſe end, viz. that a young couple might not huddle up a match

match on a ſudden, much leſs go together like two brute beaſts, but might proceed in a prudent and regular manner, giving the damſel's parents notice of their deſign, and if ſhe was under age, obtaining their conſent and bleſſing. Or ſuppoſe the ſum had not been fixt, and the dowry paid had been conſidered as the purchaſe of the virgin, ſtill the law or cuſtom, enjoining it to be paid, and that as Mr. *Madan* thinks in the preſence of witneſſes, before they could lawfully go together, would prevent their proceeding in a clandeſtine manner, and would render their marriages as formal and ſerious as ours are. And that *cuſtom* before, and *law* after the time of *Moſes* did ſo enjoin, appears from the ſtory of *Dinah*, and from the paſſages now under conſideration, as well as from many others in the Old Teſtament.

21. Add to this, that *betrothing* and *eſpouſing* were uſually practiſed by them in thoſe days, and though we are not informed particularly, with regard to the form whereby this was done, yet we have reaſon to believe it implied a mutual contract between the parties, entered into before witneſſes, with promiſes, and ſolemn engagements, whereby they bound themſelves to each other. And if (as Mr. *Madan* tells us, page 25,) according to the *former*, the woman (ſuppoſe) bound herſelf to the man by *verba de futuro*, "I will take thee to my huſband;" and according to the *latter*, by *verba de preſenti*, "I do take thee to my huſband;" I ſee not (as Mr. *Madan* acknowledges, vol. ii. p. 50, 51,) how this, eſpecially the latter, *eſpouſing*, differed materially from our marriages: only that if the woman, while in her father's houſe, or under age, was eſpouſed to a man, the father, if he pleaſed, might put a negative upon it, and ſo make the matter null and void. And as on the one hand, we may challenge Mr. *Madan* to ſhew *one ſingle inſtance* in the whole Bible, where the union he ſpeaks of, *alone*, (not preceded nor accompanied by any contract or ceremony) made a woman a man's *wife*; ſo on the other, I can ſhew him an inſtance, where a woman is ſaid to be a man's

man's *wife*, merely by virtue of this previous contract, called *Betrothing*, though no ſuch *perſonal union* had taken place. So in Deuteronomy xxii. and ver. 22, we have the following paſſage; "If a damſel that is a virgin be betrothed unto a huſband, and a man find her in the city and lie with her, then ſhall ye bring them both into the gate of that city, and ſhall ſtone them with ſtones that they may die: the *damſel*, becauſe ſhe cried not, being in the city; and the *man*, becauſe he hath humbled his *neighbour's wife*." This paſſage I quote from Mr. *Madan's* own book, page 63; and he adds, "Such is the law of the moſt High, againſt *adultery*, or the defilement of another *man's wife*." Whence I conclude that Mr. *Madan* himſelf, believes at times, that this *union* is not abſolutely eſſential to conſtitute a marriage; but that a woman may be ſtrictly and properly married to a huſband by a mere contract, and made his wife in ſuch a ſenſe, that the defilement of her, by another man, ſhall be deemed proper *adultery*. This one paſſage is, I apprehend, a ſufficient confutation of his whole ſyſtem: even becauſe it prefers a *contract* of marriage, of which he makes no account, before that *union*, which he makes the only ordinance; and where a woman was bound to a man by the former, it pronounces her connexion with another man by the latter, (I will not ſay *null* and *void*, but) ſo complete an adultery, as to deſerve to be puniſhed with death.

Now if Mr. *Madan's* doctrine were true; if this carnal union were abſolutely eſſential to marriage, and "nothing elſe were eſſential to it," (page 24,) can it be ſuppoſed that God himſelf would ſet *this* entirely aſide, merely becauſe of a preceding contract, can it be ſuppoſed, that, where this had *not* taken place, he ſhould declare a woman to be married; and where it *had* taken place, that he ſhould ſentence her to die for having *committed adultery?* So little reaſon has Mr. *Madan* to appeal to the Scripture reſpecting this ſubject!

22. I have already ſhewn that according to one part of his doctrine, a man could never know whether he *himſelf* was married or not. But another, according to this doctrine in every part, ſhould be quite uncertain as to *others*, whether they are married. For there can be but two ways of knowing this: either 1. The *word* or *oath* of one or both the parties muſt be taken; or, 2. Men and women muſt go together like male and female brutes in open day light, and before witneſſes. If Mr. *Madan* is conſiſtent with himſelf, he will adopt this latter mode of tranſacting the buſineſs, and it muſt be confeſſed it would ſufficiently anſwer the end; only that he has inadvertently forgot himſelf, and ſaid ſomething about *motives*, *ends*, and *intentions*, which will ſtill render it an abſolute uncertainty whether what we ſee with our eyes is marriage, or merely an act of whoredom. Becauſe it ſeems, if this woman who thus modeſtly yields up her perſon before witneſſes, "does not intend marriage, but the mere gratification of luſt, &c." or "ſhall hereafter depart from him to another man," it is after all no better than whoredom.

[*To be continued.*]

The true ORIGINAL of the SOUL.

[*Continued from page* 267.]

6. TWO places there are eſpecially where this matter is purpoſely handled in the ſcripture: in both which, the ſoul is ſaid to be conceived in the womb, and brought forth by the virtue of generation as well as the body. The firſt we find in the book of Job, where he, in making his moan to God, uſeth theſe words: *Thine hands have made me, and faſhioned me together round about: haſt thou not poured me out as milk, and curdled me like cheeſe? Thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews*, Job x. 8. 10, 11. The other we have in the book of Pſalms, where

David ſpeaketh unto God in this manner; *Thou haſt poſſeſſed my reins; thou haſt covered me in my mother's womb. My ſubſtance was not hid from thee, when I was made in a ſecret place, and curiouſly wrought as in the loweſt parts of the earth; thine eyes did ſee my maſs*, (or whole ſubſtance,) *yet being imperfect, and in thy book all my members were written, which in continuance were faſhioned, when as yet there was none of them*, Pſal. cxxxix. 13. 15, 16. Now if the ſoul be immediately created by God, how could they ſo peremptorily affirm that the whole man was formed in the womb, poured out as milk, curdled like cheeſe? &c. which that they both jointly affirm, will plainly appear, if we conſider theſe three things: man, or me, ſecret place, and maſs or ſubſtance. For the firſt, it is manifeſt they do not herein ſpeak of their own perſons only, but rank themſelves with all mankind; ſo that man here ſignifies all mankind, male and female, ſoul and body, and one as well as the other. When therefore they both expreſsly affirm, that man is conceived in the womb, it followeth that all men and women's ſouls, have their original together with their bodies. As for the term, *ſecret place*, it ſignifieth the womb of the mother, which is expreſsly named where he ſaith, *thou haſt covered me in my mother's womb*: therefore when David ſaith, he was *wonderfully formed in a ſecret place*, he intimateth that the conception of the whole man, is made in the womb. Laſtly, the word *maſs* or *ſubſtance*, which he addeth afterwards, makes it yet more manifeſt, for it ſignifieth all whatſoever is in man, which is alſo proved by the words that follow: for he ſaith, that this whole maſs or ſubſtance of man which is formed in the womb, was deſcribed in the book of God's providence, and who dare deny but the ſoul as well as the body was from all eternity known unto the providence of God? For it is not meant of the members of the body only, but according to the meaning of the words in the original, all things whatſoever in man, are brought forth in continuance of time, which before were not. So that from

theſe

theſe ſcriptures I conclude: if whole man, his whole maſs or ſubſtance be conceived in the womb of his mother, then his ſoul, together with his body, is propagated out of, or by virtue of the ſeed. But whole man, together with his whole maſs or ſubſtance, is conceived in the womb of his mother; therefore the ſoul, together with the body, is brought forth by virtue of the ſeed.

7. Like unto theſe is that other ſpeech of David; where he confeſſeth that not his body only, but he himſelf, both ſoul and body was conceived in ſin. He ſaith, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſal. li. 5. Whence it appeareth, not only that the whole man is conceived in the womb, but that he is bred and born in ſin; yea corrupt and ſinful even from the very firſt conception, which (as we ſhall afterward ſee) could not poſſibly be if the ſoul were immediately created of God.

8. The prophet Jeremiah likewiſe, or the Lord by the prophet, ſpeaketh thus: *Before I formed thee in the womb, I knew thee; and before thou cameſt forth out of the womb I ſanctified thee.* Whence it appears, not only that the whole man, the ſoul as well as the body, is formed in the womb; but alſo that the ſoul is preſent, and in ſome ſanctified by grace (as all are corrupt by nature) even from the beginning; for ſo it may well be underſtood, that *Jeremiah* was ſanctified, as *John Baptiſt* alſo was, even from his mother's womb: yea, before he was born even from the time of his firſt forming in the womb. And ſeeing ſuch ſanctification cannot be aſcribed to a body without a ſoul; it will follow that as all are ſinful, and ſome in part ſanctified, even from the very conception, neither of which can be without a ſoul: ſo all receive both ſoul and body together at the very firſt conception.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 269.]

IN the town of *Beckington*, in *Somerſetſhire*, lived *Mary Hill*, a maid of about eighteen years of age, who having lived very much in the neglect of her duty to God, was ſome time before Michaelmas was twelve month, taken very ill, and being ſeized with violent fits, began to vomit up about two hundred crooked pins. This drew a numerous concourſe of people to ſee her: to whom, when in her fits, ſhe conſtantly affirmed, that ſhe ſaw againſt the wall of the room, wherein ſhe lay, an old woman named *Elizabeth Carrier*.

About a fortnight after, ſhe began to vomit up nails, pieces of nails, pieces of braſs, handles of ſpoons, and ſo continued to do for the ſpace of ſix months and upwards: and in her fits, ſhe ſaid there appeared to her an old woman, named *Margery Coombes*, and one *Ann Moore*; who alſo by a warrant from two Juſtices of the Peace, were apprehended and brought to the Seſſions held at *Brewton*. The perſons bound over to give evidence, were *Suſanna Belton*, and *Ann Holland*, who upon their oaths depoſed, that they hooked out of the navel of the ſaid *Mary Hill*, as ſhe lay in a dead fit, crooked pins, ſmall nails, and ſmall pieces of braſs, which were produced in Court before the Judge, and from him handed to the Jury to look upon them. Whereupon Mr. *Francis Jeffe*, and Mr. *Chriſtopher Brewer* declared, that they had ſeen the ſaid *Mary Hill* vomit up, at ſeveral times, crooked pins, nails, and pieces of braſs, which they alſo produced in open Court: and to the end, they might be aſcertained it was no impoſture,

impoſture, they declared, they had ſearched her mouth with their fingers before ſhe vomited.

Upon which the Court thought fit to call for me, who am the Miniſter of the pariſh, to teſtify the knowledge of the matter, which I did to this effect: that I had ſeen her at ſeveral times, after having given her a little ſmall beer, vomit up crooked pins, nails, and pieces of braſs. That to prevent the ſuppoſition of a cheat, I had cauſed her to be brought to a window, and having looked into her mouth, I ſearched it with my finger, as I did the beer before ſhe drank it. This I did, that I might not be wanting in circumſtantial anſwers, to what my Lord and the Court might propoſe.

I well remember, a Gentleman on a Saturday came to my houſe *(incognito)* to know of me the truth of the country report about this maid, having ſeen ſome of the nails, &c. that ſhe had vomited up. I told him it was very true, and if he would ſtay in town till the morning, he might ſee it himſelf, for his own ſatisfaction. This he did, and early in the morning, was called to ſee her. But becauſe beer was not given her when ſhe wanted it, ſhe lay in a very deplorable condition, till paſt two in the afternoon; when with much difficulty, ſhe brought up a piece of braſs, which the ſaid Gentleman took away with him. Though before the ſaid piece of braſs came up, he told me he was ſatisfied of the truth of the thing, becauſe it was impoſſible for any mortal to counterfeit her miſerable condition. She ſometimes lying in a dead fit, with her tongue ſwelled out of her head, and then reviving, ſhe would fall to vomiting, but nothing came up till about two o'clock in the afternoon. Nay, ſo curious was he to anticipate any cheat, that he ſearched her mouth himſelf, gave her the beer, held her up in his hand, and likewiſe the baſon, into which ſhe vomited, and continued with her all this time, without eating and drinking, which was about eight hours, that he might be an eye-witneſs of the truth of it. Nay, farther, he found the maid living only with

a bro-

a brother, and three poor ſiſters, all young perſons, and very honeſt, and the maid kept at the charge of the pariſh, were ſufficient teſtimonies they were uncapable of making a cheat of it. The Gentleman I now mentioned, was (as I afterward learnt) 'Squire *Player*, of *Caſtle-Cary*.

After the aſſizes, ſhe was turned home, but ſhe grew worſe than ever, by vomiting of nails, pieces of glaſs, &c. So that one day, ſhe being taken deſperate ill, I was ſent for to pray with her, and compaſſionating the deplorableneſs of her condition, I at laſt reſolved to take her into my own houſe, where in a ſhort time, the vomiting ceaſed; though for ſome ſpace her diſtorting fits followed her. But, bleſſed be God, ſhe is now, and has been for a conſiderable time in very good health, and fit for ſervice.

April 4, 1691. MAY HILL, Miniſter of Beckington, in the County of Somerſet.

An ANECDOTE.

SIR *John Maſon*, Privy-Counſellor to King *Henry* the Eighth, on his death-bed, delivered himſelf to thoſe about him to this purpoſe: "I have ſeen five Princes, and have been Privy-Counſellor to four. I have ſeen the moſt remarkable things in foreign parts, and been preſent at moſt ſtate-tranſactions for thirty years together, and have learned this, after ſo many years experience, that Serioufneſs is the greateſt wiſdom, and a good Conſcience the beſt eſtate: and was I to live my time over again, I would change the Court for a Cloyſter: my Privy-Counſellor's buſtles, for a quiet Retirement: and the whole life I have lived in the Palace, for one hour's enjoyment of God in the Chapel: all things elſe forſake me, beſide my God, my Duty, and my Prayer."

LETTERS.

LETTER CCC.

[From Miſs M. Dale, to the Rev. Mr. Weſley.]

June 18, 1765.

Rev. Sir,

HOW reviving is the thought, that I need not ſin, nor doubt any more! O that I may be faithful to his all-ſufficient grace. At preſent, all my deſires are unto him, and to the remembrance of his Name, and I can truſt for the future. Chriſt is mine, and I am ſatisfied with my portion. I want nothing beſide, but more of what he delights to beſtow: to drink deeper into His ſpirit, who was meek and lowly of heart. My thoughts indeed wander after things inſignificant and trifling, and interrupt thoughts that would be profitable. I want power to check them immediately. O that every thought was brought into obedience to Chriſt! Surely he who ſpared not his own Son, but delivered him up for us all, ſhall with him freely give us all things. I cannot doubt his willingneſs. O who would not love ſuch a Saviour as thee!

I find continually free acceſs to the throne of grace. O God, how good art thou to me who am ſo unworthy of the leaſt of thy mercies! I often wonder why he beſtows his love on me! I am always happy in him, but not equally ſo; yet for this month or ſix weeks I have experienced more equality, excepting for a day or two.

May our good God bleſs you, dear Sir, which is the prayer of your affectionate Daughter,

MARGARET DALE.

LETTER

LETTER CCCI.

[From the Rev. Mr. Colley, to the Rev. Mr. Wesley.]

Rev. and dear Sir, London, July 20, 1765.

I Have had the opportunity of hearing of your welfare time after time, particularly by a letter to Mr. Franks, wherein you declare, "Your eye grows not dim, nor is your natural force abated." I praise God for this: and hope he will strengthen you to continue with us for years. Though indeed death might be more desirable for your own sake, yet for the Church's, we must desire your life. I wish you good luck in the name of the Lord: that he may give you abundance of peace in your own soul, and to see your labour still successful, and your children walking in the Truth.

It is a time of release at present for me. For these eighteen months, it has been a season of the bitterest inward trials, with very little intermission. What will be the event, God knows. Only this I know, "He does not willingly afflict;" and therefore when the end is answered, he will remove them. However it is not a little thing for a man to feel himself, and to know that he has a *desperately wicked heart.* I have been various times upon the very borders of leaping into hell, through the enmity I have felt against God. But I am yet in the land of the living, and at present, my spirit rejoices in God my Saviour.

I think we have no great reason to complain in London. Our Congregations, both at Spitalfields and West-Street, are increasing. Many backsliders are healed. Those who have been at a low ebb, are much quickened, and in general all is very peaceable: only two or three are disturbed in their minds about the imputation of Christ's righteousness, having strenuously insisted upon it (though not in public) in the bad sense. Messrs. Jones, Olivers, and others, have been with them, but nothing was done; only they prevailed upon them to read John Goodwin's Treatise on that subject.

I should

I ſhould like to ſee all Preachers, connected with us, have their hearts ſo in the work as to preach frequently, to meet Societies, Bands, &c. and to do all other occaſional things which come in the way. In this very thing I myſelf muſt plead guilty: but the chief cauſe has been depreſſion of ſpirit through manifold temptations. I hope the Lord will, ere long, pluck my feet out of the net, that I may *run* the way of his commandments. In the mean time, I beg leave to ſubſcribe myſelf, your Son and Servant in the Goſpel,

B. COLLEY.

LETTER CCCII.

[From Nathaniel Gilbert, Eſq; to the Rev. Mr. Weſley.]

Antigua, July 22, 1765.

Rev. and dear Sir,

ALTHOUGH not many wiſe men after the fleſh, not many mighty, not many noble are called; yet there are ſome. In this number I may reckon Rear Admiral T——ll, who at preſent commands on this ſtation. His call is the more wonderful, not only on account of his rank, but alſo as he is a great Mathematician, and has ſpent a good part of his life on board ſhips of war; which I look upon to be emblems of hell, if there be any emblems of it upon earth. How gracious hath the Lord been to me, in raiſing me up a friend in this place! He had formerly lived a diſſolute life; but the Lord, ſome years ago, made uſe of *Barclay's Apology* as the means of awakening him. He commanded his Majeſty's ſhip Buckingham, of ſeventy guns, in 1758, when he had an engagement with the Floriſſant, of ſeventy-four guns, and a Frigate; in which he loſt three fingers of his right hand. But he ſays, that though his pain was as violent as if his hand had been held in boiling oil, yet he could not help praiſing God in the midſt of it. He will not allow that he received remiſ-

ſion of ſins till very lately, yet he ſays, he has often felt ſuch joys, that if they had continued, Nature muſt have ſunk under them without extraordinary ſupports.

I would incloſe you his Notes and Letters to me, but that they will ſwell the poſtage too high; therefore I content myſelf with ſending you ſome extracts from them. What ſurpriſes me is, that when he was in England, he mentioned his ſtate to Mr. Law, who told him it was all deluſion. He expects to receive orders ſome time next year, to return to England the Spring following: and if he ſhould arrive there in your life time, he will deſire to be acquainted with you. As he had but little aſſiſtance from men or books, and I have too little experience myſelf, to be of much ſervice to him, he will probably have many queſtions to propoſe, which may take up more of your time than you uſually give to one perſon at once. We are uſually together once in two or three weeks, and always join in prayer before we part. He has entirely laid aſide Mathematicks, and devotes all the time he can ſpare from buſineſs, to Religion.

I might well take ſhame to myſelf, that with the ſuperior advantages I have enjoyed, he ſhould outſtrip me ſo greatly; but this is verified in regard to us, as well as to many others, the firſt ſhall be laſt, and the laſt firſt. God only knows when I ſhall be able to inform you that my Wife and myſelf have found peace; but it is a great mercy that we have been kept from falling off wholly. I ſtill hope that the Lord has good things in ſtore for us. I uſually meet the little Society twice a week, and ſpeak to them as I am able. A free Negro-woman, found peace lately. A Mulatto-woman, who received the Bleſſing before my Brother went away, appears to me to be a perſon of great grace. My Negro-woman, Beſſy, whom you baptiſed at Wandſworth, has been kept ever ſince; and is ſtill able to rejoice in God. I flatter myſelf, that you ſometimes remember me and mine in your addreſſes to the throne of grace. May the Lord preſerve and keep you, as

he

he hath hitherto done, and may he grant that the afflictions you meet with may work out for you a far more exceeding and eternal weight of glory! I am, Rev. and dear Sir, your affectionate Son in the Goſpel,

NATHANIEL GILBERT.

LETTER CCCIII.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Eſq;]

June 10, 1765.

I Have been ſtrangely exerciſed with dryneſs, hardneſs of heart, deſertion and horrible deſolation, even ſince I ſaw you laſt; but not daring to murmur, I am ſilent and reſigned. Some tranſcient flaſhes of conſolation have been afforded me in this long, darkſome night of tribulation. I am abſolutely forbid to ſeek external comfort, either from the works of Nature, men or books. A few tears now and then are allowed me. I know that my Beloved is near me; hears my ſighs and groans and bitter wailings, and I humbly hope he will ſoon relieve me. His bleſſed will be done! I begin to feel my heart ſoften this very inſtant. Adieu Brother pilgrim. Let us proceed on our way to Mount Zion with courage.

———.

POETRY.

The NIGHTINGALE *and* GLOW-WORM.

A Nightingale that all day-long,
Had cheered the village with a ſong;
Nor yet at eve his note ſuſpended,
Nor yet when even-tide was ended,

Began to feel, as well he might,
The keen demands of appetite;
When looking eagerly around,
He ſpied far off upon the ground,
A ſomething ſhining in the dark,
And knew the Glow-worm by his ſpark,
So ſtooping down from hawthorn top,
He thought to put him in his crop;
The worm aware of his intent,
Harangued him thus right eloquent.
Did you admire my lamp, quoth he,
As much as I your minſtrelſy,
You would abhor to do me wrong,
As much as I to ſpoil your ſong;
For 'twas the ſelf ſame Power divine,
Taught you to ſing, and me to ſhine;
That you with muſic, I with light,
Might beautify and cheer the night.
The ſongſter heard his ſhort oration,
And warbling out his approbation,
That pleaſed him as my ſtory tells,
And found a ſupper ſome where elſe.

Hence jarring Sectaries may learn,
Their real intereſt to diſcern:
That brother ſhould not war with brother,
And worry and devour each other;
But ſing and ſhine by ſweet conſent,
Till life's poor tranſient night is ſpent;
Reſpecting in each other's caſe
The gifts of Nature and of Grace.
Thoſe Chriſtians beſt deſerve the name
Who ſtudiouſly make peace their aim;
Peace, both the duty and the prize
Of him that creeps and him that flies.

VERSES, *ſuppoſed to be written by Alexander Selkirk, during his ſolitary abode in the Iſland of Juan Fermandez.*

I Am monarch of all I ſurvey,
My right there is none to diſpute;
From the centre all round to the ſea,
I am lord of the fowls and the brute.
Oh Solitude where are thy charms,
That ſages have ſeen in thy face?
Better dwell in the midſt of alarms,
Than reign in this horrible place.

I am out of Humanity's reach,
I muſt finiſh my journey alone;
Never hear the ſweet muſic of ſpeech,
I ſtart at the ſound of my own.
The beaſts that roam over the plain,
My form with indifference ſee,
They are ſo unacquainted with man,
Their tameneſs is ſhocking to me.

Society, friendſhip, and love,
Divinely beſtowéd upon man;
Oh had I the wings of a dove,
How ſoon would I taſte you again!
My ſorrow I then might aſſuage,
In the ways of Religion and Truth,
Might learn from the wiſdom of age,
And be cheeréd by the ſallies of youth.

Religion! what treaſure untold,
Reſides in that heavénly word!
More precious than ſilver and gold,
Or all that this earth can afford.

But

But the ſound of the church-going bell,
These vallies and rocks never heard,
Ne'er ſighèd at the ſound of the knell,
Or ſmilèd when a ſabbath appearèd.

Ye Winds that have made me your ſport,
Convey to this deſolate ſhore,
Some cordial endearing report
Of a land I ſhall viſit no more.
My friends do they now and then ſend,
A wiſh or a thought after me?
O tell me, I yet have a friend,
Though a friend I am never to ſee.

How fleet is a glance of the mind!
Compareˊd with the ſpeed of its flight,
The tempeſt itſelf lags behind,
And the ſwift winged arrows of light.
When I think of my own native land,
In a moment I ſeem to be there;
But alas! Recollection at hand
Soon hurries me back to deſpair.

But the ſea-fowl is gone to her neſt,
The beaſt is laid down in his lair,
Even here is a ſeaſon of reſt,
And I to my cabin repair.
There is mercy in every place,
And Mercy, encouraging thought!
Gives even Affliction a grace,
And reconciles man to his lot.

The CRICKET.

LITTLE inmate full of mirth,
Chirping on my kitchen hearth;
Wherefoe'er be thine abode,
Always harbinger of good;

Pay

Pay me for thy warm retreat,
With a ſong more ſoft and ſweet;
In return thou ſhalt receive
Such a ſtrain as I can give.

Thus thy praiſe ſhall be expreſt,
Inoffenſive, welcome gueſt!
While the Rat is on the ſcout,
And the Mouſe with curious ſnout,
With what vermin elſe infeſt
Every diſh and ſpoil the beſt;
Friſking thus before the fire,
Thou haſt all thy heart's deſire.

Though in voice and ſhape they be,
Formed as if a-kin to thee,
Thou ſurpaſſeſt, happier far,
Happieſt graſshoppers that are;
Their's is but a ſummer's ſong,
Thine endures the winter long,
Unimpaired and ſhrill and clear,
Melody throughout the year.

Neither night nor dawn of day
Puts a period to thy play;
Sing then—and extend thy ſpan
Far beyond the date of man.
Wretched man, whoſe years are ſpent,
In repining diſcontent;
Lives not, aged though he be,
Half a ſpan compared with thee.

A COMPARISON.

THE lapſe of time and rivers is the ſame,
Both ſpeed their journey with a reſtleſs ſtream;
The ſilent peace with which they ſteal away,
No wealth can bribe, no prayers perſuade to ſtay;

Alike

Alike irrevocable both when paſt,
And a wide ocean ſwallows both at laſt.
Though each reſemble each in every part,
A difference ſtrikes at length the muſing heart;
Streams never flow in vain; where ſtreams abound,
How laughs the land with various plenty crowned!
But Time which ſhould enrich the nobler mind,
Neglected, leaves a dreary waſte behind.

An Epitaph on the Death of Mr. CHARLES PERRONET.

HERE lies, who late a living emblem lay
Of human greatneſs, in a tent of clay;
A pilgrim, wandering through this deſart wild,
Weak as a Reed, and helpleſs as a Child:
Whoſe ſtrengthened arm by Faith untaught to yield,
Oft foiled the Tempter, and maintained the field.
In wars without, in warring fears within,
He conquered Terror as he conquered Sin;
Looked for himſelf to Him, whoſe potent breath
Can light up Darkneſs, or extinguiſh Death:
Dart from his eye deſtruction on the foe,
And make hell tremble as ſhe hears the blow:
He looked, and found what all who look receive,
Strength to reſiſt, and Virtue to believe;
Meek, to endure and ſuffer from his God
The tender chaſtenings of a Father's rod:
While thus corrected, as by Pain refined,
His ſpirit groaned to leave its droſs behind:
The droſs is left—no more his ſpirit mourns,
But ſpreads her wings, and to her Ark returns:
Great Ark of Reſt—the ſufferer's bright abode;
The Arms of Jeſus, and the Ark of God!

THE Arminian Magazine, For JULY 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 284.]

MR. *Baxter* ſays, "They* do not only reſpect Infidelity, and other ſins, as the cauſe of damnation, but as the ſtate in which God findeth many, when he denieth them the grace of Faith. You ſpeak not a word of Impenitency. It is clearly granted by you all, that That was not looked upon in the act of Preterition. But for its companion, Infidelity, God had reſpect to that, as the ſtate wherein he found many. I pray how many are they? and which? Infants, or adults only? 2. Is there not a fallacy in thoſe words, "When he denieth them the grace of Faith?" He denies it to the Reprobates for ever; and therefore if you underſtand it of his denial of this grace in the laſt ſtage of their lives, he muſt needs find them *then* in a ſtate of Infidelity. Or, 3. Do you

* The Synod.

mean the Heathens, by theſe *many?* What ſtate can they poſſibly be found in elſe, when God denies them the grace of Faith? But 4. Did God find *any*, really in the ſtate of Infidelity, when he denied them the grace of Faith, according to the doctrine of the Synod? Do not they and you conclude, that Preterition is the denial of this grace? It is proved already that they do ſo. And you know, ſome of them are of opinion (and that opinion, not rejected by the reſt) that in his Preterition God conſidered mankind, only as having a poſſibility of being. Did God find any then in a ſtate of Infidelity? They that bring the decree of Reprobation down loweſt affirm, that it was paſſed in conſideration of the fall of *Adam*. To this purpoſe I might produce a cloud of witneſſes were it not needleſs, ſeeing we find ſo much in confirmation of it amongſt the very decrees of the Synod, to which all thoſe Divines ſubſcribed. But Mr. *Baxter* proceeds, and tells us of the Synod further, that

" Of all the Non-elect they determine that God leaves them only in that miſery, into which, by their own fault, they precipitate themſelves: and that he leaves them by his juſt judgment to the malice and hardneſs of their own hearts." It is moſt certain, when ever God leaves men, he doth it by his moſt juſt judgment: but that he ſhould leave them to the malice and hardneſs of their own hearts, before this malice and hardneſs be found in them, were very ſtrange. And unleſs *Adam's* ſin, or original ſin, upon which the decree of Reprobation paſſed againſt them, be malice and hardneſs of heart, I ſee no truth in that aſſertion, that God leaves them (then) to the malice and hardneſs of their own hearts. This is indeed a miſery, into which men by their own perſonal faults, precipitate themſelves: ſuch is not that which you and the Synod ſpeak of; neither by omiſſion, nor by commiſſion, nor by conſent. How then? It is the fault of their nature, which they are made guilty of only by imputation, faith

Calvin.

Calvin. To which I will add that of *Lubbertus:* "Our carnal generation from *Adam*, fallen and guilty, neither is, neither can be, the cauſe of that original guilt, which we derive from him; but the imputation of ſin committed by him, &c." And if it be thus, then you cannot ſay, they are only left in that miſery, into which by their own (perſonal) fault, they precipitate themſelves. Neither is it true, that they are only left in this miſery; for according to the nature of the means, deſigned by this very decree, and ſubordinated to the execution of it, they are ſubjected inevitably to a far greater miſery; firſt, of ſin; and ſecondly, of condemnation and puniſhment. To proceed.

You ſay, "Though they deny Election to proceed upon foreſeen Faith, (becauſe God decrees to give that Faith, before we can be foreſeen to have it) yet they purpoſely paſs by the queſtion, Whether foreſeen Infidelity be in any the qualification of the object of Reprobation or Preterition: they took foreſeen malice, hard-heartedneſs, men's own ſin, and their own ways, to be the qualification of that object."

Anſwer 1. What? men's own ſin, and their own ways too, did they take theſe to be the qualification of the object? It ſeems the Reprobates learn to go alone betimes. But I ſuppoſe they had not gone very far in thoſe ways, whatever ſpeed they made; for the Synod determine that this act of Reprobation or Preterition, paſſed againſt them upon the fall of *Adam*; and how many leagues had *Cain* travelled upon his own legs at that time? and yet he was the firſt of the travellers that were left in that fall. But if you have not miſtaken them, the Synod have miſſed you, in theſe, their own ways; for whereas they ſay, "The Non-elect are thoſe, whom God hath decreed to leave in the common miſery, and not to beſtow ſaving Faith upon them, but leaving them in their own ways, &c." Here is a deſcription of Reprobation, with the effects of it. It is a relikion of men in the common ſtate of miſery, accompanied with the denial of ſaving Faith;

and here is their firſt ſetting forth in their progreſs of actual ſins, till, having accompliſhed that unhappy voyage, at laſt they arrive at condemnation and juſt puniſhment, as the Synod reports it. Here then, if you conſider the decree of Reprobation paſſed upon the account of *Adam's* fall, men's own actual ſin, and their own ways are not a previous qualification for it, but a neceſſary conſequent of it.

2. Unleſs malice and hard-heartedneſs be common titles for original ſin, (and if they be, they are very abſurd ones) you are as much out of the ſtory as before. And ſo for Infidelity; for, Infidelity of this kind, as a ſin, there can be none, till Chriſt, the object of ſaving Faith be propounded. He could not be propounded till after *Adam's* fall; but before that propoſal, the act of Reprobation ſtept in, and prevented all the Non-elect of his ſaving benefits!

3. If God found many of theſe Non-elect, in a ſtate of Infidelity (as you affirmed a little above,) why that ſhould not be acknowledged as fit a qualification for Reprobation, as *Adam's* fall, or any other of their own ſins, I cannot underſtand. But the truth is, though *they purpoſely paſs by the queſtion*, yet having fixt their decree of Reprobation upon the *fall*, to ſpeak conſonantly to that doctrine, they could make no queſtion of it,

One thing more I muſt take notice of; you ſay, "God decrees to give Faith before we can be foreſeen to have it." I would fain know, whether God's foreſight hath no other perſpective glaſs or way of diſcovery but his decree? For if he decrees to effect every thing in us, before we can be foreſeen to have them; then it inevitably follows, that foreſeen Infidelity, Malice, hard-heartedneſs, men's own ſins, and their own ways are put upon the account of God's decree, and laid at the door of his efficiency. And then, whether to puniſh men for theſe, (if they be the effects of his own decree,) be juſtice in him or no, you go on and tell us of the Synod, "That they make Preterition an act of juſtice

in

in God." But Sir, I have ſhewed you before, that a whole Aſſembly, (that at *Weſtminſter*) make it not an act of juſtice, but of ſovereignty. And may not this be the very ſenſe of the Synod, by an equivocal uſe of the word juſtice?

For *Gomarus* ſaith, "Though God doth create men to deſtruction, he cannot be accuſed of injuſtice, in regard of a double right; 1. that of abſolute dominion; 2. that of judgment, ſubordinate and relative to ſin." So, ſaith he, "here appears a double juſtice. One is the juſtice of an abſolute Sovereign, who is ſuppoſed to do no injuſtice whatſoever he doth, being under no law." In this ſenſe the Supralapſarians call Preterition an Act of Juſtice. (*Jure Dominii:*) Or, 2. the juſtice of a Governor or a Judge, who paſſeth no ſentence of condemnation, but upon intuition of ſin; and in this ſenſe the Supralapſarians will not, but the Sublapſarians do acknowledge Preterition to be an act of Juſtice.

[*To be continued.*]

SERMON XVI.

On ISAIAH ix. 11.

The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

1. IN what a condition is the world at preſent? How does darkneſs, intellectual darkneſs, ignorance, with vice and miſery attendant upon it, cover the face of the earth! From the accurate enquiry made with indefatigable pains by our ingenious countryman, Mr. *Brerewood*, (who travelled himſelf over a great part of the known world, in order to form the more exact judgment,) ſuppoſing the world to be divided into thirty parts, nineteen of them are profeſſed Heathens, altogether as ignorant of Chriſt, as if he had never come into the

the world. Six of the remaining parts are profeſſed Mahometans: ſo that only five in thirty are ſo much as nominally Chriſtians!

2. And let it be remembered that ſince this computation was made, many new nations have been diſcovered: numberleſs Iſlands, particularly in the South Sea, large and well-inhabited. But by whom? By Heathens of the baſeſt ſort, many of them inferior to the beaſts of the field. Whether they eat men or no (which indeed I cannot find any ſufficient ground to believe) they certainly kill all that fall into their hands. They are therefore more ſavage than lions, who kill no more creatures, than are neceſſary to ſatisfy their preſent hunger. See the real dignity of Human Nature! Here it appears in its genuine purity: not polluted either by thoſe "General Corrupters, Kings," or by the leaſt tincture of Religion! What will Abbé *Reſnal* (that determined Enemy to Monarchy and Revelation) ſay to this?

3. A little, and but a little above the Heathens in Religion are the Mahometans. But how far and wide has this miſerable deluſion ſpread over the face of the earth? Inſomuch that the Mahometans are conſiderably more in number, (as ſix to five) than Chriſtians. And by all the accounts which have any pretence to authenticity, theſe are alſo in general, as utter ſtrangers to all true Religion, as their four footed brethren. As void of mercy as lions and tygers, as much given up to brutal luſts as bulls or goats: ſo that they are in truth a diſgrace to human nature, and a plague to all that are under their iron yoke.

4. It is true, a celebrated Writer (Lady *Mary Wortly M.*) gives a very different character of them. With the fineſt flow of words, in the moſt elegant language, ſhe labours to waſh the Ethiop white. She repreſents them as many degrees above the Chriſtians, as ſome of moſt amiable people in the world, as poſſeſt of all the ſocial virtues, as ſome of the moſt accompliſhed of men. But I can in no wiſe receive her report:

port: I cannot rely upon her authority. I believe thoſe round about her had juſt as much Religion as their admirer had, when ſhe was admitted into the interior parts of the Grand Signior's Seraglio. Notwithſtanding therefore all that ſuch a witneſs does or can ſay in their favour, I believe the Turks in general are little, if at all, better than the generality of the Heathens.

5. And little, if at all, better than the Turks, are the Chriſtians in the Turkiſh dominions, even the beſt of them, thoſe that live in the *Morea*, or are ſcattered up and down in *Aſia*. The more numerous bodies of *Georgian*, *Circaſſion*, *Mengrelian* Chriſtians, are a proverb of reproach to the Turks themſelves: not only for their deplorable ignorance, but for their total, ſtupid, barbarous irreligion.

6. From the moſt authentic accounts we can obtain of the Southern Chriſtians, thoſe in *Abyſſinia*, and of the Northern Churches, under the juriſdiction of the Patriarch of *Moſcow*, we have reaſon to fear they are much in the ſame condition, both with regard to Knowledge and Religion, as thoſe in *Turkey*. Or if thoſe in *Abyſſinia* are more civilized and have a larger ſhare of Knowledge, yet they do not appear to have any more real Religion, than either the Mahometans or Pagans.

7. The Weſtern Churches ſeem to have the pre-eminence over all theſe in many reſpects. They have abundantly more knowledge: they have more ſcriptural and more rational modes of worſhip. Yet two-thirds of them are ſtill involved in the corruptions of the Church of Rome: and moſt of theſe are entirely unacquainted with either the theory or practice of Religion. And as to thoſe who are called Proteſtants or Reformed, what acquaintance with it have they? Put Papiſts and Proteſtants, *French* and *Engliſh* together, the bulk of one, and of the other nation: and what manner of Chriſtians are they? Are they *holy, as he that hath called them is holy?* Are they filled with *righteouſneſs, and peace, and joy in the Holy Ghoſt?* Is there *that mind in them*

them which was alſo in Chriſt Jeſus? And do they *walk as Chriſt alſo walked?* Nay, they are ſo far from it as hell is from heaven.

8. Such is the preſent ſtate of mankind, in all parts of the world? But how aſtoniſhing is this, if there is a God in heaven? And if his eyes are over all the earth! Can he deſpiſe the work of his own hand? Surely this is one of the greateſt myſteries under heaven! How is it poſſible to reconcile this with either the wiſdom or goodneſs of God? And what can give eaſe to a thoughtful mind, under ſo melancholy a proſpect? What but the conſideration, that things will not always be ſo; that another ſcene will ſoon be opened. God will be jealous of his honour: he will ariſe and maintain his own cauſe. He will judge the prince of this world, and ſpoil him of his uſurped dominion. He will *give* his Son *the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion. The earth ſhall be filled with the knowledge of the Lord as the waters cover the ſea.* The loving knowledge of God producing uniform, uninterrupted holineſs and happineſs, ſhall cover the earth, ſhall fill every ſoul of man.

9. "Impoſſible! will ſome men ſay. Yea, the greateſt of all impoſſibilities! That we ſhould ſee a Chriſtian world! Yea, a Chriſtian Nation, or City! How can theſe things be?" On one ſuppoſition indeed not only all impoſſibility, but all difficulty vaniſhes away. Only ſuppoſe the Almighty to act *irreſiſtibly*, and the thing is done: yea, with juſt the ſame eaſe, as when *God ſaid, Let there be light; and there was light.* But then, man would be man no longer: his inmoſt nature would be changed. He would no longer be a Moral Agent, any more than the Sun or the Wind, as he would no longer be endued with Liberty, a power of chuſing or ſelf-determination. Conſequently, he would no longer be capable of virtue or vice, of reward or puniſhment.

10. But ſetting aſide this clumſy way of cutting the knot, which we are not able to untie: how can all men be made holy

holy and happy, while they continue men? While they ſtill enjoy both the Underſtanding, the Affections, and the Liberty which are eſſential to a Moral Agent? There ſeems to be a plain, ſimple way of removing this difficulty, without entangling ourſelves in any ſubtle, metaphyſical diſquiſitions. As God is One, ſo the work of God is uniform in all ages. May we not then conceive, How He *will* work on the ſouls of men in times to come, by conſidering how He *does* work *now?* And how He *has* wrought in times paſt?

11. Take one inſtance of this, and ſuch an inſtance as you cannot eaſily be deceived in. You know how God wrought in *your own* ſoul, when he firſt enabled you to ſay, *The life I now live, I live by faith in the Son of God, who loved* me, *and gave himſelf for* me. He did not take away your Underſtanding, but enlightened and ſtrengthened it. He did not deſtroy any of your Affections: rather they were more vigorous than before. Leaſt of all did he take away your Liberty, your power of chuſing good or evil: he did not *force* you; but being *aſſiſted* by his grace, you like Mary, *choſe* the better part. Juſt ſo has he *aſſiſted* five in one houſe to make that happy *choice*: fifty or five hundred in one city, and many thouſands in a nation, without depriving any of them of that Liberty, which is eſſential to a moral Agent.

12. Not that I deny that there are exempt caſes, wherein

"The o'erwhelming power of ſaving grace"

does for a time work as irreſiſtibly as lightning falling from heaven. But I ſpeak of God's general manner of working, of which I have known innumerable inſtances: perhaps more within fifty years laſt paſt, than any one in *England* or in *Europe*. And with regard even to theſe exempt caſes: although God does work irreſiſtibly *for the time*, yet I do not believe there is any human ſoul, in which God works irreſiſtibly *at all times*. Nay, I am fully perſuaded there is not. I am perſuaded, there are no men living that have not many

times *reſiſted the Holy Ghoſt*, and *made void the counſel of God againſt themſelves*. Yea, I am perſuaded, every child of God has at ſome time, *life and death ſet before him*, eternal life, and eternal death, and has in himſelf the caſting voice. So true is that well-known ſaying of St. *Auſtin*, (one of the nobleſt he ever uttered) *Qui fecit nos ſine nobis, non ſalvabit nos ſine nobis:* he that made us *without ourſelves*, will not ſave us *without ourſelves*. Now in the ſame manner as God *has* converted ſo many to himſelf, without deſtroying their liberty, he *can* undoubtedly convert whole nations, or the whole world. And it is as eaſy to him to convert a world, as one individual ſoul.

13. Let us obſerve what God has done already.

Between fifty and ſixty years ago God raiſed up a few young men in the Univerſity of *Oxford*, to teſtify thoſe grand truths, which were then little attended to,

That without Holineſs no man ſhall ſee the Lord:

That this Holineſs is the work of God, who worketh in us both to will and to do:

That he doth it of his own good pleaſure, merely for the merits of Chriſt.

That this Holineſs is The mind that was in Chriſt, enabling us to walk as Chriſt alſo walked:

That no man can be thus ſanctified till he is juſtified: and

That we are juſtified by Faith alone. Theſe great truths they declared on all occaſions in private and in public; having no deſign but to promote the glory of God, and no deſire but to ſave ſouls from death.

14. From *Oxford*, where it firſt appeared, the little leaven ſpread wider and wider. More and more ſaw the truth as it is in Jeſus, and received it in the love thereof. More and more *found redemption through the blood of Jeſus, even the forgiveneſs of ſins*. They were born again of his Spirit, and filled with righteouſneſs, and peace, and joy in the Holy Ghoſt. It afterwards ſpread to every part of the land, and a little

little one became a thouſand. It then ſpread into *North Britain* and *Ireland*, and a few years after, into *New York*, *Pennſylvania*, and many other Provinces in *America*, even as high as *Newfoundland* and *Nova Scotia*. So that although at firſt this *grain of muſtard ſeed* was *the leaſt of all the ſeeds*, yet in a few years it grew into a *large tree, and put forth great branches*.

15. Generally when theſe truths, Juſtification by Faith in particular, were declared in any large town, after a few days or weeks, there came ſuddenly on the great Congregation, not in a corner (at *London*, *Briſtol*, *Newcaſtle upon Tyne* in particular) a violent and impetuous power, which

" Like mighty wind or torrent fierce,
Did then oppoſers all o'er run."

And this frequently continued, with ſhorter or longer intervals, for ſeveral weeks or months. But it gradually ſubſided, and then the work of God was carried on by gentle degrees: while that Spirit, in watering the ſeed that had been ſown, in confirming and ſtrengthening them that had believed,

" Deigned his influence to infuſe,
Secret, refreſhing as the ſilent dews."

And this difference in his uſual manner of working, was obſervable not only in *Great Britain* and *Ireland*, but in every part of *America*, from South to North, wherever the word of God came with power.

16. Is it not then highly probable, that God will carry on his work in the ſame manner as he has begun? That He *will* carry it on, I cannot doubt: however *Luther* may affirm, That a revival of Religion never laſts above a generation, that is, thirty years; whereas the preſent revival has already continued above fifty.) Or however prophets of evil may ſay, " All will be at an end, when the firſt Inſtruments are removed." There will then very probably be a great ſhaking;

but I cannot induce myſelf to think, that God has wrought ſo glorious a work, to let it ſink and die away in a few years. No, I truſt, this is only the beginning of a far greater work; the dawn of *the latter day glory*.

17. And is it not probable, I ſay, that he will carry it on, in the ſame manner as he has begun? At the firſt breaking out of his work in this or that place, there may be a ſhower, a torrent of grace: and ſo at ſome other particular ſeaſons, which *the Father has reſerved in his own power*. But in general, it ſeems the kingdom of God will not *come with obſervation*, but will ſilently increaſe wherever it is ſet up, and ſpread from heart to heart, from houſe to houſe, from town to town, from one kingdom to another. May it not thus ſpread, firſt through the remaining Provinces, then through the Iſles of *North America*? And at the ſame time from *England* to *Holland*? Where there is already a bleſſed work, in *Utrecht*, *Harlem*, and many other Cities? Probably it will ſpread from thence to the Proteſtants in *France*, to thoſe in *Germany*, and thoſe in *Switzerland*. Then to *Sweden*, *Denmark*, *Ruſſia*, and all the other Proteſtant nations in *Europe*.

[*To be continued.*]

A ſhort Account of Mr. SAMPSON STANIFORTH: *in a Letter to the Rev. Mr.* WESLEY.

[*Concluded from page* 299.]

I Now began to be more employed in and about *London*. Every Sunday morning I walked thither, to meet the Preachers and to know my appointments. I had ſix miles to walk

walk all weathers, and in the winter, to go and come in the dark, as I was always in town at eight in the morning, and took care to be at every place where I was appointed. And I had many ſweet hours of communion with God, as I walked by the way. I made it a rule, from the beginning to this day, to bear my own expences. This coſt me ten or twelve pounds a year: and I bleſs God, I can bear it. Beſide meeting the Claſs and Band, and viſiting the ſick, I preach five or ſix times in the week. And the Lord gives me to rejoice, in that I can ſtill ſay, *Theſe hands have miniſtered to my neceſſities.*

In the year 1771, we began preaching at *Rotherhithe.* I went in my turn, and found my heart much united to the people. So was theirs to *me.* The place we preached in being both dear and inconvenient, they thought of building, and applied to me concerning it. I laid the caſe before *you.* You encouraged me to go on, and ſaid, You could not do much, but you would help me as far as you could. I took a piece of ground, and ſet the workmen about the building which coſt in all near two hundred pounds. For this I alone ſtood engaged. I lent upwards of a hundred pounds; and was near eight years, before I could get the building entirely out of debt. I ſtill conſtantly preach there once a week, and every firſt Sunday in the month. I ſoon ſaw ſome fruit of my labours here alſo. *W. C.* being convinced of ſin, and under the afflicting hand of God, I deſired our friends both at *Rotherhithe* and *Deptford*, to ſet apart a day of prayer on his behalf. God heard the prayer, reſtored him to his right mind, and filled his heart with love. About the ſame time *Samuel Gibbs* was convinced of ſin, and ſoon after converted to God. He was afterwards ſettled at *Snows-Fields*, and became eminently uſeful. He died happy in January 1781, and I preached his funeral Sermon.

I was

I was ſtill frequently tempted to leave off preaching: but generally when the temptation was ſtrongeſt, I was informed of another and another that had received a bleſſing. Glory be to God, who does not *ſend us a warfare at our own coſt!* I was now likewiſe bleſt in temporal things, having enough both to anſwer all demands, and if I was called away, to leave a little to my wife, who has for many years laboured under a ſevere Aſthma, and been thereby cut off from all the public means of grace. For her ſake I began to preach in my own houſe every Monday evening. And hereby I have reaſon to believe, ſome good has been done to others alſo. Several of my neighbours come to hear me, ſend for me when they are ſick, and will do nothing in the way of charity without me.

About this time I had ſeveral invitations to leave the connexion: one offered me forty pounds a year, another fifty: urging that I might hereby ſave myſelf much fatigue, as well as conſiderable expence. But whenever I thought cloſely upon the ſubject, three objections occurred. 1. It was clear, God had bleſt me in this way: therefore I was afraid to go out of it: 2. I ſaw how much hurt had been done in the Society by theſe ſeparations. And, thirdly, As to money or eaſe, my heart is not ſet on money, and I am not weary of my labour. So upon the cooleſt reflection, I can ſtill ſay, and that with full purpoſe of heart, *This people ſhall be my people, and their God ſhall be my God.*

What farther God has for me to do, in his cauſe, and for the good of ſouls, I know not. But I truſt he will enable me to be more thankful for every mercy, more faithful to grace given, and more fruitful in thoſe few days which he may pleaſe to add to my life.

My preſent method is, I pray with my wife, before I go out in the morning, and at breakfaſt time, with my family, and all that are in the houſe: the former part of the day I ſpend in my buſineſs; my ſpare hours in reading, and private exerciſes.

exercifes. Moft evenings I preach, fo that I am feldom at home before nine o'clock: but though I am fo much out at nights, and generally alone, God keeps me both from evil men and evil fpirits. And many times I am as freſh, when I come in at night, as I was when I went out in the morning. I conclude the day, in reading the Scriptures, and in praying with my family.

I am now in the fixty-third year of my age, and glory be to God, I am not weary of well-doing. I find my defires after God ſtronger than ever: my underſtanding is more clear in the things of God: and my heart is united more than ever, both to God and his people. I know, their Religion and mine is the gift of God through Chriſt, and the work of God by his Spirit. It is revealed in Scripture, and is received and retained by Faith, in the uſe of all Goſpel Ordinances. It conſiſts in an entire deadneſs to the world, and to our own will; and an entire devotedneſs of our ſouls, bodies, time and ſubſtance to God, through Chriſt Jeſus. In other words, it is the loving the Lord our God with all our hearts, and all mankind for God's ſake. This ariſes from a knowledge of his love to *us: We love him becauſe we know he firſt loved us*; a ſenſe of which is ſhed abroad in our hearts by the Holy Ghoſt that is given to us: from the little hereof that I have experienced, I know, he that experiences this Religion is a happy man. Two verſes in one of our Hymns exactly deſcribe what I now feel, and what I deſire,

If ſo poor a worm as I
  May to thy great glory live,
All my actions ſanctify,
  All my words and thoughts receive!
Claim me, for thy ſervice claim
  All I have, and all I am.

Take

Take my ſoul and body's powér,
Take my memory, mind and will,
All my goods, and all my hours,
All I know, and all I feel:
All I think, and ſpeak and do:
Take my heart—but make it new!

Thus, Rev. and dear Sir, I have given you a little ſketch of God's dealings with me. May the Lord bleſs you with length of days and much happineſs! So prays

Your much obliged Son and Servant in the Goſpel,

SAMPSON STANIFORTH.

An Extract from the JOURNAL *of Mr.* G. C——.

[*Continued from page* 302.]

OCTOBER 10. Several of us agreed to keep a day of faſting and prayer, for one who ſeemed to be poſſeſt of an evil ſpirit. Her affliction was the moſt violent I ever ſaw. Sometimes ſhe ſeemed near ſtrangling: ſometimes lay as dead, being from head to foot as ſtiff as an iron bar. Near one o'clock we were for going away, finding no fruit of our labour. But ſoon after, my ſoul was ſo engaged in cries and tears to the Lord for her, that it ſeemed to me, if he had not given her deliverance, he muſt have taken away my life. About three (the hour ſhe expected the devil to come and take her) Chriſt came, and ſet her ſoul at liberty; teſtifying the forgiveneſs of all her ſins, and ſhedding abroad his love in her heart.

December 11. I found a purer love, and in a greater degree than ever, deſiring his love more than any happineſs to myſelf in heaven or earth; and being more abaſed than ever, by the great love of God to ſo vile a creature.

January

January 1, 1764, The Lord gives me ſtill clearer evidences of his love, preſerving my ſoul in perfect peace, and engaging my heart more cloſely to himſelf.

Feb. 7. How does the goodneſs of God abound towards me! He takes pains (if I may ſo ſpeak) to confirm the work of his grace, giving me a continued, lively ſenſe of the removal of all impurity. His love is at ſometimes ſo overpowering, that I cannot expreſs my thankfulneſs but in ſilent adoration; and would, as it were, hide myſelf in the centre of the earth, even when my ſoul preſſes moſt into his preſence.

March 4. The Lord gives me, in general, a great degree of ſweetneſs and tranquillity of mind. Yet at times I feel that I am a very weak and ignorant creature, and as abſolutely dependent on his free grace as ever, though this is one of the happieſt days I ever knew.

April 19. I well know that Satan hath not left me, being often tempted to impatience. But being always aware, I quickly fly unto Jeſus, and find him a preſent help. Yet I am aſhamed of my littleneſs of love to him, and to the ſouls he has purchaſed with his own blood.

April 24. Laſt night I had the livelieſt ſenſe I ever enjoyed, of my ſoul's union with Chriſt in pure love: alſo of the inviſible world: feeling at the ſame time, the attempts of evil ſpirits to hinder me: but never was I ſo ſwallowed up in the will of God, or ever enjoyed the communion of ſaints, and the fellowſhip of the Spirit of love in Chriſt Jeſus, as at that time. What an eternal loſs ſhould I have had, had I hearkened to ſome of my Brethren, who would have perſuaded me that I could not attain this liberty, till at or near death. But bleſſed be God, who enabled me to perſevere in prayer, till unbelief and inbred ſin were deſtroyed.

June 3. I find much peace, power, and love. As to inward conflicts, I feel them not. Yet do I never forget, that I am in the body, and continually ſubject to temptations, from my own ignorance and weakneſs, from the world and

the devil, as alſo from weak brethren. But I find conſtant communion with God, and am not afraid of being overcome of evil.

June 17. The Lord gives me to underſtand, how I have increaſed in Faith and Love, ſince he ſaved me from inbred ſin. This continually oppoſed his reign within me: but now Jeſus is all in all.

June 30. My ſoul rejoices in its deliverance from the yoke of inbred corruption. Two years have I enjoyed this Liberty, not only from the power of ſin, but from unbelief, having now no ſhadow of a doubt, touching the accompliſhment of all the promiſes of God. Now alſo my mind cleaves ſteadily to Jeſus, without the ſhadow of a deſire to depart from the ways of God. I find likewiſe an entire freedom from the works of the law: I mean, from the hope of acceptance by any thing I do, ſeparate from my union with Chriſt, to whom my ſoul naturally cleaves in every temptation. Yet I often weep, that I have ſo little love to Him, and the ſouls of men.

July 20. I find the Lord very preſent, and my deſires going after farther manifeſtations of his power and love. I feel a more intenſe deſire for the glory of God than ever. Yet at times my ſoul ſeems very empty, and in want of all good; yet, even then, evil is never preſent. My heart is not inclined to any creature; nor can any thing turn away my mind from God.

Dec. 8. By the tender mercy of God, I find no decay of ſpiritual ſtrength. Rather I find a continual increaſe. I have bleſſed times with ſome of my brethren: and O! what a delight even now is the Communion of Saints! The Lord ever abideth in me, and I deſire his glory above all things. My ſoul has enjoyed great love to-day. Yet it was increaſed in the evening: and far more when I was in bed; ſo that I could not by any means get to ſleep till midnight.

January 1, 1765. Bleſſed be the Lord, who has kept me another year united to himſelf in humble love! his Spirit ſtill teſtifying that the blood of Chriſt cleanſeth from all ſin. Yet I find many defects in my Faith and Love, as well as my Works, whereby I feel my daily need of the atoning blood.

Feb. 13. The manner of this great ſalvation is aſtoniſhing. I feel I am a baſe, vile, unprofitable creature; yet when I am moſt deeply conſcious of this, my ſoul ſeems moſt deeply united to Jeſus.

May 17. The Lord deals very graciouſly with me, ſetting my ſoul as it were on fire with his love. Yet I feel myſelf extremely poor and weak, and ſometimes I reaſon ſo upon it, as to hinder my uſefulneſs, by keeping ſilence even from good words.

Nov. 10. How great a ſalvation hath the Lord beſtowed upon me! I never enjoyed ſuch inward tranquillity, under ſo trying circumſtances as I do at preſent. I am in the decline of life; have a young family; my buſineſs leſſening; and debt, in ſpite of all our frugality, increaſing. Yet I can always wait upon the Lord without diſtraction. I can ſay, "Lord, thou gaveſt me this family; and thou wilt give me the things that they need." So I ſtill go on my way rejoicing.

[*To be continued.*]

Some Account of Mrs. ODDIE.

[*Concluded from page* 304.]

SHE enjoyed the full Aſſurance of Hope for many years. And of conſequence, a heart-felt Joy in view of the glory of God. She was greatly favoured with divine views of heaven, and had large foretaſtes of thoſe pleaſures which are at the right hand of God for ever.

But if one grace of the Spirit ſhone in her with a greater luſtre than another, it was that of *Humility*. In this ſhe ſhone with a peculiar brightneſs. She went as low in poverty of ſpirit, as ſhe roſe in the image of God. She deſcended to aſcend; and found in her own nothingneſs, the fulneſs of God. She ſhewed the low and abaſing thoughts ſhe had of herſelf, by her entire dependence on the mere mercy of God, and the blood and merits of Chriſt, for preſent and eternal ſalvation; by her willing ſubjection to her ſuperiors; her eaſy and affable carriage to inferiors, and her truly preferring all before herſelf.

In her latter years, when ſhe had more leiſure from worldly buſineſs, ſhe ſpent much time in reading. In the laſt three years of her life ſhe read over, in order, the fifty volumes of Mr. *John Weſley's* Chriſtian Library; the thirty-two volumes of his Works; the Notes on the New Teſtament, beſides other books that came occaſionally in the way. Yet her ſupreme delight was in reading the ſacred Scriptures, and meditating thereon; which ſhe never failed to do daily. This furniſhed her with ſuitable matter for uſeful converſation, and expreſſion in prayer; which laſt ſhe mingled with every thing, ſo that it might be truly ſaid, her life was a life made up of prayer.

She managed a weak and delicate body with admirable prudence; and bore its pains and weakneſs with ſteady patience and true reſignation to the will of God. She ſuſtained her croſſes with compoſure, and with conſonant ſweetneſs of temper.

She knew how to abound, as well as to ſuffer want: in the ſeaſons of eaſe and proſperity, when Providence ſmiled, and all things invited to enjoyment, ſhe was moderate in her uſe of them; and turned what ſhe taſted of this kind, into matter of great thankfulneſs. She rejoiced as though ſhe rejoiced not; and uſed this world as not abuſing it. Some natures can more eaſily bear pain, than deny themſelves offered pleaſure: ſhe was truly eminent in both.

For

For about three months before her death, ſhe grew exceedingly in every grace of the Spirit: ſhe was viſibly ripening for glory: which made ſome of her acquaintance think that ſhe was ſoon to be removed hence. She took her illneſs on the fifteenth day of Auguſt 1782, which was a remitting Fever, which had been common and fatal for ſome time in *Yarm*. She apprehended from the firſt attack of the diſorder, that it was to be unto death; but the meſſenger was welcome. Death had loſt his ſting. Her Faith and Hope ſtood firm: yea, her *paſſive graces* ſhone with a diſtinguiſhed brightneſs. Though her diſorder was heavy, yet ſhe not only retained a perfect patience; but even her wonted thankfulneſs and ſweetneſs of temper.

She was moſtly praying and praiſing, or repeating to herſelf ſome favourite verſes of Hymns, and portions of Scripture, that formerly were made a bleſſing to her. She did not ſpeak much, except with me. She ſometimes lamented when ſhe came out of her ſhort, uneaſy ſlumbers, that her fancy had roved about trifling things. But when I ſaid to her, "You are not accountable, my dear, for the wandering of your Fancy, when aſleep, and in a fever;" ſhe returned to her wonted exerciſe of bleſſing and praiſing God.

I could not perceive that ſhe had, for the ſix days ſhe lay ill, any conſiderable temptations. The Lord guarded her in the time of need. Her heart was fixed in God; and the Enemy was not permitted to aſſault her.

The day before her death, I ſignified to her that I thought her end was approaching; ſhe looked earneſtly at me, with an affectionate ſmile, then cloſed her eyes, and fell into inward praiſe. After that ſhe ſeemed to regard little what was around her; but was wholly taken up with communion with God.

On Wedneſday morning the 21ſt of Auguſt, ſhe fell aſleep in the Lord, and now reſts with her Beloved.

JAMES ODDIE.

Some

Some Account of the late Dr. DODD.

1. I Have been frequently deſired to give ſome account of the converſations I had with Dr. *Dodd*. I could have done this more accurately ſome years ago, when they were freſh in my memory. However I will now ſet down what I can recollect. And it may enable many who love to think for themſelves, to form an impartial judgment of one that has been ſo variouſly repreſented.

2. I had no knowledge of Dr. *Dodd*, till he told that excellent woman, Mrs. *Leſevre*, That "he was going to publiſh ſomething againſt Mr. *Weſley*." She adviſed him to ſend it to me firſt. He did ſo, and was ſo far, at leaſt, ſatisfied with my Anſwer, that his treatiſe againſt Chriſtian Perfection never ſaw the light. This was about thirty years ago. And here our intercourſe ended, which indeed was very ſlight, as I had never ſeen him, either in private or public.

3. When he was impriſoned, he ſent to me, deſiring to ſee me. But I was not willing to go, ſuppoſing he only wanted me to intercede for him with great men; which I judged would be loſt labour. He ſent a ſecond time, but I did not go. The gentleman who brought the third meſſage, told me plainly, "Sir, I will not go without you." I then went with him to Wood-ſtreet-Compter, where the Doctor then was. The Keeper (an extremely well-behaved man) told me, "Sir, of all the priſoners that have been in this place, I have not ſeen ſuch a one as Dr. *Dodd*. I could truſt him in any part of the houſe. Nay, he has gained the affection of even theſe wretches, my turn-keys. When I came into his room, and ſat down by his bed-ſide, (for he had then a fever) we were both of us ſilent for ſome time; till he began, "Sir, I have long deſired to ſee you. But I little thought our firſt interview

interview would be in ſuch a place as this." I replied, Sir, I am perſuaded, God ſaw, this was the beſt, if not the only way of bringing you to himſelf. And I truſt it will have that happy effect." He ſaid earneſtly, "God grant it may! God grant it may!" We converſed about an hour: but I was agreeably diſappointed. He ſpoke of nothing but his own ſoul, and appeared to regard nothing in compariſon of it. So that I went away far better ſatisfied than I came.

4. A few days after, I ſaw him again, the day before he was removed to Newgate, in order to his trial, which was to be the day following. I then ſtayed but about half an hour. I found him in the ſame temper as before, affected as one in ſuch circumſtances ought to be; but withal, calm and compoſed. I aſked, "Sir, do not you find it difficult to preſerve your recollection, amidſt all theſe Lawyers and Witneſſes?" He anſwered, "It is difficult. But I have one ſure hold, "Lord, not as I will, but as thou wilt."

5. Being obliged to take a long journey I did not ſee him again, till after he had loſt the hope of Life, the ſentence which had been referred to the twelve Judges, having been confirmed by them. He was now in Newgate. Entering into that Houſe of woe, I was utterly ſurprized: it was as quiet and ſtill, as a College in the Univerſity: it ſeemed as if even the felons were unwilling to diſturb him. We converſed about an hour; but had not one word about any but ſpiritual things. I found his mind ſtill quiet and compoſed; ſorrowing, but not without hope. And I could not but obſerve, that all theſe times, he never blamed any one, but himſelf. He did not appear to have the leaſt touch of reſentment to any man, receiving every thing as at the hand of God.

6. On Wedneſday (two days before his death) I paid him one viſit more. As we were talking, Mrs. *Dodd* came in; but when ſhe came near him, ſhe ſunk down. He catched her in his arms, and carried her to a chair; but had ſuch a

command

command over himſelf, that his eyes only ſpoke, though without tears, being afraid of adding to her diſtreſs. I now told him, "Sir, I think you do not aſk enough, or expect enough from God your Saviour. The *preſent* Bleſſing you may expect from him is, to be filled with all joy, as well as peace in believing." "O Sir, ſaid he, it is not for ſuch a ſinner as *me*, to expect any Joy in this world. The utmoſt I can deſire is Peace: and through the mercy of God, That I have." We then ſpent a little time in prayer, and I ſolemnly commended him to God.

7. On Friday morning, All the Priſoners were gathered together, when he came down into the court. He ſeemed entirely compoſed. But when he obſerved moſt of them lifting up their hands, praying for him, bleſſing him and weeping aloud, he was melted down, burſt into tears too, and prayed God to bleſs them all. When he came out of the gate, an innumerable multitude were waiting, many of whom ſeemed ready to inſult him. But the moment they ſaw him, their hearts were changed, and they began to bleſs him and pray for him too. A Clergyman (Mr. *P.*) being deſirous to ſee the laſt of him, preſt on, though with much difficulty and danger, and kept near him quite to the place of Execution. One of his fellow-priſoners ſeemed to be in utter deſpair. Dr. *Dodd* forgetting himſelf, laboured to comfort him and ſtrongly applied the promiſes. After ſome time ſpent in prayer, he pulled his cap over his eyes, and ſinking down, ſeemed to die in a moment. I make no doubt, but in that moment the Angels were ready to carry him into Abraham's boſom.

JOHN WESLEY.

An

An Account of the late Mr. CHARLES GREENWOOD, *of London, who died Feb.* 20, 1783.

[*Concluded from page* 309.]

HE continued in this bleſſed frame (interrupted only by intervals of ſleep, from which he generally awoke with, "Praiſe! praiſe the Lord!") till two o'clock on Wedneſday morning, when taking a little wine, he had ſuch difficulty in ſwallowing it, that thoſe about him concluded he could not continue many hours. Upon this the family was called up, whom he received with moſt affectionate looks; but yet as one who had done with all below: which he had frequently, in his laſt illneſs, declared he had. On ſtriving again to take a little, wine he ſaid, "I have loſt all reliſh for earthly meats and drinks, and can taſte only the wine of the kingdom." Some friends coming to ſee him in the forenoon, he witneſſed a good Confeſſion to each of them, though he ſpoke with great caution: and more than once ſaid, "I hope no advantage will be taken of my weakneſs, if I ſhould not expreſs myſelf quite right: but God knows my heart."

In the afternoon he took leave of his children in a moſt ſolemn, and affectionate manner. To his eldeſt ſon he ſaid, "The Lord bleſs you, my dear! and may he guide and direct you in all things. Watch and pray!" And on ſeeing him much affected, he ſaid, "O do not! I cannot bear that now. Beware of the world. It is a deceitful world." To his youngeſt ſon he ſaid, "God bleſs Joſiah! and make him like the good Joſiah of old. O give your heart to God! your whole heart; your whole life: in ſhort, Give All for All; and you ſhall have all." He then ſpoke to his youngeſt niece, and adviſed her to give herſelf to God. He then kiſſed them all, and on their withdrawing, endeavoured to compoſe

himſelf to ſleep, ſaying, "He giveth his beloved ſleep." In the evening, when a friend came in, he ſaid, "I gave myſelf and every thing up to the Lord, when you were here laſt, and it has been all tranquillity ſince. I have no fear; no doubt of any kind." He then prayed moſt fervently that we might all be ſo united here, as to unite for ever in praiſing God, and in loving him and each other. "And we ſhall, ſaid he, we ſhall meet again, and live for ever." His eldeſt niece now paſſing by the bed, he ſaid, to her and us, "My Polly! my Siſter! my Love!" On Polly's going to him, he kiſſed her, and prayed moſt affectionately for her. He then ſaid again, "My Siſter." On my going to him, he bore a dying teſtimony to our friendſhip, that it had been *in* Jeſus, and *for* Jeſus, and that we ſhould both live *with* Jeſus for ever. He then called his Wife, and took leave of her in a moſt affectionate manner: and witneſſed to the piety and faithfulneſs of their union, and that it would laſt to all eternity.

On ſeeing his diſſolution drawing near, he ſaid, "My fleſh and my heart are failing; but God is the ſtrength of my heart, and my portion for ever! for ever! O Jeſus! ſweet, lovely Jeſus!

He comes! and righteouſneſs divine,
And Chriſt, and all with Chriſt is mine."

On one telling him that now he proved the truth of the promiſes, "O yes," ſaid he; "the covenant of his peace ſhall not be removed. I am all peace; all tranquillity! I fear no evil. The Lord is my ſhepherd—I have no fear! I feel no pain! my pain is gone!" (though he was convulſed for twelve hours before his death.) On one ſaying, Jeſus is all: "O yes, ſaid he: Jeſus is all! Praiſe him! praiſe him! O I ſee beyond deſcription!" He then cried out,

"For me my elder brethren ſtay,
And angels beckon me away,
And Jeſus bids me come!"

He

He then aſked a friend if he had any thing very dreadful to paſs through in the article of death? "Not, ſaid he, that I fear any thing; but I ſhould be glad to know." On her ſaying, Jeſus is with you, and will be with you, he replied, "Yes, Jeſus is with me, and will be with me!" and then cried out, "Come, Lord Jeſus! come quickly! The Spirit and the Bride ſay, Come!" The room being full of friends; one of them ſaid, You can bleſs the Lord who has brought you to this moment, to witneſs this good confeſſion! "O yes, ſaid he, and the Spirit witneſſeth in my heart *of things not lawful to utter:* even ſuch as eye hath not ſeen!" Again repeating, "Come Lord Jeſus! come quickly!" Then nature being exhauſted, with the word "Praiſe" on his faultering tongue, he ſunk down, and fell aſleep in Jeſus.

O what a ſoul tranſporting ſight,
Mine eyes to-day have ſeen!
A ſpectacle of ſtrange delight,
To angels and to men.

See there, ye miſbelieving race,
The Wiſdom from above;
Behold in that pale, ſmiling face,
The power of Him we love.

The glory, while he lays it down,
Shines through the ſinking clay,
And lo! without a parting groan,
The Chriſtian wings his way.

Without a groan the Chriſtian dies,
But not without a word;
On Me, on Me, he loudly cries,
To follow to the Lord.

He calls me by my worthleſs name,
My ſoul he beckons home;
And lo! in Jeſu's hands I am,
And lo! I quickly come.

J. T.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

[*Continued from page* 310.]

IN Port-Mahon harbour, there are Stones from half a hundred to five hundred weight each, lying at all depths, full of ſhells, each containing a ſingle fiſh, of the Muſcle kind. The holes in the ſurface are far narrower than the hole in which is the fiſh, which it ſeems is capable of enlarging its room as it grows bigger, by abraiding the ſides of its cells. And this is apparent, from the ſandy matter found in the bottom of thoſe cells, whenever the orifice is higher than the bottom; for then the fiſh cannot throw it out.

The Bollani likewiſe in the Adriatic ſea, live in large ſtones. Their ſhell is rough and oblong, not unlike a Date. They are found in ſeveral kinds of porous ſtones. In the pores of theſe the ſpawn is depoſited. Frequently the aperture through which it was injected, is no longer perceivable; but the fiſh thrives notwithſtanding. On breaking ſome of theſe ſtones, one finds near thirty live fiſh, though no opening can be perceived on the outſide. Each has juſt room to open its ſhell, the inſide of which is white, the outſide aſh-colour; the largeſt is four or five inches long. Both the fiſh itſelf and its juices are ſo luminous, one may ſee to read by it: and even water in which it has been ſqueezed, put into a glaſs, will ſhine ten or twelve hours.

Likewiſe in Toulon harbour are found ſolid ſtones, containing in ſeparate cells, ſecluded from all communication with the air, ſeveral living Shell-fiſh. The ſame are found along the coaſt of Ancona, in ſtones weighing fifty pounds and upwards. The outſide of which is ſoft, but the inſide ſo hard as to require an iron mall, and a ſtrong arm to break them.

Pholades

Pholades Bollani, when diveſted of their ſhell, reſemble a roundiſh ſoft pudding, with no inſtrument that ſeems in the leaſt fitted for boring into ſtones, or even penetrating the ſofteſt ſubſtance. A Pholas is furniſhed with two teeth indeed; but theſe are placed in ſuch a ſituation as to be incapable of touching the hollow ſurface of its ſtony dwelling. It has alſo two covers to its ſhell that open and ſhut at either end; but theſe are totally unſerviceable to it as a miner. The inſtrument with which it performs all its operations, and buries itſelf in the hardeſt rocks, is only a broad, fleſhy ſubſtance, ſomewhat reſembling a tongue, that is ſeen iſſuing from the bottom of its ſhell. With this ſoft yielding inſtrument, it perforates the moſt ſolid marbles; and having, while little and young, made its way, by a very narrow paſſage into the ſubſtance of the ſtone, it then begins to grow bigger, and thus to enlarge its apartment. While yet naked and very ſmall, it has effected an entrance, and has buried its body in the ſtone: it there continues for life at its eaſe; the ſea-water that enters at its apertures ſupplying it with luxurious plenty. When the animal has taken too great a quantity of water, it is ſeen to ſpurt it out of its hole with ſome violence. Upon this ſeemingly thin diet, it quickly grows larger, and ſoon finds itſelf under a neceſſity of enlarging its habitation and its ſhell. The motion of the Pholas is ſlow beyond conception; its progreſs keeps pace with the growth of the body; and in proportion as it grows larger, it makes its way farther into the rock. When it has got a certain way in, it then turns from a certain direction, and hollows downward; till at laſt, when its habitation is compleated, the whole apartment reſembles the bowl of a tobacco-pipe; the hole is the ſhank, being that by which the animal entered.

Thus immured, the Pholas lives in darkneſs, indolence, and plenty; it never removes from the narrow manſion into which it has penetrated; and ſeems perfectly content with being

being enclosed in its own sepulchre. The influx of the sea-water, that enters by its little gallery, satisfies all its wants; and without any other food, is found to grow from seven to eight inches long, and thick in proportion.

Yet the Pholas thus shut up is not so solitary an animal as it would at first appear; for though it is immured in its hole without egress; though it is impossible for the animal, grown to a great size, to get out by the way it made in, yet many of this kind meet in the heart of the rock, and like miners in a siege, who sometimes cross each other's galleries, they frequently break in upon each other's retreat: whether their thus meeting be the work of accident or of choice, few can take upon them to determine; certain it is they are most commonly found in numbers in the same rock; and sometimes above twenty are discovered within a few inches of each other.

As to the nest, this animal is found in greatest numbers at Ancona in Italy; it is found along the shores of Normandy and Poitou, in France: it is found also upon some of the coasts of Scotland, and in general is considered as a very great delicacy at the tables of the luxurious.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with short* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page* 312.]

" Sect. 13. AND here give me leave to propose an extravagant conjecture of mine, viz. That since we have some reason (if there be any credit to be given to the report of things, that our Philosophy cannot account for) to imagine, that Spirits can assume to themselves bodies of different

different bulk, figure, and confirmation of parts, whether one great advantage ſome of them have over us, may not lie in this, that they can ſo frame, and ſhape to themſelves organs of ſenſation and perception, as to ſuit them to their preſent deſign, and the circumſtances of the object they would conſider. For how much would that man exceed all others in knowledge, who had but the faculty ſo to alter the ſtructure of his eyes (that one ſenſe) as to make it capable of all the ſeveral degrees of viſion, which the aſſiſtance of glaſſes (caſually at firſt light on) has taught us to conceive? What wonders would he diſcover, who could ſo fit his eye to all ſorts of objects, as to ſee, when he pleaſed, the figure and motion of the minute particles in the blood, and other juices of animals as diſtinctly as he does, at other times, the ſhape and motion of the animals themſelves. But to us, in our preſent ſtate, unalterable organs, ſo contrived, as to diſcover the figure and motion of the minute parts of bodies, whereon depend thoſe ſenſible qualities we now obſerve in them, would perhaps, be of no advantage. God has no doubt, made us ſo, as is beſt for us in our preſent condition. He hath fitted us for the neighbourhood of the bodies that ſurround us, and we have to do with: and though we cannot, by the faculties we have, attain to a perfect knowledge of things, yet they will ſerve us well enough for thoſe ends above-mentioned, which are our great concernment. I beg my reader's pardon, for laying before him ſo wild a fancy, concerning the ways of perception in beings above us: but how extravagant ſoever it be, I doubt whether we can imagine any thing about the knowledge of angels, but after this manner, ſome way or other, in proportion to what we find and obſerve in ourſelves. And though we cannot but allow, that the infinite power and wiſdom of God, may frame creatures with a thouſand other faculties, and ways of perceiving things without them, than we have; yet our thoughts can go no farther than our own, ſo impoſſible it is for us to enlarge our very gueſſes beyond the Ideas

received

received from our own ſenſation and reflection. The ſuppoſition at leaſt, that angels do ſometimes aſſume bodies, needs not ſtartle us, ſince ſome of the moſt ancient, and moſt learned Fathers of the Church, ſeemed to believe, that they had bodies: and this is certain, that their ſtate and way of exiſtence, is unknown to us.

[*To be continued.*]

EXTRACTS *from Mr.* Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 314.]

Of the Helladian and other Grecian Writers.

THE native *Helladians* were very limited in their knowledge: they held every nation but their own barbarous. And their inſuperable vanity hindered their learning much from them. But their later Writers were leſs prejudiced and better informed. And though they were poſterior, yet they appeal to writers far prior to any *Helladians*, and have many extracts from the moſt curious and moſt ancient hiſtories.

All the rites of the *Helladians*, as well as their gods and heroes, were imported from the Eaſt, chiefly from *Egypt*. Length of time had greatly impaired their true Hiſtory: and their prejudices would not ſuffer them to retrieve it.

The firſt inhabitants of *Hellas*, afterwards ſo called, were the ſons of *Javan*. But they ſoon degenerated, and became truly barbarous. The *Helladians* came later: they were of the *Ammonian* race, and came from *Egypt* and *Syria*; but are generally from *Babylonia*. They incorporated with the natives, and became equally barbarous: the whole of their theology was more and more corrupted, till few traces of the original were left. This darkneſs was of long duration. At laſt

laſt the Aſiatic Greeks began to beſtir themſelves. Theſe ſtirred up the Athenians, who awoke, as out of a deep and long ſleep: and in a century produced a group of Writers, who have ever ſince been the wonder of the world. But they did not retrieve any loſt annals, nor aim at diſpelling the cloud wherein they were involved. There had been a long interval, during which great events muſt have happened; but few of them have been tranſmitted to poſterity, and thoſe quite obſcured by fable. Not one ſingle record exiſted. When at laſt they began to look back, among the various traditions they collected, they did not conſider, what really belonged to their own country, and what did not; but adopted all for their own, taking the merit of every ancient tranſaction to themſelves. And their Hiſtory could not be reformed, but by an acknowledgment which their pride would not ſuffer them to make. They therefore devoted themſelves to fable, and thoſe who diſſented from their legends were deemed Atheiſts. They attributed to their forefathers the merit of many great performances, to which they were utter ſtrangers, and ſuppoſed them to have founded Cities in various parts, where in truth the name of Greece was never known. To this were added a thouſand ſilly ſtories, to ſupport their pretended claim.

We have not one ſpecimen of Letters among the Greeks, older than the reign of *Cyrus*. Otherwiſe they could not have been ſo ignorant about ſome of their moſt learned men. Of *Homer*, how little is known? Who knows even where he was born? Or *Pythagoras?* Or *Thales?* Though *Pythagoras* lived but thirty or forty years before *Pindar*. Now what credit can be given for many ages backward, to people who were ſo ignorant of what happened in the days of their fathers?

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* 317.]

21. IT will therefore follow, that whatever purpoſes were intended in their Creation, can only be anſwered by ſtill preſerving them in being. If they were created by infinite Wiſdom, the ſame infinite Wiſdom will alſo preſerve them: if you deny this, you muſt unavoidably fall into the other ſide of the dilemma, and ſay that they were not the effects of infinite Wiſdom, that they were not made to ſerve any end, or anſwer any purpoſe, that they contributed nothing to the beauty and harmony of the ſyſtem, that many of them are not only uſeleſs and unneceſſary, but noxious and miſchievous, and had better either not have been created at all, or immediately ſtruck out of the liſt of beings; in ſhort, that they were a ſort of excreſcencies, or fortuitous productions, with which infinite Wiſdom had no concern, either in their formation or preſervation. Does not ſuch a thought as this ſtrike you with a kind of horror? Is not the blaſphemy as ſhocking to your piety, as the nonſenſe to your underſtanding? Yet one of theſe muſt be maintained to ſupport the other ſide of the queſtion.

22. I will therefore venture to conclude, that whatſoever creatures infinite Wiſdom ſaw fit to produce in the firſt creation, will be preſerved by the ſame infinite Wiſdom ſo long as the ſyſtem itſelf ſhall continue. This is as certain a concluſion, as that the parts ſhall continue as long as the whole, the materials as long as the fabrick; and this not only with regard to the ſpecies, but to all the individuals of the ſeveral ſpecies, which, were exiſting in their firſt parent, when the divine

divine benediction, to increaſe and multiply, was pronounced upon them, and they were declared by God himſelf to be *very good*. Whatever arguments have or may be produced, in vindication of the wiſdom and goodneſs of God in the works of the creation, will (I humbly conceive) more ſtrongly conclude for their immortality: and if ſo much as the ſhadow of a reaſon can be alledged for their annihilation after death, it will as ſtrongly conclude againſt the wiſdom of their firſt creation.

23. And whether ſuch a conceſſion might not have a fatal influence upon weak and irreligious minds, deſerves to be conſidered; whether they might not hence be induced to hope, that they might receive the ſame indulgence as the reſt of their fellow-brutes, and be no more accountable for the ſins of a long life, the abuſe of nobler faculties, the defiance of the higheſt authority, the contempt of plaineſt duties, and a violation of the moſt reaſonable commands, than the poor brutes, who have no ſin to anſwer for, and would never have known either pain or ſorrow, ſuffering or death, had our firſt parents continued as innocent as they. What then ſhould hinder their continuance in being, after the diſſolution of their bodies? Why may not the immaterial form be diſpoſed of in its proper ſtate, waiting for the *Time of the reſtitution of all things*, Acts iii. 21. The wiſe Preacher ſeems to have expreſſed his thoughts very plainly upon this, Eccl. iii. 21, where he mentions *the ſpirit of a man, and the ſpirit of a beaſt*, however different in their ſpecific dignity and qualities, yet both equally immaterial and immortal, both returning, after the diſſolution of their bodies, to their proper ſtate and centre: *The ſpirit of a man going upwards*, and *the ſpirit of a beaſt going downward*; that is, the former aſcending, the other deſcending to their proper rank or ſphere in the inviſible world. And after all, where is the difficulty of comprehending, or the danger of aſſerting this proper aſſortment of the ſpecies of beings, according to their original ſtate

in the order of creation? What need is there of ſo much caution in explaining ſo obvious a queſtion? What poſſible danger can there be in aſſerting a truth too plain to be denied, or what purpoſes of religion can be ſerved in concealing or diſguiſing a certain truth, in order to eſtabliſh an uncertain, I had almoſt ſaid an impoſſible conjecture?

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe, on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by Mr.* J. Benſon.

[*Continued from page* 321.]

23. BUT perhaps Mr. *Madan* may prefer the former method, viz. to refer the deciſion of the matter to the *word* or *oath* of one or both the parties: with regard to which, it is eaſy to ſee what a flood-gate it would open for lying, perjury, and a thouſand other evils. For only ſuppoſe his ſyſtem to take place, and marriage to be reduced to his "only ordinance;" ſuppoſe all external rites and ceremonies, forms and contracts to be aboliſhed or declared unneceſſary, and this *union* alone to be deemed eſſential; and what would be the conſequence? Why, that all reſtraints, whether of conſcience or human laws, being taken off, many (who, influenced by theſe principles, now keep themſelves chaſte, in a ſingle life, or make prudent matches) in the hours of temptation would marry (that is, would commit fornication) moſt raſhly and imprudently; not only to the great grief of their parents, but to their own preſent and everlaſting undoing. Men, whether married or ſingle it matters not, whom the fear of God, or a fear of ſhame now reſtrains, would entice unthinking virgins, and they knowing it quite lawful to marry "the men of their own choice," would yield to their deſires, whence marriages innumerable

innumerable would ſpring up (like muſh-rooms) in a night, and as ſhort-lived as they. For as there would be no witneſſes of the fact, they would only have to keep it ſecret, if it was not convenient to avow or continue their connexion; or if one of the parties (the woman ſuppoſe) ſhould conceive a diſlike to the other, or ſhould think the match not good enough, or for any other reaſon ſhould change her mind, ſhe has only to ſwear, when he gives out he has married her, that it is falſe, and that ſhe has had nothing to do with him, and the matter is at an end. And ſhould ſhe prove with child, ſhe may then take a ſecond oath, and ſwear that my Lord——, or, Sir ——, married her by God's only ordinance at ſuch a time and place, and behold ſhe commences a Wife or a Lady at once, and my Lord, to his great ſurpriſe, finds himſelf in poſſeſſion of a wife and a child too. It avails not for him to proteſt the woman is an entire ſtranger to him, and that he never ſaw her with his eyes: the law enjoins that her oath ſhall be deemed evidence ſufficient; and hence, whether he will or no, he muſt acknowledge, and maintain as a wife, the woman for whom he has no affection, and muſt receive another man's child as the heir of all his eſtate. Hence it appears that this is a moſt pernicious doctrine, and pregnant with the greateſt evil, temporal and eternal, as having a manifeſt tendency to remove the only remaining checks of licentiouſneſs, the fear of God and human laws, and to open a door for lying, perjury, and all ſecret abominations. As ſure therefore, as decency, ſobriety and truth, are from God, and not brutality, confuſion and falſehood, ſo ſure is our Author's doctrine not from God, but from Beelzebub, Belial, or ſome unclean devil who abhors the ſmall remains of purity and order yet found among men, and longs to make the whole earth a ſcene of villainy and confuſion, a mere brothel or common ſtew.

The only account that we have of the firſt inſtitution of marriage, is contained in the ſecond chapter of the Book of Geneſis.

Geneſis. "And the Lord God ſaid, It is not good that the man ſhould be alone, I will make a help-meet for him. And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs and cloſed up the fleſh inſtead thereof, and of the rib made he a woman, and *brought her unto the man:* and Adam ſaid, *This is now bone of my bone and fleſh of my fleſh:* ſhe ſhall be called Woman, becauſe ſhe was taken out of man. *Therefore ſhall a man leave his father and mother and ſhall cleave unto his wife; and they ſhall be one fleſh, or* (as our Lord expreſſes it, Matt. xix.) *they twain ſhall be one fleſh*; where he alſo adds, *what God hath joined together, let not man put aſunder.*

Here we have a true, and full acount of the firſt marriage that ever was made, and the only account of it, extant in any language under heaven. And will Mr. *Madan* ſay, that "here is no hint or moſt diſtant alluſion to any outward rite or ceremony adminiſtered by any perſon whatſoever?" Then I aſk what he makes of the following words, "*The Lord God*, the only father of the woman, *brought her unto the man?*" Is there no moſt diſtant alluſion to any outward form or ceremony in this? does it no way reſemble what the Apoſtle ſpeaks of, the *fathers giving their* daughters in marriage?

Again, was Adam *married* or *unmarried*, when he ſaid, *This is now bone of my bone and fleſh of my fleſh?* If he ſays he was *unmarried*, then I demand how he came to uſe thoſe words which Mr. *Madan* declares ſo often are peculiar to the marriage union? If he ſays he was *married*, then I inſiſt upon it he was married before he had that union with his wife, which Mr. *Madan* makes the only marriage ordinance. For he is repreſented by Moſes, as uttering thoſe words immediately upon Eve's being brought to him by his Creator, before he could have any ſuch union with her.

27. But that expreſſion, "A man ſhall leave father and mother, and ſhall cleave to his wife," Mr. *Madan* is confident means this union. With regard to which I obſerve, I am quite

quite of another mind: firſt, becauſe this is expreſſed more properly (if it is expreſſed at all) in the next clauſe, "They two ſhall be one fleſh:" and in writing ſo conciſe a hiſtory Moſes is not wont to mention the ſame thing twice over in one half ſentence: ſecondly, becauſe this clauſe is brought in by way of antitheſis (or oppoſition) to the preceding, "A man ſhall leave father and mother, can only imply the commencement of a new union, of a ſimilar kind with, though ſuperior to that which he had had with thoſe near relations: and thirdly, becauſe it was beneath the dignity and character of our Lord, and of Adam while in a ſtate of innocency, to dwell ſo much as this Author would make them on the loweſt part of the marriage union, and in the mean time not ſo much as to mention what is more noble and exalted, as well as of much greater conſequence to the happineſs of a married couple, which is, a *rational*, *pure*, and *conſtant* affection; a cleaving to each other in mind and heart, all the days of their life. Add to this, that the very ſame Hebrew phraſe is uſed to ſignify *cleaving to the Lord*, Deut. iv. 4. and Joſh. xxiii. 8. as the Greek phraſe, Acts v. 36, is to expreſs the *being joined to* a leader. It is therefore certain that our learned Gentleman's criticiſm is of no value, any further than as it is a curioſity, and will afford matter of entertainment for the lewd and wanton.

[*To be continued.*]

The True ORIGINAL *of the* SOUL.

CHAP. VI.

Teſtimonies out of the New Teſtament.

THIS doctrine is no leſs, if not more clearly revealed in the New Teſtament. For St. *Paul* ſaith, that all men, in their whole perſons, both were in *Adam*, and ſinned in him.

him. *Death*, ſaith he, *paſſed, by one man, upon all men, in whom all ſinned.* Where he makes no ſuch diviſion of ſoul and body, one from one place, and another from another, as men have now invented: but ſays plainly, the whole man, yea all men, who conſiſt of ſouls as well as bodies, were in *Adam*, yea, and ſinned in him too; which is impoſſible to be without ſouls.

And yet leſt any man ſhould think the whole man may well enough be ſaid to be in *Adam*, though not in our other parents, the Holy Ghoſt, to take away all exception, ſaith the very ſame concerning other Fathers alſo; as that *Levi*, together with all his ſons, *was yet in the loins of his father* (great grand-father) *Abraham, when Melchiſedeck met him*; and which is more, *paid tithes in him.* So that by the teſtimony of the Apoſtle, *Abraham* is to be reckoned in the number of thoſe that did propagate the whole man, ſoul and body together: and for that cauſe paid tithes for his poſterity while they were yet in his loins. And if *Iſaac*, *Jacob*, and the whole tribe of *Levi*, were once in the loins of *Abraham*; we need not doubt, but we were all in like manner once wholly in *Adam*, and conſequently are now wholly propagated from him.

Again, that we may not deny it, unleſs we will deny Chriſt and our own ſalvation, the Scriptures teach, that Jeſus Chriſt, as concerning his humanity was the ſon of the virgin *Mary*, and ſo of *David* his father: for ſo ſaid the angel *Gabriel*, being ſent unto her, *Thou ſhalt conceive in thy womb, and bring forth a ſon:* and again, *the Lord ſhall give unto him the throne of his father David.*

Whence it neceſſarily follows, that the ſoul of our Saviour was the ſeed of *David*, even the fruit of his loins, as well as his body, as St. *Peter* witneſſeth, Acts ii. 30. All other places ſpeaking of his or our generation, comprehend both ſoul and body under the name of *ſeed*, without any exception, making

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the ſoul no leſs ſeed than the body, and the body no more than the ſoul.

Laſtly, Unleſs we will make God the author of ſin, we muſt confeſs the truth of this doctrine, proved from thoſe words of our Saviour, where ſpeaking both of the natural and new birth of man, he ſaith, *That which is born of fleſh is fleſh, and that which is born of the Spirit is Spirit.* Whence I reaſon thus: if the ſoul were immediately created by God, it would not be fleſh, that is corrupt and ſinful; but ſpirit, that is, pure and holy. For whatſoever comes immediately from God, he makes it pure and good, yea, all things *very good.* But man from his very beginning is corrupt and ſinful, becauſe he is born of fleſh; for ſaith our Saviour of the whole man that is born of the fleſh, he *is fleſh*; and therefore the whole man hath need of a ſecond birth, that he may be born of the Spirit. Either therefore we muſt deny Original Sin, or elſe make God the author of evil, if the ſoul be immediately created by him. But ſeeing it is manifeſt we are born of fleſh, and are by nature children of wrath; and it is impious to imagine that God is the author of ſin; I conclude that the ſoul is not born of the Spirit, I mean created by God, but of the fleſh, that is, propagated by man.

[*To be continued.*]

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An Extract from Mr. BAXTER'S *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 326.]

From the Duke of LAUDERDALE.

ABOUT thirty years ago, when I was a boy at ſchool, there was a poor woman who lived near the town of *Duns* in the *Mers*; and Mr. *John Weems*, then Miniſter of

the place, was perſuaded ſhe was poſſeſſed. I have heard him many times ſpeak with my father about it, and both of them concluded it a real poſſeſſion. Mr. *Weems* viſited her often, and being convinced of the truth of the thing, he, with ſome other Miniſters, applied to the King's Privy Council for a warrant to keep days of humiliation for her. But the Biſhops being then in power, would not allow any faſts to be kept. I will not trouble you with many circumſtances: I ſhall only mention one, which I think will evince a real poſſeſſion. The report being ſpread in the country, a Knight of the name of *Forbes*, who lived in the North of *Scotland*, being come to *Edinburgh*, meeting there with a Miniſter of the North, and both of them being deſirous to ſee the woman, the Miniſter invited the Knight to my father's houſe (which is within ten or twelve miles of *Duns*) from whence they went to ſee the woman. They found her a poor ignorant creature; and ſeeing nothing extraordinary, the Miniſter ſaid to the Knight, *Nondum audivimus ſpiritum loquentem*; preſently a voice came out of the woman's mouth, *Audis loquentem, audis loquentem:* this put the Miniſter into ſome amazement. He took off his hat, and ſaid, *Miſereatur Deus peccatoris:* the voice, preſently out of the woman's mouth ſaid, *Dic peccatricis, dic peccatricis*; whereupon they both came out of the houſe fully ſatisfied, took horſe immediately and returned to my father's houſe, where they related the affair. Many more particulars might be aſcertained, but the above Latin criticiſm in a moſt illiterate, ignorant woman, where there was no pretence to diſpoſſeſſing, is evidence enough.

As to houſes being diſturbed by noiſes, I can inſtance one that was troubled therewith, ſince I was a married man.

Within four miles of *Edinburgh*, there lived an aged Miniſter: his ſon is now Paſtor of the ſame place. Their houſe was troubled with noiſes in a very extraordinary manner, which the family, and many neighbours (who for ſeveral weeks uſed to watch with them) did ordinarily hear. It troubled

troubled them moſt on the Saturday night, and the night before their weekly lecture-day. Sometimes they heard as if all the locks in the houſe, on doors and cheſts flew open; yea, their clothes which were at night locked up in trunks and cheſts, they found hanging about the walls in the morning. Once they found their beſt linen taken out, the table covered with it, napkins as if they had been uſed, yea and liquor in the cups, as if company had been at meat. The rumbling was extraordinary. The good old man commonly called his family to prayer when it was moſt troubleſome; and immediately it was converted into gentle knocking, like the modeſt knocking of a finger: but as ſoon as prayer was done, they heard ſuch exceſſive knocking as if a beam had been heaved againſt the floor. There was never either voice heard or apparition ſeen; but one thing is remarkable: it is very common in *Scotland* to have a half cannon bullet in the chimney-corner, on which they break their great coals. A ſervant maid in the houſe, being accuſtomed to the rumblings, ſaid, That if the Devil troubled them that night, ſhe would brain him; ſo ſhe took the half-cannon bullet into bed: the noiſe did not fail to awake her, nor did ſhe fail in her deſign, but took up the great bullet, and with a threatening, threw it as ſhe thought, on the floor, but the bullet was never ſeen any more. All theſe particulars I have had from the Miniſter. I was not in the country myſelf, at the time this happened, but it was confirmed to me by many other witneſſes; and my father's Steward lived then in a houſe of mine within a mile of the place and ſent his ſervants conſtantly thither; his ſon now ſerves me, who alſo knows it.

[*To be continued.*]

A THOUGHT *on the manner of Educating Children.*

1. A Gentleman with whom I was converſing awhile ago, was ſpeaking largely on the manner of educating Children. He objected ſtrongly to the bringing them up too ſtrictly, to the giving them more of Religion than they liked; to the telling them of it too often, or preſſing it upon them whether they will or no. He ſaid, He never preſſed it upon his own Children, but only ſpoke of it occaſionally in their hearing; and if they appeared affected, then anſwered their queſtions, or perhaps ſpoke to them directly. He thought that the common methods that are uſed in thoſe that are called religious Schools, of talking about divine things continually, and daily preſſing it upon Children, did abundantly more harm than good; eſpecially if any ſeverity were uſed; and concluded with ſaying, that thoſe children who had been trained up in this manner, as ſoon as the reſtraint was taken off, were commonly worſe than others.

2. As all this was perfectly new to me, I made little anſwer for the preſent: but it put me upon much thought! I knew it was quite agreeable to the ſentiments of Rouſſeau, in his Emilius, the moſt empty, ſilly, injudicious thing, that ever a ſelf-conceited infidel wrote. But I knew it was quite contrary to the judgment of the wiſeſt and beſt men I have known. I thought, If theſe things are ſo, how much miſchief have we done unawares? How much hurt has Miſs *Boſanquet* (now Mrs. *Fletcher*) been doing in the world for many years? How much more have the Miſs *Owens* done, ſpoiling twenty Children at a time? How much miſchief is Miſs *Biſhop* likely to do? Perhaps more than even Miſs *Owen!* Above all, how much miſchief has been done, and is now doing at *Kingswood?* Where (if this hypotheſis be true) we are continually ruining fifty children at a time!

But

3. "But be this as it may, I urge the matter of fact, againſt ſuch an Education. The Children educated thus, are when grown up, actually worſe than other men or women." I doubt the fact: nay that is not enough: I totally deny it. As frequently as this has been affirmed, it is notoriouſly falſe. Some few, and very few of thoſe women, that were brought up by Miſs *Boſanquet* or Miſs *Owen*, either never were converted to God (perhaps never convinced of ſin) or *have made ſhipwreck of the faith*, and at the ſame time, of its attendant *a good conſcience*. And undoubtedly theſe would be worſe than others, than thoſe who had not ſo grieved the Holy Spirit of God. The ſame may be ſaid of ſome of thoſe men that were educated at *Kingswood* School. If they quenched the Spirit, they would be worſe than thoſe that never were partakers of it. But this proves nothing, unleſs it were a general caſe, which is not by any means true. Many both of the women who were educated by Miſs *Boſanquet* or Miſs *Owen*, and of the men who were educated at *Kingswood*, are holy in heart and in life, and truſt they ſhall praiſe God to all eternity, that ever they ſaw thoſe ſchools.

4. Yet I allow that what is commonly called a Religious Education, frequently does more hurt than good: and that many of the perſons who were ſo educated, are ſinners above other men, yea, and have contracted an enmity to Religion, which uſually continues all their lives. And this will naturally be the caſe, if either the Religion wherein they are inſtructed, or the manner of inſtructing them be wrong. But in moſt of thoſe that are termed Religious Schools, there is a grand error either in the former or the latter inſtance.

5. With regard to the former, how few are there of thoſe that undertake the education of children, who underſtand the nature of Religion: who know what true Religion is? Some of them ſuppoſing it to be barely the doing no harm, the abſtaining from outward ſin: ſome, the uſing the means of grace, ſaying our prayers, reading good books, and the like: and

and others the having a train of right opinions, which is vulgarly called Faith. But all theſe, however common in the world, are groſs and capital errors. Unleſs Religion be deſcribed as conſiſting in holy tempers, in the love of God and our neighbour, in humility, gentleneſs, patience, long-ſuffering, contentedneſs in every condition; to ſum up all, in the image of God, in the mind that was in Chriſt: it is no wonder if theſe that are inſtructed therein are not better, but worſe than other men. For they think they have Religion, when indeed they have none at all, and ſo add pride to all their other vices.

6. But ſuppoſe thoſe that educate them judge right, with regard to the nature of Religion, they may ſtill be miſtaken with regard to the manner of inſtilling it into children. They may not have the ſpirit of government, to which ſome even good men are utter ſtrangers. They may habitually lean to this or that extreme, of remiſſneſs or of ſeverity. And if they either give children too much of their own will, or needleſsly and churliſhly reſtrain them; if they either uſe no puniſhment at all, or more than is neceſſary, the leaning either to one extreme or the other, may fruſtrate all their endeavours. In the latter caſe, it will not be ſtrange, if Religion ſtink in the noſtrils of thoſe that were ſo educated. They will naturally look upon it as an auſtere, melancholy thing; and if they think it neceſſary to ſalvation, they will eſteem it a neceſſary evil, and ſo put it off as long as poſſible.

7. But does it follow, that we ought not to inſtil true Religion into the minds of Children as early as poſſible? Or rather that we ſhould do it, with all diligence, from the very time that Reaſon dawns? Laying line upon line, precept upon precept, as ſoon and as faſt as they are able to bear it? By all means. Scripture, Reaſon and Experience jointly teſtify, that inaſmuch as the corruption of Nature is earlier than our inſtructions can be, we ſhould take all pains and care, to counter-act this corruption, as early as poſſible. The

bias

bias of nature is ſet the wrong way: Education is deſigned to ſet it right. This, by the grace of God, is to turn the bias from Self-will, Pride, Anger, Revenge, and the Love of the World, to Reſignation, Lowlineſs, Meekneſs, and the Love of God. And from the moment we perceive any of thoſe evil roots ſpringing up, it is our buſineſs immediately to check their growth, if we cannot yet root them out. As far as this can be done by mildneſs, ſoftneſs and gentleneſs, certainly it ſhould be done. But ſometimes theſe methods will not avail, and then we muſt correct with kind ſeverity. For where tenderneſs will not remove the fault, *He that ſpareth the rod, ſpoileth the child.* To deny this, is to give the lie to the God of truth, and to ſuppoſe we can govern better than him. For *whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.*

8. In the name of God then, and by the authority of his word, let all that have Children, from the time they begin to ſpeak or run alone, begin to train them up in the way wherein they ſhould go: to counter-work the corruption of their nature with all poſſible aſſiduity: to do every thing in their power to cure their ſelf-will, pride, and every other wrong temper. Then let them be delivered to Inſtructors, (if ſuch can be found) that will tread in the ſame ſteps; that will watch over them as immortal ſpirits, who are ſhortly to appear before God, and who have nothing to do in this world, but to prepare to meet him in the clouds, ſeeing they will be eternally happy, if they are ready; if not, eternally miſerable. J. W.

A Remarkable Inſtance of Honeſty.

WHereas *Edward Biſhop** of *Great Yarmouth*, formerly a Member of the Methodiſt Society, is departed therefrom; it is deſired of the public, that if they ſee any diſorder in his life and converſation, they will not lay the reproach on the ſaid Society, or rather on the Goſpel of Chriſt.

* He cauſed the above to be ſtuck up in different parts of the Town.

LETTERS.

LETTERS.

LETTER CCCIV.

[From Miſs C. M. to the Rev. Mr. Weſley.]

September 26, 1765.

Rev. and dear Sir,

I Cannot be diſpleaſed at your labouring to do me good. We have as much need to attend to our Shepherd's warning, as to his comfortable voice, the one prepares us to receive the other. When the Lord lovingly reproves me for turning to the right hand or the left, I thankfully receive his kind admonitions, and I eſteem it as a proof of his love, and a freſh aſſurance that he rejoices in my proſperity. You may ſee my dangers more clearly than I do myſelf; but if ſelf-love and partiality do not blind my eyes, I think I am very free from enthuſiaſm. I am ſenſible of the bleſſing of poſſeſſing the ſpirit of faith, of love, and of a ſound mind, and it is my deſire to be ſober minded, and to hope to the end, living as one that loves, and waits for the appearing of the great God our Saviour.

You quite miſunderſtood me, if you think I am ſeeking after any higher, or different Perfection, "than love filling the heart, and governing the life." This I eſteem my calling's hope, and this I am perſuaded you wiſh me to poſſeſs. O that the Lord would come ſuddenly to his temple, and give me to feel, "The King of Iſrael, the Lord of Hoſts is in the midſt of thee, and thou ſhalt ſee evil no more."

I find comfortable ſeaſons. God is preſent with me: and I rejoice in hope of being filled with the fulneſs of love. I hope the time is at hand; the Lord knoweth the mind of the ſpirit,

ſpirit, and I believe he will fulfil the ſecret and unutterable breathings of my ſoul.

Mrs. C—— has received no witneſs that ſhe ſhould never *fall.* She only ſo lives in Jeſus, as to be filled with love, prayer, and thankſgiving. It is true, that for ſome years ſhe has enjoyed a great deliverance from evil, but yet has often felt things which ſhe knew were not quite right: and though ſhe ſtill cries "Not as though I had already attained, or were already *perfected,*" yet ſhe enjoys the approbation of Him, in whoſe favour is life. Now I really believe, though Mrs. C. Miſs B. I, and moſt of the people in London (who received the Bleſſing, as it was called) were brought into a ſweet liberty, yet we were not, in a ſcriptural ſenſe, perfected in love. We did *not* Rejoice evermore, pray without ceaſing, and in every thing give thanks. And if we weigh ourſelves in the balance of your farther Thoughts on Perfection, which I believe are according to the Scriptures, we muſt acknowledge we were among the number of thoſe who had received a greater degree of grace, but were not ſaved from ſin. Yet I do not believe we were in a deluſion. Names alter not the nature of things. I believe our being unſkilful in the word of righteouſneſs was a hinderance to us, as it prevented our aſking that we might receive, that our joy might be full. Another thing was, our experience falling ſhort of the ſcripture-evidences, threw us into endleſs perplexities, which were a means of weakening our faith; whereas, had we known determinately the thoughts God had of us, we ſhould have gone on our way rejoicing, praiſing him for what he had done, and praying him to ſupply all that was lacking. I believe this was the caſe of not only many in London, but in many other parts, and I judge is Miſs M. D——'s. I think ſhe has been thus bleſt; but I believe ſhe will go through many refining fires, before ſhe will do the will of God on earth as it is done in heaven.

Thus, Sir, I have wrote freely the ſentiments of my mind. If I judge wrong, I hope the Lord will reveal it to me. I deſire to be open to conviction.

I think ſometimes that I take up too much of your precious time in reading, and anſwering my letters; yet I thought if I was ſilent to your laſt, it would look as if I had not ſuch a ſenſe of my obligation to you, for your kind cautions, as I really have. I am, dear Sir, with repeated thanks for all Favours, your affectionate and obliged Servant,

C. M.

LETTER CCCV.

[From Miſs Perronet, to the Rev. Mr. Weſley.]

Shoreham, Oct. 19, 1765.

Rev. and dear Sir,

I Bleſs God who has returned you back to us again! May our love to him conſtrain us to profit more abundantly by your labours. I am ſo dull a diſciple, that at times I am almoſt diſcouraged, becauſe I cannot profit more. I greatly long to come forward. I want to feel my heart purified by faith: I want him to make my nature pure, and to feel his love conſtraining all the powers of my ſoul to love him again; and in conſequence of that, to love all his commandments. Indeed they are, more than ever, exceeding precious to my ſoul; yet I ſometimes find ſomething contrary to love, and to the lowly mind that was in Jeſus, ariſe in my heart, which exceedingly pains me, together with the remains of unbelief, which often thruſts ſore at me. And yet at times I hope my ſoul has entered in, but I am not eſtabliſhed, or preſerved in Jeſus. I find it ſo hard to keep a ſenſe of the freeneſs of grace on my mind, that it makes me grieve; but chiefly when I am ſpeaking of it to others. I give him all my heart and life; and my ſoul is greatly athirſt for him: but I have not

not the power to abide in his preſence. I want to be always with him. He gives me much power and plainneſs of ſpeech in ſpeaking to others; yet, at times, I let go an opportunity of ſpeaking, thinking they may ſoon fall in my way again: awhile afterwards, I ſee this is not the way, and fear leſt God ſhould not grant me ſuch a gracious opportunity with them again. Upon the whole, I am thoroughly diſſatisfied with myſelf, for want of faithfulneſs to God, and for want of ſimple faith. I ſhould have been glad to have refreſhed your ſoul with writing better things; but I hope you will continue to bear with me, and that you will tell me what is the word of the Lord concerning me. In ſo doing you will greatly oblige your Friend and Servant.

A. PERRONET.

LETTER CCCVI.

[From Captain Scott, to the Rev. Mr. Weſley.]

Northampton, Aug. 24, 1766.

Rev. Sir,

THE Lord has already begun to fulfil this promiſe here; viz. That his word ſhall accompliſh That for which it is ſent. The conſciences of ſeveral begin to be alarmed; the children of God that were getting lifeleſs, are rouzed to action; and the more lively Believers, ſeem to exert all their faith, grace, and prayer to God, that His ſalvation may be known to all. And in part, we have already experienced that he is working wonderfully amongſt us; for he has made our very enemies to be at peace with us: all Denominations flock to hear the word: their hearts ſeem united together in praiſing God, and all diſtinction and party ſeem forgot.

The deſire of the people to hear the goſpel from Mr. B. was ſo great, that they would not bear to part with him till

after Sunday. And to the above, I muſt add my poor tribute of praiſe to God for ſending him here, as the Lord has bleſſed him exceedingly to my ſoul.

The zeal you have for the cauſe of God, and your tender love to poor, periſhing ſouls, will induce you to contrive that Mr. B. may return here ſoon, and ſtay ſome time with us; or elſe come again as often as he can.

I muſt beg, dear Sir, you will remember me always at the Throne of Grace; and as the Lord ſeems to be conſiderably at work in the Regiment to which I belong, I muſt intreat you and your Societies, to make mention of us in your prayers, that the Lord would call many to ſerve as faithful ſoldiers, under the banner of the Captain of our ſalvation.

May God be with you, to bleſs you! So prays, Rev. Sir, your unworthy Brother in Chriſt,

J. S.

LETTER CCCVII.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Eſq;]

June 22, 1765.

I Have been moſt graciouſly viſited by the Beloved all laſt Wedneſday. He came ſkipping over the mountains of ſpices! yea, bounding like a young roe or a young hart over the pleaſant plains. He brought me to his banqueting-houſe, and his banner over me was love! O magnify the Lord with me all ye ſaints, let us heartily rejoice in the ſtrength of our ſalvation. O give thanks unto the God of gods, who hath pity on his poor, diſtreſſed ſervant, and mercifully ſaved the ſon of his hand-maid. O all ye works of the Lord, bleſs ye the Lord, praiſe him, and exalt him above all for ever!

POETRY.

POETRY.

The following are taken from two pillars, which ſtand in the grove of a labyrinth, at a Nobleman's Seat, in Surry. On the top of each pillar is a human ſkull, ſaid to belong to a former Lord and his Lady, who were the authors of the following lines, and who ſaw the pillars erected; and by their deſire their ſkulls were placed there at a certain number of years after their deceaſe.

Lines on the LORD'S *Pillar.*

WHY ſtart? The caſe is your's, or will be ſoon;
Some years perhaps, perhaps another moon.
Life in its utmoſt ſpan is ſtill a breath,
And thoſe who longeſt dream, múſt wake in death.
Like you I once thought evéry bliſs ſecure;
And gold, of evéry ill, the certain cure.
Till ſteepéd with ſorrow, and beſiegéd with pain,
Too late I found all earthly riches vain.
Diſeaſe, with ſcorn, threw back the ſordid fee,
And Death ſtill anſweréd, What is gold to me?
Fame, titles, honour, next I vainly ſought;
And fools obſequious, nurſéd the childiſh thought.
Gilded with bribéd applauſe, and purchaſéd praiſe,
I built on endleſs grandeur, endleſs days:
But Death awakéd me from a dream of pride;
And laid a prouder beggar by my ſide.
Pleaſure I counted, and obligéd my taſte;
The banquet ſmiled at the gay repaſt.
A loathſome carcaſe was my chiefeſt care,
And worlds were ranſackéd, but for me to ſhare.
Go on, vain man! in luxury be firm,
But know thou feaſted, but to feaſt a worm.

Already

Already ſure leſs terrible I ſeem,
And you like me can on that latter dream.
Whether that dream may boaſt the longeſt date,
Farewel! remember leſt you wake too late.

Lines on the LADY'S *Pillar.*

BLUSH not ye fair to own me, but be wiſe,
Nor turn from ſad Mortality your eyes.
Fame ſays, and fame alone can tell how true,
I once was lovely, and beloved like you.
Where are my vot'ries, where my flatterers now?
Fled with the ſubject of each lovers vow.
Adieu! The Roſe is fled, the Lilly-white;
Adieu thoſe eyes! that made the darkneſs light!
No more alas! the coral lip is ſeen,
No longer breathe the fragrant gales between.
Turn from your mirror, and behold in me,
At once what thouſands can't, nor dare not ſee.
Unvarniſhed I the real truth impart,
Nor here am placed, but to direct the heart;
Survey me well, ye fair ones, and believe,
The grave may terrify, but can't deceive.
On beauty's frailties now no more depend,
Here youth and pleaſure, age and ſorrow end.
Here drops the maſk; here ſhuts the final ſcene,
Nor differs grave threeſcore from gay fifteen.
All pleaſed alike, to that ſame goal, the tomb,
Where wrinkled Laura ſmiles at Chloe's bloom.
When coxcombs flatter, and when fools adore,
Learn hence the leſſon to be vain no more.
Yet Virtue ſtill againſt decay can arm,
And even lend Mortality a charm.

ODE

ODE *to* PEACE.

COME, peace of mind, delightful gueſt!
Return, and make thy downy neſt
Once more in this ſad heart:
Nor riches I, nor powèr purſue,
Nor hold forbidden joys in view;
We therefore need not part.

Where wilt thou dwell, if not with me?
From av'rice and ambition free,
And pleaſure's fatal wiles:
For whom alas! doſt thou prepare
The ſweets that I was wont to ſhare,
The banquet of thy ſmiles?

The great, the gay, ſhall they partake
The heavèn that thou alone canſt make?
And wilt thou quit the ſtream
That murmurs through the dewy mead,
The grove and the ſequeſtèrèd ſhade,
To be a gueſt with them?

For thee I panted, thee I prizèd,
For thee I gladly ſacrificèd
Whate'er I lovèd before,
And ſhall I ſee thee ſtart away,
And helpleſs, hopeleſs, hear thee ſay—
Farewel! we meet no more?

HUMAN FRAILTY.

WEAK and irreſolute is man;
The purpoſe of to-day,
Woven with pains into his plan,
To-morrow ſends away.

The

The bow well bent, and ſmart the ſpring,
Vice ſeems already ſlain;
But paſſion rudely ſnaps the ſtring,
And it revives again.

Some foe to his divine intent
Finds out his weaker part;
Virtue engages his aſſent,
But pleaſure wins his heart.

'Tis here the folly of the wiſe,
Through all his art we view;
And while his tongue the charge denies,
His conſcience owns it true.

Bound on a voy'ge of awful length,
And dangers little known,
A ſtranger to ſuperior ſtrength,
He vainly truſts his own.

But our's alone can ne'er prevail,
To reach the diſtant coaſt,
The breath of heavén muſt ſwell the ſail,
Or all the toil is loſt.

On the Death of Mr. CHARLES GREENWOOD.

[By Miſs T——n.]

YES, *Greenwood* go! belovéd of God and man,
Enjoy thy ſweet releaſe from ſin and pain:
But he who gave thee fully to reſign
Thy ſelf, thy friends, thy all, to Love divine;
The conquéring God, who ſet thy ſpirit free,
Hath conqueréd us, and we too give up thee;
But though we part awhile, we ſtill are one,
And all, together cry "Thy will be done!"

THE Arminian Magazine,

For AUGUST 1783.

The CALVINIST-CABINET UNLOCKED: in an APOLOGY for TILENUS, *againſt a VINDICATION of the Synod of* DORT.

[*Continued from page* 341.]

HAVING gotten footing upon ſuch firm ground, as he ſuppoſed, he proceeds to expoſtulate very magiſterially, and ſays, "Where now is the odious error that *Tilenus* put ſuch a face upon?" Sir, It hath a more ugly face of its own than any *Tilenus* can put upon it; and neither the Synod's maſk, nor your painting can hide it, much leſs make it beautiful. But where is it to be ſeen? You aſk, "Is it in the number? If he thinks a greater number are ſaved, or decreed to ſalvation, than they do, he ſhould ſpeak out."

I promiſed you already not to quarrel with you about the number. But what if *Tilenus* ſhould ſpeak out? I hope it is no felony, or treaſon. I will therefore tell you plainly, he

is ſo far from thinking a greater number are abſolutely decreed to ſalvation than they do, that he doth not think ſo of any ſingle perſon whatſoever. But do they think that any number are abſolutely decreed to ſalvation? Abſolutely? That is, *without any regard to their Faith or Obedience whatſoever.* And are they come to this already? But perhaps, by the word abſolutely, you intend abſolutely in reſpect of motives on God's part. And what if we grant you an abſolute decree, in reſpect of ſuch motives? If we aſcribe it wholly to God's good pleaſure; will you then condeſcend to it, that there is any qualification at all in him, unto which the wiſdom of God thought fit the decree of election ſhould be terminated? Grant this and we ſhall ſoon agree. But what qualifies perſons for their election? It can be no other than what may make us capable, in the account of the divine wiſdom, of which the holy goſpel is the beſt repoſitory, to receive the higheſt act of God's deareſt love towards us in Chriſt Jeſus; and ſuch is our election unto glory. Our Saviour's *Come ye bleſſed children of my Father,* at the general judgment, being nothing elſe, but the ſolemn judicial publication of it. But if ſo, *What manner of perſons ought we to be, in all holy converſation and godlineſs?* For it ſhould ſeem, that a holy faith and a blameleſs life, are made the previous diſpoſitions to our immutable election unto glory. But this will uſher in a new objection.

For if he thinks, that God foreſaw they would believe and obey, before he decreed to give them faith or obedience, and conſequently, that theſe are of themſelves, and not of God, he muſt condemn *Auſtin,* as well as the Synod.

Here we have a very perverſe inſinuation, if I may make ſo bold with Mr. *Baxter,* as to uſe his own expreſſion. *Believe and obey* (you mean the goſpel) before a revelation of it, or a call to it? Was *Adam* obliged to do ſo, or could he do ſo in his ſtate of innocency? And will poor, lapſed *Tilenus* pretend to it? No: he hath ſtudied the myſteries of grace better.

better. God hath not only a foreſight, which is bounded within the compaſs of things future, in their due time exiſtent; which cannot be without his decree: but alſo a foreknowledge, which extends to all things poſſible, though no decree ever did, or ever ſhall paſs for the exiſtence of them. Thus he foreknew that the men of *Keilah* would have delivered up *David* into the hands of *Saul*, if he had ſtayed amongſt them; and thus he foreknew that *Tyre* and *Sidon* would have repented, if they had been placed under the ſame diſpenſation as *Chorazin* and *Bethſaida* were. Now ſuppoſe God to conſider men under ſuch a ſtate of means; though he hath not as yet, (to ſpeak after the manner of men) decreed to eſtabliſh ſuch men under it, yet he infallibly foreknows what creatures of ſuch capacities would do, being put into ſuch a poſture. But for Faith and Obedience, theſe duties relating to ſome authority and revelation, and requiring power far above what remains in us ſince the fall of *Adam*, it implies a contradiction to ſay, man can believe and obey the goſpel, before he receives, as well a competent ſtrength, as a proper object for it. But God having put ſuch and ſuch capacities into us, and placed us under ſuch and ſuch means and diſpenſations, in his eternal wiſdom, he foreknows what uſe every one will make of thoſe capacities and diſpenſations; and then making a decree according to his foreknowledge, he ſees who will believe and obey, not before he decrees to give them Faith, or the grace of Obedience, as Mr. *Baxter* previouſly inſinuateth: but after it (though conſidering them under ſuch an order of means, he foreknew it before his decree) and conſequently, this Faith and Obedience are not of themſelves, but of God: and this is conſonant to the doctrine of the primitive Church, in all the pureſt ages of it.

Mr. *Baxter* ſays, "I wiſh no more in this, than may conſiſt with rational prayers and thankſgivings."

I wiſh with all my heart, you would grant me ſo much for yourſelf and all your party. But the truth is, if they ſpeak conſonantly to right Reaſon, they muſt conclude, the prayers of the major part of mankind to be groſsly irrational. For according to your principles, the Non-elect can never addreſs themſelves to their devotions, but they muſt either pray for their own damnation, which is irrational; or that the divine decree about it may be repealed; which is no leſs irrational. And in the uſe of the *Lord's Prayer*, all the Non-elect are, by unavoidable conſequence, involved in offering up (as it were in one breath) croſs petitions to like purpoſe. For according to your doctrine, all theſe Non-elect are left in the fall of *Adam*, under an efficacious permiſſion to fall into actual ſin: in reſpect whereof they are pre-damned to everlaſting fire; and the end of this you ſay is, the advancement of God's glory, and the final execution of it, at the great day, which will be the conſummation of his kingdom. Hence it follows, that in offering up thoſe petitions, *Hallowed be thy Name*; *Thy kingdom come*; *Thy will be done*, they pray for their own damnation. And again, ſeeing this damnation (to which you ſay they are pre-ordained) is the greateſt evil, to which, though they may be decreed, yet adjudged to it they cannot be without the guilt of ſin; and therefore the ſaid efficacious permiſſion of ſin, and the peremptory denial of grace neceſſary unto Faith and Repentance, are decreed likewiſe as the means of bringing that horrible decree to its final execution: hence it follows, that in offering up thoſe other petitions, *Forgive us our treſpaſſes*; *and lead us not into temptation*; *but deliver us from evil*, theſe Non-elect pray, that the ſaid decree may be repealed.

But his queſtion following, (Would you not have men pray for Faith that want it?) may put a man to a ſtand, if not to ſilence. The Synod itſelf was not reſolved about it. For though it be their advice in their 16th decree upon the firſt chapter: yet upon ſecond thoughts they deſcry it to be againſt

againſt direct teſtimonies of Scripture. And *Donteclock* ſaith, "All ſtudy and care a man can uſe to promote his ſalvation before faith and the ſpirit of renovation, is not only vain but hurtful." If this be true, to what end ſhould a man pray for faith that wants it? But I am not of Mr. *Donteclock's* opinion. I ſay, *Let him pray.* And he that hath it, let him pray for more continually, with thankſgiving.

[*To be continued.*]

SERMON XVI.

On ISAIAH ix. 11.

[*Concluded from page* 348.]

18. MAY we not ſuppoſe that the ſame leaven of pure and undefiled Religion, of experimental knowledge and love of God, of inward and outward holineſs, will afterwards ſpread to the *Roman-Catholics*, in *Great-Britain*, *Ireland*, *Holland*; in *Germany*, *France*, *Switzerland*, and in all other countries, where Romaniſts and Proteſtants live intermixt, and familiarly converſe with each other? Will it not then be eaſy for the Wiſdom of God, to make a way for Religion, in the life and power thereof, into thoſe countries that are merely Popiſh, as *Italy*, *Spain*, *Portugal?* And may it not be gradually diffuſed from thence, to all that name the name of Chriſt, in the various provinces of *Turkey*, in *Abyſſinia*, yea and in the remoteſt parts, not only of *Europe*, but of *Aſia*, *Afric* and *America?*

19. And in every nation under heaven, we may reaſonably believe God will obſerve the ſame order which he hath done from the beginning of Chriſtianity. *They ſhall all know* me, ſaith *the Lord*, not from the greateſt to the leaſt: (this is that wiſdom of the world, which is fooliſhneſs with God!) but *from the leaſt to the greateſt*, that the praiſe may not be of men, but of

of God. Before the end, even the rich ſhall enter into the kingdom of God. Together with them will enter in the great, the noble, the honourable; yea, the Rulers, the Princes, the Kings of the earth. Laſt of all the wiſe and learned, the men of Genius, the Philoſophers will be convinced that they are fools, will *be converted and become as little children, and enter into the kingdom of God.*

20. Then ſhall be fully accompliſhed to *the houſe of Iſrael*, the ſpiritual Iſrael, of whatever people or nation, that gracious promiſe, *I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.* Then ſhall *the times of* univerſal *refreſhment come from the preſence of the Lord.* The grand Pentecoſt ſhall *fully come:* and *devout men* in *every nation under heaven*, however diſtant in place from each other, ſhall *all be filled with the Holy Ghoſt.* And they will *continue ſtedfaſt in the Apoſtle's Doctrine, and in the fellowſhip, and in the breaking of bread, and in prayers.* They will *eat their meat*, and do all that they have to do, *with gladneſs and ſingleneſs of heart. Great grace* will be *upon them all*: and they will be *all of one heart and of one ſoul.* The natural, neceſſary conſequence of this will be the ſame as it was in the beginning of the Chriſtian Church. *None of them* will *ſay*, that *ought of the things which he poſſeſſes is his own, but they* will *have all things common. Neither will there be any among them that want; for as many as are poſſeſſed of lands or houſes will ſell them, and diſtribution* will be *made to every man, according as he has need.* All their deſires, mean time, and paſſions, and tempers will be caſt in one mould, while all are doing the will of God on earth, as it is done in heaven. All their *converſation will be ſeaſoned with ſalt*, and will *miniſter*

niſter grace to the hearers, ſeeing it will not be ſo much they that ſpeak, as *the Spirit of their Father that ſpeaketh in them.* And there will be no *root of bitterneſs ſpringing up*, either to *defile* or trouble them. There will be no Ananias or Sapphira, to bring back the curſed love of money among them. There will be no partiality; no *widows neglected in the daily miniſtration.* Conſequently there will be no temptation, to any *murmuring* thought or unkind word of one againſt another, while,

" They all are of one heart and ſoul,
And only Love informs the whole."

21. The grand ſtumbling-block being thus happily removed out of the way, namely the Lives of the Chriſtians, the *Mahometans* will look upon them with other eyes, and begin to give attention to their words. And as their words will be clothed with divine energy, attended with the demonſtration of the Spirit and of power, thoſe of them that fear God, will ſoon take knowledge of the ſpirit whereby the Chriſtians ſpeak. They will *receive with meekneſs the engrafted word*, and will bring forth fruit with patience. From them the leaven will ſoon ſpread to thoſe who till then had no fear of God before their eyes. Obſerving " the Chriſtian dogs," as they uſed to term them, to have changed their nature, to be ſober, temperate, juſt, benevolent, and that in ſpite of all provocations to the contrary, from admiring their lives, they will ſurely be led, to conſider and embrace their Doctrine. And then the Saviour of ſinners will ſay, " The hour is come. I will glorify my Father. I will ſeek and ſave the ſheep that were wandering on the dark mountains. Now will I avenge myſelf of my enemy, and pluck the prey out of the lion's teeth. I will reſume my own for ages loſt: I will claim the purchaſe of my blood." So he will go forth in the greatneſs of his ſtrength, and all his enemies ſhall flee before him. All the prophets of lies ſhall vaniſh away, and all the nations that had followed them, ſhall acknowledge the

Great

Great Prophet of the Lord, *mighty in word and deed*: and *ſhall honour the Son, even as they honour the Father.*

22. And then the grand ſtumbling-block being removed from the *Heathen* nations alſo, the ſame ſpirit will be poured out upon them, even thoſe that remain in the uttermoſt parts of the ſea. The poor *American* Savage will no more aſk, "What are the Chriſtians better than us? When they ſee their ſteady practice of univerſal Temperance, and of Juſtice, Mercy and Truth. The *Malabarian* Heathen will have no more room to ſay, "Chriſtian man take my wife. Chriſtian man much drunk: Chriſtian man kill man! *Devil-Chriſtian!* Me no Chriſtian." Rather, ſeeing how far the Chriſtians exceed their own countrymen, in whatſoever things are lovely and of good report, they will adopt a very different language, and ſay, *Angel-Chriſtian!* The holy lives of the Chriſtians will be an argument they will not know how to reſiſt: ſeeing the Chriſtians ſteadily and uniformly practiſe what is agreeable to the law written in their own hearts, their prejudices will quickly die away, and they will gladly receive *the truth as it is in Jeſus.*

23. We may reaſonably believe, that the Heathen Nations which are mingled with the Chriſtians, and thoſe that bordering upon Chriſtian Nations, have conſtant and familiar intercourſe with them, will be ſome of the firſt who learn to worſhip God in ſpirit and in truth: thoſe for inſtance that live on the Continent of *America*, or in the Iſlands that have received Colonies from *Europe*. Such are likewiſe all thoſe inhabitants of the Eaſt Indies that adjoin to any of the Chriſtian Settlements. To theſe may be added, numerous tribes of *Tartars*, the heathen parts of the *Ruſſias*, and the inhabitants of *Norway*, *Finland*, and *Lapland*. Probably theſe will be followed, by thoſe more diſtant nations with whom the Chriſtians trade: to whom they will impart what is of infinitely more value than earthly pearls, or gold and ſilver. The God of love will then prepare his Meſſengers and make

make a way, into the polar Regions, into the deepeſt receſſes of *America*, and into the interior parts of *Africa*: yea, into the heart of *China* and *Japan*, with the countries adjoining to them. And *their ſound* will then *go forth into all lands, and their voice to the ends of the earth.*

24. But one conſiderable difficulty ſtill remains. There are very many heathen Nations in the world, that have no intercourſe, either by trade or any other means with Chriſtians of any kind. Such are the inhabitants of the numerous Iſlands in the South Sea, and probably in all large branches of the Ocean. Now what ſhall be done for theſe poor outcaſts of men? *How ſhall they believe,* ſaith the Apoſtle, *in him of whom they have not heard? And how ſhall they hear, without a Preacher?* You may add, *And how ſhall they preach, unleſs they be ſent?* Yea, but is not God able to ſend them? Cannot he raiſe them up, as it were out of the ſtones? And can he ever want means of ſending them? No: were there no other means, he can *take them by his Spirit* (as he did *Ezekiel*,) chap. ii. 12.) or by *his Angel*, as he did *Philip*, (Acts viii.) and ſet them down whereſoever it pleaſeth him. Yea, he can find out a thouſand ways, to fooliſh man unknown. And he ſurely will: for heaven and earth may paſs away; but his word ſhall not paſs away. He will *give his Son the uttermoſt part of the earth for his poſſeſſion.*

25. *And ſo all Iſrael* too *ſhall be ſaved.* For *blindneſs has happened to Iſrael*, (as the great Apoſtle obſerves, Romans xi. 25, &c.) till the fulneſs of the *Gentiles be come in.* Then *the Deliverer that cometh out of Sion, ſhall turn away iniquity from Jacob. God hath* now *concluded them all in unbelief, that he may have mercy upon all.* Yea, and he will ſo have mercy upon all Iſrael, as to give them all temporal, with all ſpiritual bleſſings. For this is the promiſe, *For the Lord thy God will gather thee from all nations, whither the Lord thy God hath ſcattered thee. And the Lord thy God will bring thee into the land, which thy fathers poſſeſſed, and thou ſhalt poſſeſs it. And*

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, Deut. xxx. 3. Again, *I will gather them out of all countries, whither I have driven them: and I will bring them again to this place, and I will cauſe them to dwell ſafely. And I will give them one heart and one way, that they may fear me for ever. I will put my fear into their hearts, that they ſhall not depart from me. And I will plant them in this land aſſuredly, with all my heart and with all my ſoul,* Jeremiah xxxii. 37, &c.

Yet again: *I will take you from among the heathen; and gather you out of all countries, and will bring you into your own land. 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. And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God,* Ezekiel xxxvi. 24, &c.

26. At that time will be accompliſhed, all thoſe glorious promiſes made to the Chriſtian Church, which will not then be confined to this or that nation, but will include all the inhabitants of the earth. *They ſhall not hurt, nor deſtroy in all my holy mountain,* Iſaiah xi. 9. *Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates, praiſe.* Thou ſhalt be encompaſt on every ſide with ſalvation, and all that go through thy gates ſhall praiſe God. *The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.* The light of the ſun and moon ſhall be ſwallowed up in the light of his countenance ſhining upon thee. *Thy people alſo ſhall be righteous; the work of my hands that I may be gloriſied. As the earth bringeth forth her bud, and the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations,* Iſaiah lxii. 14, &c.

27. This

27. This I apprehend to be the anſwer, yea, the only full and ſatisfactory anſwer that can be given, to the objection againſt the Wiſdom and Goodneſs of God, taken from the preſent ſtate of the world. It will not always be thus: theſe things are only permitted for a ſeaſon, by the great Governor of the world, that he may draw immenſe, eternal Good out of this temporary evil. This is the very key which the Apoſtle himſelf gives us in the words above recited, *God hath concluded them all under ſin, that he might have mercy upon all!* In view of this glorious event, how well may we cry out, *O the depth of the riches both of the wiſdom and knowledge of God!* Although for a ſeaſon *his judgments were unſearchable, and his ways paſt finding out*, Romans xi. 32, 33. It is enough, we are aſſured of this one point, that all theſe tranſient evils will iſſue well; will have a happy concluſion, and that "Mercy firſt and laſt will reign." All unprejudiced perſons may ſee with their eyes, That he is already renewing the face of the earth. And we have ſtrong reaſon to hope, that the work he hath begun, he will carry on unto the day of the Lord Jeſus: that he will never intermit this bleſſed work of his Spirit, until he has fulfilled all his promiſes: until he hath put a period to ſin and miſery, and infirmity, and death; and re-eſtabliſhed univerſal Holineſs and Happineſs, and cauſed all the inhabitants of the earth to ſing together, *Hallelujah! The Lord God omnipotent reigneth! Bleſſing, and glory, and wiſdom, and honour, and power, and might be unto our God for ever and ever!* Rev. vii. 12.

Dublin, April 22, 1783.

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

Rev. and dear Sir,

I Have long reſiſted your importunate deſire, that I would give you a ſhort Account of my Experience; being deſirous to conceal my inſignificant life, till I was no longer intereſted in the honour or diſhonour that cometh of man. But your laſt Letter on the ſubject, and the Rev. Mr. *Fletcher's* opinion on the ſame, have ſatisfied me that I "owe it to God and his Church." I ſhall therefore humbly ſubmit an Extract thereof to the peruſal of candid people, while I implore the benediction of my God.

I was born in the year 1740. My parents were natives of *Franche Comté* near *Switzerland*, and members of the Church of *Rome*. They came to *England* a year or two before I was born, ſo that I was providentially born and brought up in *England*. I was (with a brother and ſiſter) made a member of that Church, and remained ſo during the early part of my life. I can well remember that ſerious impreſſions were very early made upon my mind; but I had no one to guide me. When I was about nine years of age, I was ſent to *France* for education. I was there boarded at a Prieſt's, who was a Schoolmaſter. At this ſchool I remained many months, imbibing the baneful notions of idolatry and ſuperſtition. But as the Prieſt half ſtarved me, I never let my mother reſt till ſhe removed me back to *London*. Soon after I returned, I was ſent to a Latin School in *Yorkſhire*, and was boarded at a Clergyman's, who was Maſter of the ſchool. Having had but little knowledge of Popery, I readily attended the Church of *England*, during the ſeven years that I was there. But as nothing was ever ſaid to me about Religion, I remained in utter darkneſs, and lived without God in the world.

While

While I was here, I once met with Mr. *Hervey's* Meditations. I was very powerfully affected, and resolved to amend my life. For several days I was careful not to offend my God; but the impression was soon effaced.

At seventeen years of age I returned to *London*, and after spending a year or two at an Academy, was soon after, through the interest of a Nobleman, got into a public Office under the Government. I was appointed a Clerk at *Portsmouth*, where God was pleased to restrain me in a wonderful manner, amidst innumerable temptations. After I had been in office near three years, I was appointed to attend the Army in *Portugal*, last war, as a Clerk of the stores, &c. I found in myself a fear when I went to sea, lest the ship should be lost and my poor soul perish. I had the same fear of being killed in an engagement when I landed, and of my soul becoming a prey to the worm that never dies. While I was at *Lisbon*, I frequently visited their Churches, saw their idolatry and superstition, and rejoiced that I had escaped the Mother of Harlots.

Soon after I returned to *England*, I met with a sore trial which made me think of, and seek after God. But being amongst my gay companions, this, and some temptations that now were thrown in my way, quite overturned my resolution, and I became as vain and sinful as ever. However, I purposed, that if God should please to remove me where I was unknown, I would then give myself up to him. The desire of the *unrighteous* was granted; for the merciful God was pleased to make way for my removal in two or three months. I was then sent to the King's Magazines at *P—t*, where I was an entire stranger. In this place there was a Gentlewoman whose husband was in the King's service. She had been a member of the Methodist Society for some years, and was the only one in that neighbourhood. She invited me to her house one day, and spoke something on serious subjects. I threw in my mite, which made an impression on her mind in my favour. She now

frequently

frequently invited me to her houſe, and lead me out of the paths of error and miſery, to the fountain of life and love. She put ſeveral books into my hands which were made very uſeful to me. In a few weeks, painful convictions began to faſten upon my mind, and I ſincerely ſtrove to forſake all ſin, and make a ſacrifice of my accuſtomed amuſements. Fear prompted me to pray, ſometimes with, and ſometimes without a book. Her converſation rouzed me: and I began in good earneſt to ſeek after God. But being in danger of reſting on my form of godlineſs, ſhe, with ſome difficulty, beat me out of all my retreats, and convinced me that nothing would avail without Faith, and that ſalvation was the free, unmerited gift of God, through the redemption that is in Jeſus. The books that I read bore the ſame teſtimony, which at length threw me into ſelf-deſpair. Prayer became a burden, and I knew not what to do. At length I reſolved to write to you, Sir, and in an anonymous letter unboſomed my heart, and ſought your advice. Your letter I beg leave here to tranſcribe for the benefit of ſuch as may be in the like ſtate with me.

" Dear Brother, London, Jan. 31, 1764.

" It is certainly right, with all poſſible care to abſtain from the outward occaſions of evil: but this profits only a little: the inward change is the one thing needful for *you*. You muſt be born again, or you will never gain an uniform and laſting liberty. Your whole ſoul is diſeaſed, or rather dead, dead to God, dead in ſin. Awake then and ariſe from the dead, and Chriſt ſhall give thee light. To ſeek for a particular deliverance from one ſin only, is mere loſt labour. If it could be attained, it would be little worth; for another would ariſe in its place: but indeed it cannot, before there is a general deliverance from the guilt and power of all ſin. This is the thing which you want, and which you ſhould be continually ſeeking for. You want to be juſtified freely from all things, through the redemption which is in Jeſus. It might

might be of uſe if you were to read over the firſt volume of Sermons, ſeriouſly and with prayer. Indeed nothing will avail without prayer. Pray, whether you can or no; when you are cheerful, when you are heavy pray: with many or few words, or none at all; you will ſurely find an anſwer of peace. And why not now? I am, &c.

J. W."

This letter proved a bleſſing unto me indeed. I now gave up myſelf to God, and reſolved to ſeek the general deliverance that I wanted. A few weeks after this, I was much encouraged by a child of ſeven years old, who came to drink tea with me. I called her once "My little Angel." The girl replied, "O, I dreamed laſt night that you were made an Angel, and me too, and that you flew up to the ſkies, and that I followed you calling upon you to ſtop, but you would not, but flew up till you got to heaven."

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G. C——.

[*Continued from page* 355.]

JANUARY 4, 1766. I am utterly at a loſs for words to declare the loving kindneſs of God towards me. He makes his word ſpirit and life to me, whereby my ſoul partakes of the divine Nature. And it is a clear mirror, ſhewing me my defects, and how much I fall ſhort, of that fidelity, watchfulneſs and love, which are ſo juſtly due to my ever-loving Jeſus.

Jan. 27. How abundant in love is the all-gracious God to his unworthy ſervant? He not only gives me to rejoice in his preſent ſalvation, but has this night given me a taſte of future

future glory. Soon after I went to bed, I was deeply impreſt with a ſenſe of the preſence of God. This led me to pray, that he would more abundantly manifeſt himſelf to me. I had not prayed long, before I found ſuch a manifeſtation, or rather impreſs of the divine nature, as I never felt before. It ſeemed as though my ſoul took the very impreſſion of the divine and human nature of Jeſus Chriſt. All my own nature was gone, and nothing remained in me that was not of the nature of God.

And I had a remarkable proof, that my will was the ſame with the will of God. I had a viſion of the laſt Judgment, wherein I ſtood on the right hand, and one I tenderly loved on the left. Yet I had the ſame complacency in her condemnation, as the Judge himſelf had. This viſion continued about three hours, in which I found ſuch inſtruction as only God can give. All the time I was awake, and knew I was in the body; yet could hardly believe it was my own body. I alſo underſtood, this ſtate could not be fully enjoyed, till I was freed from the burden of the fleſh. But I had a taſte of it, to encourage me in preſſing forward to that holineſs, which fits me as it were to drop into God.

Feb. 9. My nervous diſorder is more violent than I ever felt it at this time of the year. It impairs my memory, and often unfits me for ſpiritual exerciſes. But the gracious Lord keeps my ſpirit undiſturbed, ſo that the enemy gets no advantage over me. And theſe frequent, ſtrong evidences of his love, have a great tendency to increaſe my faith.

Feb. 15. My ſoul is fixt in Jeſus, who is in truth my God and my All. Yet I feel the want of an increaſe of faith, that I may have a cloſer fellowſhip with the Father and the Son.

This day I have been married five years. I bleſs God for giving me a woman of ſo ſweet a diſpoſition, and that never has ſtrove either by word or deed, to be above what God has allotted her.

March

March 23. I feel a great deſire that God ſhould be known and loved by all: and that they which have believed may embrace all the promiſes, ſo as to find Jeſus their God and their All. But I find much diſcouragement in the purſuit of this, both from Preachers and People. But the Lord ſo ſhines on his work in my heart, that I am enabled on every proper occaſion, to bear witneſs, that the *blood of Chriſt hath cleanſed me from all ſin.*

May 22. God has taken from me one of the fineſt boys that I ever beheld. But I ſtill ſay from my heart, "The Lord gave: and the Lord taketh away: bleſſed be the name of the Lord." I am alſo thankful, that my wife has ſo ſubmiſſive a ſpirit, under ſo trying a diſpenſation.

Auguſt 4. How does God delight to manifeſt himſelf to his helpleſs creature, and to protect me from every perſon and thing! He keeps me in peace; yet ſheweth me myſelf, that I may fear always. He gives me more than ever to know the nature and ſubtlety of my inviſible enemies. And I find all things work together for good; even the exact ſcrutiny which ſome of my brethren make into all my words and actions: as it gives me an opportunity of evidencing the truth of his grace, both to myſelf and others.

Nov. 9. I find the word of God ſo ſweet, that I am never tired with hearing it, or with attending his ordinances. Yet when I am providentially deprived of them, I am well ſatisfied; being ſtill as happy in the enjoyment of his Love, as when in the Congregation. O the bleſſedneſs of the life of Faith! To have the Lord ſo nigh, ſo free of acceſs, ſo ready to hear, and commune with the ſoul! Compared to this, all things are vanity! Yea, and I count them but dung, that I may be thus found in him at that day, when I am called to depart hence.

January 1, 1767. Another year is gone, and by the mercy of God, it has not been ſpent in vain. Yet am I greatly aſhamed of my little improvement under ſuch pe-

culiar means. I have been dull of hearing, or I need not, as now I do, lament my want of love to Jeſus. Yet my ſoul cleaves to him, as my only happineſs in time and in eternity.

Jan. 15. I never ſought the glory of God as I do now. Often in hearing the word, I am carried out in ſtrong affection for thoſe that are preſent, as though my ſoul would give itſelf for theirs. I find my mind in a more eſpecial manner engaged for thoſe that ſpeak in his name; fearing greatly leſt they ſhould not keep themſelves in the love of God, and have their hearts fully engaged in his work.

March 7. I am amazed there ſhould be ſo much ignorance in me, after all that God has wrought in my ſoul. The love of Jeſus, in his life, ſufferings, and death, is ſtill a myſtery to me. The virtues alſo of his mind, which are to be copied in my ſoul, I do not fully underſtand. And did I not expect larger manifeſtations hereof, my ſpirit would be much dejected.

Feb. 6, 1768. About ten days after Chriſtmas, I was ſeized with a cough and difficulty of breathing. After I had been ill about a month, my fleſh greatly decayed, and I had all the ſymptoms of a confirmed Conſumption. I gave myſelf up wholly to the Lord. At night I was convulſed from head to foot, and had ſo violent a fever, that I did not expect to ſee another day. But I could not deſire to be in any other ſtate, continually crying, "Thy will be done." The next day my wife gave me ſome of the Neats-foot Jelly, mentioned in the Primitive Phyſic. After taking it twice more, I found a ſenſible alteration. The next day the pain in my breaſt abated. And now, bleſſed be God, my fever is gone, my cough eaſed, and my mind reſtored to its former vigour. All this hath God wrought, which is little leſs than a reſurrection from the dead. And he has not only reſtored me to this degree of health, but aſſured me that he will accompliſh in me all his promiſes.

[*To be continued.*]

A re-

A remarkable Inſtance of Divine Juſtice, in the death of a Drunkard.

IN the year 1743, there lived in *London*, one who was then Foreman to a Stay-maker, a good workman, but a very great drunkard. He married, and in a ſhort time after, he and his wife removed to *Yorkſhire*. They lived together till ſhe bore him ſix children: but by his exceſs in drinking, he kept himſelf, his wife and children without even common neceſſaries. He then removed to the county of *Durham*. His wife then knew little more of Religion than himſelf; though ſhe had formerly heard Mr. *John Weſley* call ſinners to the Lord Jeſus. But ſhe did not dare to do it after her marriage, her huſband ſwearing, If he had a wife who was inclined to the Methodiſts, he would burn her.

As he now drew near his latter end, ſhe got a Clergyman to attend him. But the Clergyman obſerving a peculiar hardneſs in him, told his wife it was to no effect.

The night of his death, ſhe read a prayer out of the Prayer-Book to him: but he cried out, "Away with that Popiſh book." She then begged him to ſay the Lord's Prayer. He uttered ſome words with the utmoſt contempt and indifference, and ſaid, "Bearn, I cannot pray; I cannot pray; I cannot pray; it is all over!"

About an hour or two before he died, his wife aſked him if he had any thing againſt her; he replied, "I have not; but if I had taken thy advice I had not been brought to this deplorable condition."

About two o'clock in the morning he ſaid, "Hand me down my clothes, for I muſt away!"—and died!

In the winter, about ſix weeks after his death, ſhe with her helpleſs children, one of them ſucking on her breaſt, were carried in a cart to her pariſh, whence they were ordered

to the poor-houſe, which was a place where they uſed to confine bad women and lunatics. Into this loathſome priſon ſhe and her infants were thruſt, with nothing to lie on, ſave a little ſtraw, and nothing to cover them. However, after ſome time they all dropped aſleep. Towards morning ſhe awaked, began to bemoan her wretched condition, and calling her huſband by his name, ſaid, "To what a miſerable ſtate have you brought me and my innocent babes? We are all to periſh for want."

She had ſcarce ſpoke, when there was a terrible ruſhing noiſe, as if the place was going to be unroofed, and a glimmering light with a ſulphureous ſmell. Then appeared her huſband, with fiends who formed a circle round him. He ſeemed in exquiſite pain, and cringed and leapt while they ſcourged and tormented him.

He ſaid, "Do not grieve on account of your ſituation, you will be ſoon taken out of this place. And you and your children will be taken care of, and you will never periſh for want. But as for me, this is to be my condition to all eternity;" and then diſappeared.*

Stockton, Feb. 25, 1783. W. COLLINS.

An Account of ELIZABETH BOOTH.

ELIZABETH BOOTH was firſt ſtirred up to ſeek the Lord at a prayer-meeting, about five years ago, being then near ſixteen years of age. Soon after ſhe was more deeply awakened under the preaching. She continued ſeeking reſt for her ſoul for ſome time, and at laſt found that peace which the world cannot give, while ſhe was hearing the word. She ſoon after was convinced of the exceeding corruption of her nature, and prayed much that the blood of Chriſt might purge her entirely from dead works, that ſhe might ſerve the Lord

* According to what he told her it happened. She has been a Member of our Society ſeveral years, and is a ſober, ſenſible, ſteady Chriſtian, and in much better circumſtances.

without

without fear, in righteouſneſs and true holineſs. At laſt the favour was granted to her, ſo that ſhe rejoiced fully in the God of her ſalvation.

Going from hence to *Rotherham* (ſix miles) to a Love-feaſt, ſhe caught a cold, which brought on a complication of diſorders. She was now called to exerciſe much patience, as ſhe was grievouſly afflicted for many months, and could attend no public means: afterwards her hearing was taken from her; ſo that there was no converſing with her; nor could ſhe hear the prayers which were offered up for her. But though ſhe could not hear, yet ſhe could greatly rejoice in the God of her ſalvation. Though ſhe was reduced to a ſkeleton, and very unable to turn herſelf in bed; yet no complaints were heard; but lamb-like and ſerene, ſhe waited till the Bridegroom ſhould call her away. Indeed the Lord was very gracious to her in reſtraining Satan, and in cauſing the light of his glorious countenance almoſt uninterruptedly to ſhine upon her: ſo that ſhe could ſay,

"Thy power in human weakneſs ſhown,
Shall make me all entire;
I now thy guardian preſence own,
And walk unburnt in fire."

Nevertheleſs, the captive exile longed for her releaſe: and now the day of liberty arrived. A few hours before her death ſhe was taken with a violent bleeding at her noſe and mouth. "Now, ſaid ſhe, my Jeſus is going to fetch me away! Now I ſhall be releaſed! He is coming! He is coming!" To a neighbour that came in, ſhe ſaid, "I am going to Jeſus! I am glad to ſee you! O, how I love you! and I hope to meet you in the kingdom of my dear Redeemer!" On giving her a little milk and water, ſhe ſaid, "Lay me down, and I will riſe no more till my Lord takes me away:" and in a few minutes ſhe departed, uttering the name of Jeſus!

Sheffield, March 11, 1783.

A ſhort Account of BENJAMIN WOOD, *of Sheffield.*

BENJAMIN WOOD was naturally of a cheerful temper, and ſuſtained a good character in the world. He was of the fraternity of Free Maſons, and looked upon the Methodiſts as a very contemptible people. But being invited to hear preaching, in January 1780, he was much pleaſed with what he heard, and continued a hearer, till at length the word made a deep impreſſion upon his mind.

He then deſired to be admitted into the Society. This was a means of deepening his conviction, ſo that he now ſaw himſelf a loſt ſinner, wretched and miſerable. He continued thus until the month of September, in the ſame year, when one morning, at the preaching, God ſet his ſoul at liberty. He then cried out, *O Lord, I will praiſe thee, for though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.* From this time he was remarkably zealous for God, reproving ſin wherever he came, and warning all among whom he was, to flee from the wrath to come.

As the preaching had been much bleſſed to him, he was exceeding ardent in perſuading others to hear; always anſwering their objection with, "Come and hear for yourſelves; how can you judge before you hear?" His labour in reproving ſin, and in bringing others to the preaching, was not in vain. He was alſo very free in telling of the loving-kindneſs of the Lord, wherever there was a probability of doing good. He had a peculiar love to his Claſs, and to his Leader, and went on ſteadily in the path of holineſs. It does not appear that he ever loſt his firſt love, but held his confidence ſtedfaſt to the end.

He had many and great trials in the world, but was more than conqueror through him that loved him. He had much concern for the welfare of his family, and the laſt time he was at his

his Claſs (the Tueſday before his death) he prayed earneſtly for them with many tears; and added, Lord, "If my death will contribute any thing to their ſalvation, thy will be done!"*

On January 24, he was attacked in his head, back, bowels and ſtomach; it affected his ſpeech alſo. He made no complaint, though his pain was great; but was quite reſigned to live or die. Being aſked, On what is your dependence for ſalvation grounded? He anſwered, "On the death of Chriſt: I believe, that for his ſake my ſins are forgiven, and I am accepted with God." It was then aſked, Are you afraid to die? He anſwered, "No: I believe I ſhall be eternally happy." He then ſung that hymn, "My God I am thine," &c. quite through. Being aſked, on the day of his death, if he was happy? he bleſſed God, and ſaid, "I am." About four o'clock, on January 28, without a ſtruggle, he reſigned his ſoul into the hands of his Redeemer.

February 18, 1783.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

Of WHALES.

WHALES are as many degrees raiſed above other fiſhes in their nature, as they are in their ſize. They reſemble beaſts in their internal ſtructure, and in ſome of their appetites and affections. They have lungs, a midriff, a ſtomach, inteſtines, liver, ſpleen, bladder, and parts of generation like beaſts. Their heart alſo reſembles that of beaſts, driving red and warm blood in circulation through the body.

As theſe animals breathe the air, they cannot bear to be long under water. They are conſtrained, every two or three minutes, to come up to the ſurface to take breath, as well as to ſpout out through their noſtril (for they have but one) the water which they ſucked in while gaping for their prey.

* He was then in perfect health.

The

The ſenſes of theſe animals ſeem alſo ſuperior to thoſe of other fiſhes. The eyes of other fiſhes are covered only with that tranſparent ſkin that covers the reſt of the head; but in all the cetaceous kinds, they are covered by eye-lids, as in man. This keeps that organ in a more perfect ſtate, by giving it intervals of relaxation. The other fiſhes, that are ever ſtaring, muſt ſee, if for no other reaſon, more feebly, as their organs of ſight are always exerted.

As for hearing, they are furniſhed with the internal inſtruments of the ear, although the external orifice no where appears. It is probable, this orifice may open by ſome canal into the mouth; but this has not as yet been diſcovered.

It is likely, that all animals of this kind can hear, as they certainly utter ſounds to each other. This vocal power would be as needleſs to animals naturally deaf, as glaſſes to a man that was blind.

But it is in the circumſtances in which they continue their kind, that theſe animals ſhew an eminent ſuperiority. Other fiſh depoſit their ſpawn, and leave the ſucceſs to accident: theſe never produce above one young, or two at the moſt; and this the female ſuckles entirely in the manner of quadrupeds, her breaſts being placed as in the human-kind.

In fiſhes of the Whale-kind, the tail has a different poſition from what it has in all other fiſhes. For whereas in theſe it is erected perpendicular to the horizon, in them it lies parallel thereto; partly to ſupply the uſe of the hinder pair of fins, which theſe creatures have not, and partly that they may be able to raiſe or depreſs their body at pleaſure. For it being neceſſary they ſhould frequently come to the top of the water, to take in, or let out the air, they are provided with an organ to facilitate their aſcent and deſcent as they have occaſion. And as for turning their bodies in the water, they perform that as birds do; by ſtrongly moving one of their fins, while the other is quieſcent.

The

The Norway Whale is frequently ſixty or ſeventy foot long. His ſhape pretty much reſembles that of a Cod: he has a large head, and ſmall eyes in proportion. On the top of the head are two openings, through which he ſpouts out the water (which he takes in, as he breathes) like a large fountain which makes a violent noiſe.

His ſkin is ſmooth and not very thick. The colour of his back is dark and marbled. His belly is white. His throat is very narrow, in proportion to his ſize. Under his back-bone lies a long bladder, which he dilates or contracts as he pleaſes. He rows himſelf with his tail. They copulate after the manner of land animals.

The female brings forth but one or two at a birth, at which time they are nine or ten foot long. They ſuck for ſome time: when they are tired with ſwimming, ſhe carries them between her great fins. Under the ſkin lies the blubber or fat. Its uſual thickneſs is about ſix inches: but about the under lip it is found two or three feet thick. Out of this the oil is extracted. One Whale ordinarily yields forty or fifty, ſometimes eighty or ninety hundred weight.

The uſe of blubber ſeems to be, partly to poiſe the body and make it equiponderant to the water; partly to keep the water at a diſtance from the blood, leſt it ſhould be chilled by its immediate contact; and partly to keep the fiſh warm, by reflecting the hot ſteams of the body, and ſo redoubling the heat.

Under the fat is the fleſh of a reddiſh colour. Their general food is certain ſmall inſects, which float upon the water, in great heaps, and are no larger than flies. But they likewiſe eat various ſorts of ſmall fiſh, particularly herrings, which they drive together in large ſhoals, and then ſwallow vaſt quantities at a time. The Whale commonly goes under the ſhoal; then opens his mouth and ſucks in all he can. Sometimes he ſwallows ſo many, that he is ready to burſt, and ſets up a hideous roar.

But he is far more troubled by a ſlender fiſh about four feet long, which tears great pieces of fleſh out of him. The Whale then not only makes a frightful noiſe, but often leaps a conſiderable height. In theſe leaps he ſometimes raiſes himſelf perpendicular above the ſurface of the water, and then plunges himſelf down with ſuch violence, that if his head ſtrikes againſt any of the hidden rocks that are in the ſhallows, he fractures his ſkull, and comes inſtantly floating up dead. So there is no creature in the world ſo great or ſtrong as to be exempt from calamities!

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page* 312.]

"Sect. 22. LET us compare our complex Idea of an immaterial Spirit, with our complex Idea of Body, and ſee whether there be any more obſcurity in one, than in the other, and in which moſt. Our Idea of Body, as I think, is an extended ſolid ſubſtance, capable of communicating motion by impulſe: and our Idea of our Soul, an immaterial Spirit, is of a Subſtance that thinks, and has a power of exciting motion in Body, by Will, or Thought. Theſe, I think, are *our complex* Ideas *of ſoul and body, as contra-diſtinguiſhed*; and now let us examine which has moſt obſcurity in it, and difficulty to be apprehended. I know that people, whoſe thoughts are immerſed in matter, and who have ſo ſubjected their minds to their ſenſes, that they ſeldom reflect on any thing beyond them, are apt to ſay they cannot com-

comprehend a thinking thing, which perhaps, is true: but I affirm, when they conſider it well, they can no more comprehend an extended thing.

" Sect. 23. If any one ſay, he knows not what it is that thinks in him; he means, the ſubſtance of that thinking thing: no more, ſay I, knows he what the ſubſtance is of that ſolid thing. Farther, if he ſays, I know not how he thinks; I anſwer, Neither knows he how he is extended; how the ſolid parts of Body are united, or cohere together to make extenſion. For though the preſſure of the particles of air may account for the *coheſion of ſeveral parts of matter*, that are groſſer than the particles of air, and have pores leſs than the corpuſcles of air; yet the weight or preſſure of the Air, will not explain, nor can be a cauſe of the coherence of the particles of Air themſelves. And if the preſſure of the Æther, or any ſubtiler matter than the Air, may unite, and hold faſt together, the parts of a particle of Air, as well as other Bodies; yet it cannot make bonds for itſelf, and hold together the parts that make up every the leaſt corpuſcle of that *Materia ſubtilis*. So that that hypotheſis, how ingeniouſly ſoever explained, by ſhewing, that the parts of ſenſible bodies are held together by the preſſure of other external inſenſible bodies, reaches not the parts of the Æther itſelf; and the more evidently it proves, that the parts of other bodies are held together, by the external preſſure of the Æther, and can have no other conceivable cauſe of their coheſion and union, the more it leaves us in the dark concerning the coheſion of the parts of the corpuſcles of the Æther itſelf; which we can neither conceive without parts, they being bodies, and diviſible; nor yet how their parts cohere, they wanting the cauſe of coheſion, which is given of the coheſion of the parts of all other Bodies.

" Sect. 24. But in truth, *the preſſure of any ambient fluid*, how great ſoever, *can be no* intelligible *cauſe of the coheſion of the ſolid parts of Matter*. For, though ſuch a preſſure may hinder the avulſion of two poliſhed ſuperficies one from another, in a line perpendicular to them, as in the experiment of two poliſhed marbles; yet it can never, in the leaſt, hinder the ſeparation by a motion, in a line parallel to thoſe ſurfaces. Becauſe the ambient fluid, having a full liberty to ſucceed in each point of ſpace, deſerted by a lateral motion, reſiſts ſuch a motion of bodies ſo joined, no more than it would reſiſt the motion of the body, were it on all ſides inviroued by that fluid, and touched no other body: and therefore, if there were no other cauſe of coheſion, all parts of bodies muſt be eaſily ſeparable by ſuch a lateral ſliding motion. For if the preſſure of the Æther be the adequate cauſe of coheſion, wherever that cauſe operates not, there can be no coheſion. And ſince it cannot operate againſt ſuch a lateral ſeparation, (as has been ſhewed,) therefore in every imaginary plain, interſecting any maſs of matter, there could be no more coheſion, than of two poliſhed ſurfaces, which will always, notwithſtanding any imaginable preſſure of a fluid, eaſily ſlide one from another. So that perhaps, how clear an idea ſoever we think we have of the extenſion of body, which is nothing but the coheſion of ſolid parts, he that ſhall well conſider it in his mind, may have reaſon to conclude, That it is *as eaſy* for him *to have a clear* Idea, *how the ſoul thinks, as how the body is extended*. For ſince body is no farther, nor otherwiſe extended, than by the union and coheſion of its ſolid parts, we ſhall very ill comprehend the extenſion of body, without underſtanding wherein conſiſts the union and coheſion of its parts; which ſeems to me as incomprehenſible, as the manner of thinking, and how it is performed.

[*To be continued.*]

Extracts

Extracts from Mr. Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 369.]

Of ANCIENT WORSHIP.

THE Cuthites, the Perſians, and afterwards the inhabitants of Greece, Italy, and all Europe had a great veneration for fountains. One of theſe, named Pyrene, gave name to the Pyrenean Mountains. It is undoubtedly a compound of Pur-Ain, that is, a fountain of fire. Ætna is derived from Aituna, a furnace.

Cuma in Campania, famous for its hot waters, was doubtleſs ſo named from Chum, Heat. *Salentum*, is a compound of Sal-En, the fountain of the Sun. The people were Amonians, who came laſt from Crete.

In Lycia was a burning mountain named *Chimæra*, from Cham-Ur, the name of the deity worſhipped there.

There were many people termed *Hyrcani*, in the hiſtory of whom there will always be found ſome reference to fire. They are named from *Ur-chane*, the god of fire, worſhipped particularly at Ur in Chaldea.

Probably the *Hercynian* foreſt in Germany was no other than the Hurcanian, named from the god *Urchan*, who was worſhipped here as well as in the Eaſt. Where this foreſt commences, there is a mountain that once flamed.

Of the Worſhip paid at Caverns.

As Religion loſt its purity, a pleaſing ſenſe of duty was ſucceeded by a fearful gloom inducing men to think, that the gods reſided on the lonely tops of mountains, or in caves of the earth. At the entrance of theſe they raiſed their altars.

Parnaſſus

Parnaſſus was eſteemed holy, chiefly for its many caverns. The ſituation of Delphi ſeems to have been choſen, on account of a mighty chaſm in the hill. Here alſo was the temple of the Muſes, which ſtood cloſe upon a reeking ſtream. What recommended Delphi ſtill more was the Corycian Cave, which lay between that hill and Parnaſſus.

Atlas is ſaid to ſupport heaven: becauſe upon it was a temple to Cœlus. It was a vaſt hollow in the ſide of the mountain, and had neither image, ſtone, nor any material object of adoration. This cave was doubtleſs termed *Coël*, the houſe of God. And this was the heaven which Atlas ſupported.

Among the Perſians moſt of the temples were caverns in rocks, either formed by nature, or artificially produced. Nothing was more common among them, than to have their temples formed out of rocks. Indeed wherever the name of Mithras was named, the people paid worſhip in a cavern.

Of the Omphi, and of Worſhip upon High Places.

The term Omphi is very ancient, and denotes an oracular influence, by which men attained a knowledge of futurity. Many to attain this, worſhipped on high mountains, even as early as the time of Moſes. And when other abuſes of the Iſraelites were reformed, it is often obſerved by the ſacred writer, *The high places were not taken away: the people ſtill burnt incenſe in high places.*

This cuſtom obtained in many countries: and moſt of the temples in Japan are built upon eminences at this day. In early times the practice was almoſt univerſal. In theſe places more eſpecially God was ſuppoſed to deliver his oracles.

Omphi or *Amphi* is properly the oracle of Ham, the ſame with the Sun, the chief deity of the Eaſtern Nations. Hence the mountains where they were ſuppoſed to be delivered were named Har-al-ompi; the Greeks changed Al-ompi into Olympus: and there were many mountains of this name.

They

They were all eſteemed oracular: particularly that at Delphi: called Omphi-el, or the Oracle of the Sun. But the Greeks, who changed Al-Omphi to Olympus, made a ſtill ſtranger perverſion. Finding a word in their own language which ſounded like it, ομφαλος, a navel, they fancied Delphi to be the navel, or central point of the earth. What the Greeks ſtiled Omphalus was certainly Ompha-El, the ſame as Al-Ompha. and related to the oracle of Ham or the Sun. And accordingly moſt of the places ſtiled Olympian or Omphalian, will be found to have reference to an Oracle.

Q. Curtius tells us, There was an omphalus or navel in the temple of Jupiter Ammon. He miſtakes the meaning of the term. It was Omphi-El, the oracle of the Sun.

This image he ſays, was carried in a boat by his prieſts. The cuſtom of carrying the deity in a ſhrine placed in a boat, was exceeding ancient. The perſon in the ſhrine was their chief Anceſtor; and the whole proceſs was a memorial of the deluge.

Beſides Temples, it was a very ancient cuſtom, to build Pillars in honour of their Deities: particularly on Straits: and every pillar ſerved for a light-houſe. The Pillars of *Hercules* were of this ſort. Indeed they were not built by him; but built to his honour. That in *Afric* was called *Abyla*, from *Ab-El*, Father Sun; the oppoſite, Calpe, i. e. Ca-Alpe, the houſe of the ſame deity.

Sacred Fountains the Amonians ſtiled Ain-Omphe, fontes oraculi; which the Greeks contracted to νύμφη, a Nymph, and ſuppoſed ſuch a perſon to preſide over the waters. Another name, for theſe was Ain-Ades, the fountain of Ades or the Sun, which they changed to Naiades, deities of the ſame claſs.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* 372.]

24. INDEED ſome learned men have ſtarted a difficulty, how theſe ſeparate eſſences are to be diſpoſed of after death. Thus, particularly, the pious Author of the *Procedure, Extent, and Limits of Human Underſtanding*, page 173, 174, "They who hold Perception in Brutes to be an argument of the immateriality of their ſouls, find themſelves under a neceſſity of allowing thoſe ſouls to be immortal likewiſe, and are embaraſſed how to diſpoſe of thoſe ſouls after the diſſolution of their bodies. Again, If thoſe ſouls are once granted to be immaterial, it is inconceivable that they ſhould not have immortality. And if the ſouls of Brutes be immortal, That cannot, when ſeparate, be thought to remain altogether in a ſtate of inactivity or inſenſibility, which communicated ſenſe and activity to Matter, while in conjunction with it; and if ſo, they muſt be ſenſible of happineſs or miſery, and liable to rewards and puniſhments." He concludes, "What heightens the abſurdity of this way of thinking, is, that in imagining the ſouls of brutes to be immaterial, men muſt neceſſarily diſtinguiſh a great variety of them, both in nature and degree, one ſort for birds, another for beaſts, and another for fiſhes; and theſe muſt all be ſubdivided again into every different ſpecies of immortal ſouls according to the different ſorts that are under theſe general heads. Nay, every fly and inſect muſt on this ſuppoſition have ſome ſort of immaterial ſoul, even down to the cheeſe-mites; and what is yet more abſurd, is, that there muſt be an infinite variety of immaterialities imagined, to ſuit the rank and condition of every individual, living, ſenſible creature."

What

25. What rhapſody is here! Can there be a more lively picture of a puzzled imagination, terrified with ſpectres of its own creating? If the premiſes be juſt, the concluſion muſt be ſo too; they muſt ſtand or fall together: if the evidence be ſtrong for the immateriality of brute-ſouls, their immortality muſt be the natural conſequence. And how are we concerned to enquire what ſhall become of them in their ſeparate ſtate? What is it to us to know how they ſhall be diſpoſed of after the diſſolution of their bodies? Cannot infinite Power, which formed them without our advice and aſſiſtance, diſpoſe of them in the ſame manner? This I think is certain, that if they are immaterial, and conſequently immortal, if their ſouls animated certain bodies in this life, they cannot ceaſe to be active after they are in a ſeparate ſtate, and muſt have a peculiar ſphere of life and action without their bodies, as well as they had in them.

26. But can you conceive what would have become of the numerous deſcendants of the ſeveral ſpecies of beings, (whoſe peculiar bleſſing from God was to *increaſe and multiply*) if *Adam* had not ſinned, nor by conſequence, Sin and Death entered into the world? Can we ſuppoſe that he who made them to increaſe and multiply, had not made a proper proviſion for their reception? And will not the ſame Wiſdom and Power continue the ſame proviſion for them ſtill? Can any man pretend to tell me what is the ſtate of ſeparate ſouls? Where, or what, or how many are the different manſions and receptacles of the dead? Theſe are idle enquiries, unanſwerable queſtions; yet does any reaſonable man doubt whether there are ſuch manſions, ſuch proper habitations for ſeparate ſpirits, and if for one rank of beings, why not for all? And is it not a monſtrous preſumption in us, *Who are ignorant of the plaineſt things, and can hardly judge aright of the commoneſt things that are upon earth, and find, not without great labour, the things that are before us*, Wiſd. ix. 16. to be pre-

ſcribing bounds to omnipotent Wiſdom, directing the exerciſe of infinite Power, by our narrow apprehenſions of the nature of things, and the power of God?

27. His objection againſt the *ſame immortality*, allotted to different ſpecies of beings, is very crudely and obſcurely expreſſed. *Immortality*, or a perpetuity of exiſtence, to whatever ſpecies of beings it is applied, muſt be one and the ſame, however different their condition may be. As for the Brute-ſouls being ſenſible of happineſs or miſery in their ſeparate ſtate, Why not? As well as in their preſent natural ſtate? If they are capable of happineſs or miſery here, if they are the objects of divine as well as human compaſſion in their preſent ſtate, what ſhould hinder their being capable of higher degrees of happineſs in their ſeparate ſtate, as well as they were in their firſt ſituation in Paradiſe, before Sin and Death entered into the world, and they ſunk with us under the *bondage of corruption?* But to ſay (as our Author does) that it will thence follow they are *liable to rewards and puniſhments*, requires proof. They were not moral Agents, nor their preſent unhappineſs the proper puniſhment of any abuſe of their free-will, the tranſgreſſion of any command, or diſobedience to the will of their Maker. This the Apoſtle expreſsly declares, Romans viii. 20, *They were made ſubject to vanity, not willingly*, not by any fault of their own; *but by reaſon of him who ſubjected them to it: yet in hope*, in certain hope of being delivered from a miſery they have not deſerved, from a bondage which they have not brought upon themſelves, but were neceſſarily involved in it by the relation they ſtood in to our firſt Parent.

28. And why does he ſay, it heightens the abſurdity of this way of thinking, that we ſhall be obliged to diſtinguiſh a great variety of ſouls, both in nature and degree, for the great variety of beings? Why is it a greater abſurdity to ſuppoſe different ſpecies of immaterial ſouls, than different ſpecies

ſpecies of material bodies? If (as the Apoſtle reaſons, 1 Cor. xv. 39,) *All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds:* where would be the abſurdity of ſaying, all ſouls, or ſpirits, or immaterial beings, are not ſpecifically the ſame; but there is one kind of ſoul of men, another kind of beaſts, another of fiſhes, and another of birds, and another of inſects, and perhaps another of the various tribes and families of each? It is at leaſt highly probable that it is ſo, and the appearance of abſurdity ariſes from nothing but our ignorance of the ways of God, and his myſterious operations in the frame and courſe of nature, and a vain preſumption that we are competent judges of both. This it is that tempts us to preſcribe limits, and direct the exerciſe of infinite Power; this tempts us to lay ſchemes for the operations of Omnipotence, and charge every deviation from them as abſurd and unreaſonable. And by the ſame method of reaſoning, we might (if experience did not convince us) as wiſely infer that the almoſt infinite variety of material bodies were abſurd and impoſſible.

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 374.]

24. BUT it is no wonder that Mr. *Madan* ſhould make "the whole buſineſs of marriage" to conſiſt in what is merely carnal; for as to any thing *rational* and *ſpiritual*, any union of hearts and intereſts (which is the ſoul of marriage, without which it differs from itſelf, as a dead corpſe differs from a living man) *that* is entirely precluded by his

ſcheme of Polygamy, which, wherever it takes place, muſt render every expectation of any thing of that kind abſurd and prepoſterous.*

But that he ſhould preſs our firſt parent, Adam, while yet in a ſtate of innocency, and the holy and bleſſed Jeſus into his party, and bring them in as countenancing the ſame beaſtly doctrine, is indeed to be wondered at. However, I think any man who knows any thing of conjugal love, whoſe heart is knit, by an indiſſoluble tie of ſtrong affection, to the object of his choice, the woman he prefers to all others in the world, will hear theſe words of Adam and of Chriſt, with very different emotions from thoſe felt by this Author, and when it is pronounced, "*For this cauſe ſhall a man leave father and mother and ſhall cleave to his wife, and they twain ſhall be one fleſh,*" he will no more underſtand merely *an union of bodies* by the expreſſion, "He ſhall cleave to his wife," than he will underſtand *a ſeparation of bodies* by the former expreſſion, "He ſhall leave father and mother," or than he will infer the *lawfulneſs of Polygamy* from the laſt clauſe, "they *twain* ſhall be one fleſh." Such was marriage at its firſt inſtitution, the moſt perfect friendſhip, the moſt intimate union, an union not of bodies merely, but of ſouls alſo and of intereſts. And ſo far as marriage, in this fallen ſtate, is ſtill calculated to add to the happineſs of mankind, it muſt partake of its original nature, and retain ſo much of what is rational and ſpiritual, as not to degenerate into a mere carnal affair; unleſs it be ſuppoſed that the pleaſures of the body exceed thoſe of the ſoul, and that the brute creatures are more happily married, than the human race. *Married*, I ſay; for if, (as he ſays, p. 21.)

* I am told the following lines were ſpoken extempore, by a mad woman in Bedlam, upon hearing of Mr. *Madan's* ſcheme of Polygamy.

"If John marry Mary and Mary *alone*,
It is a good *match* between Mary and John:
But if John marry more wives, what blows and what ſcratches?
'Tis no longer a *match*, but a *bundle of matches*.

"Marriage

"Marriage, as inſtituted by God, ſimply conſiſts in the union of the man and woman in one body;" if this alone conſtitutes a *proper marriage*; if no mutual choice, no previous *conſent* or *contract* between the parties be at all neceſſary, I ſee no reaſon why *brute beaſts* may not with as much propriety be ſaid to be *married* as men and women. And then as Polygamy is practiſed among them, an additional argument might be drawn from hence, to prove that it may alſo be practiſed among us. This certainly follows upon his ſcheme, which in this reſpect verifies the words of Solomon, and leaves a *man no pre-eminence above a beaſt.*

Upon the whole it manifeſtly appears, that the perſonal union of the male and female, in carnal knowledge of each other, does not conſtitute a proper marriage; but that there muſt be a previous contract entered into between the parties, and ſignified before witneſſes who can atteſt it to the world. Accordingly Mal. ii. 14, a man's wife is termed his companion (חברתך ſocia) and the wife of *his covenant*; plainly implying a covenant or contract to have taken place between them. As to the particular *mode* or *form* whereby this is done, I apprehend That is of little ſignification: but ſome kind of form has been deemed neceſſary for the preſervation of decency and order in all nations and ages, and has accordingly been eſtabliſhed by law, among all who have pretended to any degree of civilization. Under the Old Teſtament, ſome forms were judged eſſential to an honourable alliance, by the Patriarchs and Saints, as appears from Ruth iv. 10—13, compared with Tobit vii. 13, 14, and ſome other paſſages. Indeed Mr. *Madan* cannot help allowing that human ordinances have excellent uſe, and in this mixed ſtate of things, are neceſſary to maintain order and decency (p. 40.) Hence it will follow, that all marriages which are made without ſome form or other, in this mixed ſtate of things, are made without decency and order, and of conſequence without God,

to

to whom decency and order belong, and not brutality and confuſion.

I am, Rev. and dear Sir, your Servant in Chriſt,

J. B.

LETTER II.

Reverend Sir,

1. HAVING conſidered the former part of Mr. *Madan's* Treatiſe, concerning Marriage, I proceed to the other, reſpecting Polygamy.

2. "By Polygamy (page 75) our Author means, what he ſays; the word literally imports, *the having and cohabiting* with more than one wife at a time; whether taken together, or firſt one and then another." It is true, in a note he ſays, "Polygamy, ſtrictly ſpeaking, is of two ſorts; either when one woman promiſcuouſly admits of more huſbands than one, or when one man is at the ſame time joined in marriage to more than one woman." But the former of theſe (he ſays) is too abhorrent from reaſon and ſcripture, to admit of a ſingle argument in its favour. Yet it will not be eaſy to perſuade women that they have not as good a right to have a plurality of huſbands, as men have to marry a plurality of wives. And were theſe alſo allowed, all order and decency would vaniſh from among men, and a promiſcuous intercourſe of the ſexes take place, in as great a degree as among the beaſts that periſh.

3. But ſuppoſing this mutual breach of the conjugal tie not to take place; yet the ſyſtem of our Author manifeſtly tends to break the peace of families, to deſtroy all harmony between (not only the huſband and his firſt wife; but alſo) all the different members of a houſehold, and to introduce anarchy and confuſion wherever it is adopted. This was certainly the caſe

caſe of old in all the families where polygamy was practiſed. The moſt perfect harmony ſubſiſted between the members of Abraham's family, till through an over eagerneſs for a child, he was induced to take another wife, and then jealouſy, ſtrife, and contention took place. Jacob, who ſeems to have had no intention to have married more than one wife, being beguiled by Laban into polygamy, was a daily witneſs of the diſcord which the jealouſy and envy of his wives and children occaſioned. The ſame may be affirmed concerning Elkanah, David, Solomon, and perhaps every polygamiſt mentioned in the Scriptures; they all ſuffered ſeverely for their folly, in not adhering to the ſimplicity of the divine ordinance. And I doubt, whoever ſhall be diſpoſed, in conſequence of our Author's arguments, to imitate their example, will have no cauſe to thank him for his doctrine.

[*To be continued.*]

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The True ORIGINAL *of the* SOUL.

CHAP. VII.

The propagation proved from the Doctrine of Original Sin.

BESIDES the teſtimonies of Scripture, this mediate manner of the ſoul's propagation, may be demonſtrated by reaſons drawn from them; whereof two are moſt material; the one, concerning the doctrine of Original Sin, and the other, touching the Incarnation of our Saviour.

And for the better clearing the firſt reaſon, I will make way to it by a general deſcription of theſe three things: firſt, Original Sin: ſecondly, Creation: thirdly, Propagation: and then apply it particularly to the point in hand.

1. From

1. From the nature of the ſin deſcending. 2. From the goodneſs of God in creating. 3. From the courſe of nature in propagating.

Of all which, I will ſpeak as briefly and plainly as I can.

Firſt it muſt be ſhewed, whether there be any original ſin or no, and what it is. For the firſt, that the ſtream of man's being, firſt poiſoned in Adam, hath infected every man that comes into the world, is manifeſt through the ſcripture. *By one man ſin entered into the world, and death by ſin: in the day that* he *ate of the forbidden fruit,* we *began to die the death:* yea, even infants that had not actually ſinned, yet were tainted with original ſin: ſo that in Adam all died, becauſe in Adam all ſinned: hence it was, that by and by all the *imaginations of the thoughts of his heart were only evil continually: yea, evil even from his youth: and now who can bring a clean thing out of an unclean: and what is man that he ſhould be clean, and he that is born of a woman, that he ſhould be righteous,* ſaith Job. Hence David confeſſeth of himſelf, *I was born in iniquity, and in ſin did my mother conceive me:* and of others, he ſaith, *the wicked are eſtranged from the womb, they go aſtray as ſoon as they are born.* Iſaiah alſo calleth man a *tranſgreſſor from the womb:* and Jeremiah ſaith, *The heart of man is deceitful above all things, and deſperately wicked:* hence alſo it is that the Apoſtle ſaith, *We are by nature children of wrath; and by the offence of one, the fault came upon all men to condemnation.* And to conclude, our Saviour ſaith plainly, *That which is born of the fleſh is fleſh; and except a man be regenerate and born again, he cannot ſee the kingdom of God.*

Beſides, Reaſon teacheth, that like begets like. Beaſts bring forth beaſts; Serpents, ſerpents; and ſinful Man, a ſinful offſpring: *We cannot gather grapes of thorns, nor figs of thiſtles; but an evil tree bringeth forth evil fruit;* and corrupt Adam, ſinful men. Otherwiſe how could infants juſtly be puniſhed with death, ſeeing death is the wages of ſin.

Again,

Again, Experience ſhews the fruit of this bitter root to bud forth in children, even from their very cradles, and that by inclination, before they can learn by imitation. The neceſſity alſo of our regeneration proves it; for if by our firſt birth we were not corrupt, then would not the ſecond be neceſſary to ſalvation. Laſtly, the double grace which we receive from the ſecond Adam, Chriſt Jeſus, namely, Juſtification and Regeneration, ſhews that there floweth a double evil from the firſt Adam, namely, the guilt and corruption of nature. If we had not this double ſin, we ſhould not need this double remedy.

And now that we ſee we are thus infected, let us enquire into the nature of it. All men are become ſinful thro' Adam's ſin, having loſt thoſe gifts, wherewith he, and we with him, were at firſt endued; and inſtead thereof, are all over infected with inclinations to all manner of evil, cauſing ignorance and blindneſs in the mind, ſtubborneſs and rebellion in the will, diſorder in the affections, making the ſenſes ſenſual and beaſt-like; all the members of the body, inſtruments of unrighteouſneſs, and the whole man a ſlave to the devil; and that from our firſt being, even ſo far as nature can reach, ever ſince Adam's ſin, which groweth up with us from the womb, and in time, (if we live) brings forth the fruits of unrighteouſneſs, in our thoughts, words, and actions; by reaſon whereof we are not only corrupt, but liable to God's wrath, and eternal damnation, from our firſt being. Now it is called Original Sin, firſt, becauſe it was from the beginning, even as ſoon as ever Adam ſinned: ſecondly, becauſe it is with us from the beginning, even in conception, as ſoon as we do actually begin to be: and thirdly, becauſe it is the beginning of all actual ſin whatſoever. Howbeit, in the Scripture it is called by other names, as, *The old man*; *the body of ſin*; *the ſin that dwells in us*; *the law of our members*, and the like. And as we uſe the word, it is ſometimes taken more largely for the ſin of Adam, together with the guilt and corruption

following it: but uſually, more ſtrictly for the corruption of nature only: conſiſting of the privation of goodneſs, and inclination to evil. Theſe grounds being laid down, we may make a full definition of it.

Original ſin is the depravation of the whole nature of man, conſiſting of the privation of original righteouſneſs, and an inclination to all manner of evil; derived from Adam to all his poſterity by natural generation, whereby they ſtand guilty of eternal death.

Original ſin is by ſome defined to be, The depravation of righteouſneſs, and inclination to evil, contracted from the generation itſelf, and derived from Adam to all his poſterity. For as ſickneſs is not only a privation of health, but alſo an evil affection of the body; ſo original ſin is not only the want of righteouſneſs, but alſo a proneneſs to unrighteouſneſs, ariſing from the ſin of Adam, and conveyed unto us by natural propagation.

As to the ſecond, Creation, we ſhall not need many words. It properly ſignifieth to make ſomething of nothing, or elſe to give forms to matter, unto which it hath no natural power of itſelf. And for that cauſe requires an omnipotent hand to effect it; ſo that creation, properly taken, belongs to God only. So that in the moſt proper ſenſe, a thing cannot be ſaid to be created, unleſs the whole ſubſtance be produced by the omnipotent power of God out of nothing; and not at all, unleſs at leaſt he hath an immediate hand in the forming of it.

Laſtly, for Propagation, it is that natural faculty, whereby a living creature begets his like, for the continuance of the kind, being ingrafted into nature with a ſpecial charge and bleſſing from God in the creation, and is therefore natural to all creatures that have life; whereby like begets like.

Obſerve the differences between natural generation, and immediate creation; the chief whereof are theſe:

Firſt, Creation is the work of God by himſelf; generation is the work of nature from God. Secondly, Creation is wrought

wrought only by the word of God, by his only will; generation is performed in a natural order, pre-ordained of God. Thirdly, Creation is merely of nothing, not of any matter or ſubſtance; generation is of matter pre-exiſting: old matter putting on new forms. Fourthly, Creation is done in a moment, without any time, being by an infinite virtue, which is not capable of any time; generation cannot be but in time, being perfected by degrees. Fifthly, In creation, things are not made of the ſame ſubſtance with the Creator; but in generation, that which is generated, hath the ſame ſubſtance with the generator.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 379.]

The Rev. Mr. Davis's Account of Corpſe-Candles in Wales.

THESE in our language, we call *Canhywllau Cyrth*, Corpſe-candles. We call them candles, becauſe that light doth much reſemble a material candle-light: ſaving, that when one comes near them, they vaniſh; but preſently appear again. If it be a little candle, pale or blewiſh, then follows the corpſe either of an abortive, or ſome infant; if a big one, then the corpſe of ſome one come of age; if there be ſeen two or three, or more, ſome big, ſome ſmall together, then ſo many, and ſuch corpſes together. If two candles come from diverſe places, and be ſeen to meet, the corpſes will do the like; if any of theſe candles be ſeen to turn ſome times a little out of the way that leadeth unto the church, the following corpſe will be

found to turn in that very place, for the avoiding of ſome dirty lane, &c. When I was about fifteen years of age, dwelling at *Lanylar*, late at night, ſome neighbours ſaw one of theſe candles hovering up and down along the bank of the river, until they were weary in beholding; at laſt they left it ſo, and went to bed. A few weeks after a damſel from *Montgomery-ſhire*, came to ſee her friends, who dwelt on the other ſide of the river *Iſlwyth*, and thought to ford it at the place where the light was ſeen; but being diſſuaded by ſome lookers on, (by reaſon of a flood) ſhe walked up and down along the bank, where the foreſaid candle did, waiting for the falling of the water: which at laſt ſhe took; and was drowned therein.

Of late, my Sexton's wife, an aged, underſtanding woman, ſaw from her bed, a little blewiſh candle upon her table-end: within two or three days after, comes a fellow in, enquiring for her huſband, and taking ſomething from under his cloak, clapt it down directly upon the table-end, where ſhe had ſeen the candle, and what was it, but a dead-born child? Another time, the ſame woman ſaw ſuch another candle upon the other end of the ſame table, within a few days after, a weak child, by myſelf newly chriſtened, was brought into the Sexton's houſe, where preſently he died: and when the Sexton's wife, who was then abroad, came home, ſhe found the woman ſhrouding the child, on that other end of the table, where ſhe had ſeen the candle. On a time, myſelf and a kinſman coming from our ſchool in *England*, and being three or four hours benighted, ere we could reach home, ſaw ſuch a light, which coming from a houſe we well knew, held its courſe (but not directly) in the highway to church; ſhortly after, the eldeſt ſon in that houſe died, and ſteered the ſame courſe. Myſelf, and my wife one evening ſaw ſuch a light, coming to the church, from her midwife's houſe, and within a month, ſhe herſelf did follow: at which time, my wife told me a ſtory of her own mother, Mrs. *Catharine Wyat*,

an

an eminent woman in the town of *Tenby*, that one evening, being in her bed-chamber, ſhe ſaw two little lights juſt upon her belly, which ſhe aſſayed to ſtrike off with her hand, but could not; within awhile they vaniſhed of themſelves. Not long after, ſhe was delivered of two dead-born children: long ſince, there happened the like in my own houſe, to a neighbour's wife. And not long ſince, a neighbour's wife of mine, being great with child, and coming in at her own door, met two candles, a little and a big one; and a little after, falling in labour, ſhe and her child both died.

About thirty four, or thirty five years ſince, one *Jane Wyat*, my wife's ſiſter, being nurſe to Baronet *Rudd's* three eldeſt children, and (the Lady being deceaſed) the Lady-controller of that houſe, going late into a chamber where the maid-ſervants lay, ſaw there no leſs then five of theſe lights together. It happened awhile after, the chamber being newly plaiſtered, and a great grate of coal-fire therein kindled to haſten the drying up of the plaiſtering, that five of the maid-ſervants went there to bed, as they were wont; but in the morning, they were all dead, being ſuffocated in their ſleep with the ſteam of the new-tempered lime and coal. This was at *Llangathen* in *Carmarthenſhire*.

[*To be continued.*]

THOUGHTS *on the Writings of Baron SWEDENBORG.*

1. "I Was born, ſays the Baron, in the year 1689. My Father, Jaſper Swedenborg, was Biſhop of Weſtragothia. King Charles the Twelfth appointed me Aſſeſſor in the Metallic College, in which office I continued till the year 1747, when I quitted the office, to give myſelf wholly to the new function, which the Lord had called me to. In 1719, I was ennobled by Queen Ulrica Eleonora, and named Swedenborg. I am a Fellow of the Royal Academy of Sciences,

Sciences, at Stockholm. In the year 1734, I publiſhed the *Regnum Minerale*, in three volumes folio: and in 1738, I took a journey into Italy, and ſtayed a year at Venice and Rome.

" In the year 1743, the Lord was pleaſed to manifeſt himſelf to me, in a perſonal appearance, to open in me a ſight of the Spiritual World, and to enable me to converſe with Spirits and Angels: and this privilege I have enjoyed ever ſince. From that time I began to publiſh various unknown *Arcana*, that have been either ſeen by me, or revealed to me, concerning God, the ſpiritual ſenſe of Scripture, the State of Man after Death, Heaven and Hell, and many important truths." This is dated, "London, 1769." I think he lived nine or ten years longer.

2. Many years ago the Baron came over to England, and lodged at one Mr. *Brockmer*'s: who informed me, (and the ſame information was given me by Mr. *Matheſius*, a very ſerious Swediſh Clergyman, both of whom were alive when I left London, and, I ſuppoſe, are ſo ſtill,) that while he was in his houſe he had a violent fever; in the height of which, being totally delirious, he broke from Mr. *Brockmer*, ran into the ſtreet ſtark naked, proclaimed himſelf the Meſſiah, and rolled himſelf in the mire. I ſuppoſe he dates from this time his admiſſion into the Society of Angels. From this time we are undoubtedly to date that peculiar ſpecies of inſanity which attended him, with ſcarce any intermiſſion, to the day of his death.

3. In all Hiſtory I find but one inſtance of an Inſanity parallel to this: I mean, that related by the Roman Poet, of the Gentleman at Argos, in other reſpects a ſenſible man.

Qui ſe credebat miros audire tragœdos,
In vacuo lætus ſeſſor plauſoreq; theatro.

Who imagined himſelf to hear admirable Tragedies, and undoubtedly ſaw as well as heard the actors, while he was ſitting alone,

alone, and clapping them in the empty theatre. This ſeems to have been a purely, natural diſorder, although not eaſy to account for. Whether any thing preternatural was added in the caſe of the Baron, I do not undertake to determine.

4. The accounts of thoſe "admirable tragedies" which he has publiſhed, take up many quarto volumes. I have read little more of them than what we have in Engliſh, except his inimitable piece, "*De nuptiis cæleſtibus*; of the Marriages in heaven." To the reading of this I acknowledge I was invited by the Newneſs of the ſubject. And I cannot doubt, but the ſame circumſtance (though they were not ſenſible of it) contributed much to the pleaſure, which thoſe pious men, Mr. *Cl.* Mr. *Ha.* and Mr. *Cl—s* have received from his writings. The ſame pleaſure they naturally deſired to impart to their countrymen, by tranſlating, publiſhing, recommending, and propagating them with their might. They doubtleſs found an additional pleaſure, from the huge admiration wherewith many received them. And I ſhould not wonder if ſome of theſe ſhould be adopted into the Society of Angels, juſt as the Baron himſelf was: nay, I cannot but apprehend, that they have already attained to a degree of the ſame *Illumination*.

5. Deſiring to be thoroughly maſter of the ſubject, I procured the tranſlation of the firſt volume, of his laſt and largeſt theological work, entitled, "True Chriſtian Religion." (The original the Baron himſelf preſented me with, a little before he died.) I took an extract thereof from the beginning to the end, that I might be able to form a more accurate judgment. And one may trace through the whole, remains of a fine genius, "Majeſtic, though in ruins!" From the whole I remark, That what Mr. *Law* oddly imputes to Sir *Iſaac Newton*, is truly imputable to the Baron. He "ploughed with Jacob Behmen's heifer," and that both in Philoſophy and Divinity. But he far exceeded his maſter: his dreams are more extraordinary than thoſe of Jacob himſelf.

6. Nothing

6. Nothing can be more extraordinary than his manner of expounding the Holy Scriptures: a ſpecimen of which he has given in his Expoſition of the Decalogue: in which he undertakes to ſhew, not only the literal and ſpiritual, but even the celeſtial meaning of each commandment. For example.

"By the fourth Commandment, in the ſpiritual ſenſe is meant, the Regeneration and Reformation of man! The work of Regeneration is ſucceſſive. (This is borrowed from Jacob Behmen) "Anſwering in its ſeveral ſtages to man's conception, formation in the womb, his *Birth*, and his Education. The firſt *act of* the New Birth is Reformation; *the ſecond act* of it is Regeneration." That is, in plain Engliſh, The ſecond Act of the New Birth is the New Birth!

"In a ſpiritual ſenſe, by *honouring Father and Mother, is* meant, revering and loving God and the Church! In a celeſtial ſenſe by Father is meant, revering and loving God and the Church. In a celeſtial ſenſe by Father is meant God, by Mother, the Communion of Saints."

"The celeſtial meaning of the ſixth Commandment is, Thou ſhalt not hate God."

"*Committing adultery* in a ſpiritual ſenſe is adulterating the word of God."

"*Stealing* in the celeſtial ſenſe is, the taking away divine power from the Lord."

7. I will oblige the Reader with a few more of his extraordinary Expoſitions.

"In Scripture, by a garden, a grove, woods, are meant Wiſdom, Intelligence, Science; by the olive, the vine, the cedar, the poplar and the oak, are meant the Good and Truth of the Church, under the different characters of celeſtial, ſpiritual, rational, natural, and ſenſual. By a lamb, an ox, a ſheep, a calf, a goat, are meant Innocence, Charity, and natural Affection. By Egypt is ſignified what is ſcientific, by Aſhur what is rational, by Edom what is natural, by Moab, the

the adulteration of Good, by Ammon the adulteration of Truth. By Jacob is meant the Church Natural, by Iſrael the Church Spiritual, and by Judah, the Church celeſtial.

Can any perſon of Common Underſtanding defend any of theſe expoſitions? Are they not ſo utterly abſurd, ſo far removed from all ſhadow of Reaſon, that inſtead of pronouncing them the dictates of the Holy Ghoſt, we cannot but judge them to be whims of a diſtempered imagination? A thouſand more, equally abſurd, are to be found in all his writings. But I believe theſe are abundantly ſufficient to ſhew the man.

[*To be continued.*]

LETTERS.

LETTER CCCVIII.

[From Capt. S——, to the Rev. Mr. Weſley.]

Leiceſter, Oct. 15, 1766.

Rev. Sir,

MR. B. came to Northampton on Friday the third inſtant, and was affectionately received. Each time he preached he had many to hear him. On Sunday evening he changed with Mr. G. who had near two thouſand hearers. There was each time the greateſt decency and reſpect ſhewn: every body liſtening as if they came with a view to benefit their ſouls.

On Monday I was ordered to this place with part of the Regiment. As ſoon as it was known at Northampton, ſome perſons came to me under great concern, fearing it would cauſe the Preacher to go away, for want of a place to preach in. They added, rather than that ſhould be the caſe, they were willing to contribute ſomething towards getting one.

But as long as our Regiment ſtays at Northampton, this will be unneceſſary; as we can contrive to let them have our Riding-houſe. The perſons that came to me, hope you will continue to ſend them a Preacher. Indeed, from the great eagerneſs of the people to hear, and their earneſtneſs to have a Preacher come amongſt them, there ſeems to be a proſpect of much good being done. The harveſt ſeems to be truly plenteous; and many ſouls are praying for Labourers to be ſent amongſt them.

I therefore truſt you will take this affair into ſerious conſideration, and ſend another Preacher into the Bedford Circuit, who can take Northampton and two or three other villages in, that I know would receive you.

I feel a very earneſt deſire that you may contrive to do this. The Lord has opened you a door in Northampton at laſt, and will perhaps condeſcend to make us, unworthy creatures, Inſtruments of aſſiſting you. I therefore wiſh you were well-eſtabliſhed there before we leave the place.

As perſons of all ranks go to hear, I hope you will ſend a Preacher that will be acceptable to them. As the work is in its infancy, were they to have one they did not like, perhaps it might cool that ardent deſire that ſeems to be amongſt them. Mr. B. has found great favour with all. But I humbly ſubmit this to your better judgment, and pray that the Lord may direct you, both in this, and all other things, to act as is moſt conſiſtent with His own glory, and the good of immortal ſouls.

May grace and peace be multiplied unto you! So prays,

Reverend Sir,

Your affectionate, though unworthy Brother,

J. S.

LETTER

LETTER CCCIX.

[From Mr. T. J. to the Rev. Mr. Wesley.]

London, Oct. 26, 1766.

Rev. Sir,

I Hope you will have patience with me, while I relate my sense of the immense treasures of God's love to his unworthy creature. I am at a loss how to begin; my soul being so big with matter. O his goodness is unsearchable! I call aloud on heaven and earth; things animate and inanimate to praise Him: and with the Psalmist, I stir up all *within me to bless his holy Name.*

He has lately raised me from a bed of sickness. He corrected me in judgment. But the grace that kept me in prosperity, was sufficient in adversity. I found the promise true, *As thy day is, so shall thy strength be.* My heavenly Father gave me entire patience: so that, though I was conscious, *It was better to depart and be with Christ*, yet I was content to live as long as he pleased. After God had brought me even to the portals of eternity, it was his good pleasure to lead me back to health again. Was it not trying, dear Sir, to be in view of supreme felicity; to get a glimpse of glory; to find myself prepared to go to the bosom of Jesus, and not be able to enjoy? Was not this trying to ardent love? But my soul can only breathe, "Thy will be done, O God my Saviour."

My soul at present, amidst noise and tumult, sweetly rests in Jesus. All my delight is in God. Christ *within me* is my glory, and of this I will make my boast all the day long. The view of Christ, as my *All in All*, makes me desirous of the strictest devotion to him; and that his free grace may be more abundantly magnified in me. O may God establish in my soul the sweet reign of divine love! I want to be all love; even *as God is love.* This is the pure fire that

burns, melts, and reduces the natural man to *nothing*. I thank you for teaching me, that Faith is the *golden mean* which communicates the life of God to the ſoul of man. O Lord, increaſe my faith! That God may bleſs you, Rev. Sir, is the earneſt prayer of,

T. J.

LETTER CCCX.

[From Mr. A. M. to the Rev. Mr. Weſley.]

Sligo, April 14, 1767.

Rev. Sir,

I Am glad to hear that the Goſpel is attended with ſo great ſucceſs, particularly in the North, where they have been ſcripture-proof for a conſiderable time. Brother Levick has been in this Circuit for half a year, and the bleſſing of God ſeems to attend his labours. Several of the army here, and a few of the town's people are awakened; ſome of whom are lately come to the experimental knowledge of the Truth. As for my part, "I am not aſhamed of the goſpel of Chriſt; for I know it is the power of God to ſalvation, to every one that believeth." Yet I labour under ſome inward difficulties with reſpect to my conduct. In a conflict ſome time ago, thoſe words, "There is none pleadeth for the truth," laid hold on me as I was reading them, as if they had been applied to Sligo. Notwithſtanding Providence ſmiles on me, with regard to the world, yet God determines my choice, "Rather to be a door-keeper in his houſe, than to dwell in the tents of ſin; for I dare not once think of turning his benefits into weapons of rebellion againſt himſelf. The hearts of my Wife, little Nelly, and myſelf, are open for you, as well as our houſe, and I believe that the hearts of the whole Society are glad to hear of your coming. It is near a twelvemonth ſince I joined it.

I am, Rev. Sir, your unworthy, but affectionate Brother,

A. M.

LETTER

LETTER CCCXI.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Eſq;]

June 25, 1765.

SINCE Wedneſday I have been deeply ſenſible of the divine preſence; and if I am not deceived, have met you in ſpirit each morning ſince Tueſday, between the hours of five and ſix, in prayer. Such ſpiritual communications among Chriſt's flock, I am informed are not unfrequent. May the divine bounty vouchſafe to communicate ſuch a communion to us, as is moſt conducive to his honour and glory, and the reſtoration of his holy Spirit to our lapſed ſouls, through the ineſtimable merits of our Redeemer, Jeſus Chriſt! Amen.

POETRY.

On the Death of Dr. MIDDLETON, *an eminent Phyſician in Briſtol, who died Dec.* 16, 1760.

GLORY to the Redeemer give,
The glory of a ſoul brought home!
Our friend, for whom we joy and grieve,
Is to the eternal garner come:
Like a ripe ſhock of corn laid up,
In ſeaſon due, for God mature;
He kept the Faith, held faſt his Hope,
And made his crown through ſufferings ſure.

Let infidels and heathens mourn,
Hopeleſs to ſee their dead reſtored;
We feel him from our boſom torn,
But calmly ſay,—It is the Lord!
In pity of his creatures pain,
Whom God had to the afflicted given;
He juſtly aſks his own again,
And takes to his reward in heaven.

Let

Let us the ſhining path purſue,
And, following him to God aſcend,
His bright example keep in view,
His uſeful life, and bleſſed end:
He livèd a life of Faith unfeignèd,
His rigid virtue unſubdùèd;
His ſtrict integrity maintainèd,
And boldly ownèd he fearèd a God.

O where ſhall we his equal find!
To all ſo juſt, to all ſo dear;
The pious ſon, the huſband kind,
The father good, the friend ſincere:
Not *David* lovèd his friend ſo well,
Loth from his *Jonathan* to part;
Or ſervèd him with ſo warm a zeal,
Or held him in ſo fond a heart.

Yet in no narrow bounds confinèd,
His undiſguiſèd affection flowèd;
His heart, enlargèd to all mankind,
Renderèd to all the love it owèd:
But chiefly thoſe who lovèd his Lord,
Who moſt of Jeſu's mind expreſt,
Won by their lives, without the word,
He cheriſhèd in his genèrous breaſt.

Coverèd with honourable ſhame,
He markèd the poor afflicted FEW,
The faithful followers of the Lamb,
In life and death to Jeſus true:
Rejected and deſpiſèd of men,
He heard the ſaints departing ſing;
He ſaw them ſmile in mortal pain,
And trample on the grizzly king.

Not

Not biaſſéd by a party-zeal,
  Their unſought advocate he ſtood:
" The men, who live and die ſo well,
  Howe'er decriéd, they muſt be good."
Happy his tendéreſt help to afford,
  A ſervant of ſalvation's heirs,
He lookéd on earth for no reward,
  He aſkéd no payment—but their prayérs.

In part, before he reachéd the ſky,
  " He found his loving labours *paid*;"
He found their prayérs return from high,
  In bleſſings on his hoary head:
Warnéd of his diſſolution near,
  He miſſéd that witneſs from above;
Or felt him in diſtreſſing fear,
  And not in ſweet forgiving love.

The God unknown his ſervant knew,
  Long in the ſchool of *Moſes* triéd;
The ſin-convincing Spirit blew,
  And witherèd all his virtuous pride;
With publicans and harlots now
  He comes the ſinner's Friend to meet;
By *Grace* ſubduéd, and taught to bow,
  " A leper poor at Jeſu's feet."

While weeping there the ſinner lay,
  A ſunder ſawn with hopes and fears,
He caſt his filthy rags away,
  The righteouſneſs of ſeventy years!
Loathſome, and foul, and ſelf-abhorréd,
  Full of all ſin, void of all good,
His ſoul, at the laſt gaſp, implorèd
  " One drop of that atoning blood."

Nor

Nor yet the peaceful anſwer came;
His ſpirit to the utmoſt triéd,
Muſt ſuffer all its guilty ſhame,
Condemnéd, and ſcourgéd, and crucifiéd,
Muſt all his Saviour's ſorrows ſhare,
And cry, as bleeding on the tree,
As in the depth of ſelf-deſpair——
"My God hath quite forſaken ME."

Not ſo, repliéd the Father's love,
And *Jeſus* in his heart revealéd;
He felt the comfort from above,
The goſpel-grace, the pardon ſealéd.
How ſtrange that inſtantaneous bliſs!
While to the brink of *Tophet* drivén,
Caught up, as from the dark abyſs,
He mounted to the higheſt heavén.

Dr. ARBUTHNOT'S *Character verſified.*

OUR praiſe, thy wit and learning juſtly claim;
But more important worth endears thy name,
O Arbuthnot: ſuch excellence of heart
Surpaſſes genius, though combinéd with art.
In thy bright age how few could make pretence
To livelier humour, more judicious ſenſe!
None to more real, large benevolence!

You cautionéd Pope againſt the wiles of man—
"Beware of Sheffield's intereſted plan.
Let not the Chriſtian's ſteps be led aſtray,
By Bolingbroke's refplendent, treachérous ray."

That Creed (a ſtranger to ignoble fear)
You ownéd, though Cheſterfield ſtood by to ſneer;
That Faith with ſteady meekneſs you profeſt,
When from brief troubles to eternal reſt
Paſſing, you gave your God the breath he lent,
In bleſt remembrance of a life well ſpent.

THE Arminian Magazine,

For SEPTEMBER 1783.

The CALVINIST-CABINET UNLOCKED: *in an* APOLOGY *for* TILENUS, *againſt a* VINDICATION *of the Synod of* DORT.

[*Continued from page* 397.]

BUT let us attend to the caſe which Mr. *Baxter* puts for *Tilenus* to anſwer, which is as follows:

"*If his offence be at* God's preterition of men, without a foreſight of their demerit, as taught by the Synod"—To interrupt your period, I ſuppoſe this is a matter to take offence at, and to carry a juſt indignation againſt too. For *Donteclock* and *Molineus* ſay, it charges God with injuſtice; for it cannot conſiſt with God's juſtice, if an innocent man ſhould be deſtined to deſertion, from whence of neceſſity his eternal perdition follows.

"*If his offence be, that they think, that God doth not effectually convert and ſave all the reſt of the world if he be a Chriſtian, he believes the ſame himſelf.*" *Tilenus* will take no

offence at this; neither is he offended, that God doth not effectually convert and ſave all the reſt of the world; no nor yet, that he doth not give to *all*, grace that is *immediately* ſufficient to faith in Chriſt and to ſalvation. But his offence is, that you teach, God hath rejected far the greater part of mankind, not willing to ſave them, nor to give Chriſt to die for them, nor to confer any ſaving benefit upon them, by the help whereof they might convert themſelves, no not when he doth ſeriouſly and with open arms invite, and even with prayers and ſupplications exhort them to be converted and ſave themſelves from perdition; but to have decreed, that infinite myriads of men, ſhould without any mercy be born under a deſignation to the moſt exquiſite torments of hell-fire; and which is more, that when the promiſes are held forth to allure them to an expectation of a better condition, they ſhould be decoyed into a ſtate of infidelity, and new contumacy, whereby they may be involved in a more heinous guilt, and ſo a far more intolerable condemnation, for the rejection of that grace which was never intended to be of advantage to them; and all this to no other end, but that by this means, the moſt gracious and merciful God might procure the glory of his abſolute dominion, in ſaving and damning his poor creatures at his pleaſure.

But here Mr. *Baxter* falls upon us again. "*If he be offended, that they teach, that God doth not give ſufficient grace to the reſt*"—I anſwer, *That which he calls ſufficient grace, they confeſs God gives to other men as well as to the elect.*

Do the Divines of the Synod ſay, "That God giveth ſufficient grace to other men as well as to the Elect?" I pray point us to the place. I am ſure *Martinius* ſaith otherwiſe, and yet he was the moſt likely to uſe the fulleſt expreſſions to this purpoſe. But when he had cut ſome fair trenches, as if he would bring the water of life into the dwelling of the Reprobate, on a ſudden he opens a ſluce that carries all from them again.

"All

"All common benefits which ſpring from the fountain of God's common love, they ſlide by, and make no ſtay in unbelievers: but they flow into the elect, and become beneficial to them alone, to whom faith is effectually communicated." By this it is evident, that *Martinius* did not give ſufficient grace to others, *as well* as to the Elect.

I wiſh Mr. *Baxter* had dealt ingenuouſly and freely with us. He might have told us poſitively, that the Synod confeſs, God giveth ſufficient grace to the Non-elect: but he knew very well this is inconſiſtent with their doctrine.

By ſufficient grace, when the equivocation of the phraſe is laid aſide, they mean ſufficient, not unto ſalvation, that is far from their thoughts, but to theſe four ends:

1. To *convince* them of their *contempt*, or at leaſt, *neglect* of that great benefit, which elſewhere they ſay was never intended for them.

2. To render them *inexcuſable*. So *Gomarus* and the *Belgick* Profeſſors: "All that are within the pale of the Church are bound to believe the Goſpel; that they are redeemed by Chriſt, every one, as well Reprobate as Elect, but for different reaſons. The Elect is bound to believe, that by believing he may be a partaker of the fruits of Election: the Reprobate, that by not believing, he may be made inexcuſable."

3. To improve their induration and blindneſs. So *Calvin*: "Thoſe whom he hath created to diſhonour and deſtruction, that they might become inſtruments of his wrath; that he may bring them to their end, one while he deprives them of power to hear the word, another while he doth more blind and harden them by the preaching of it. Behold, he directs his word to them, to make them the more deaf: he ſets up his light amongſt them, to make them more blind: he affords them his doctrine, to the end they may be more hardened by it: he applies the remedy, but that they may not be healed."

4. To augment their condemnation and torments. So *Beza*: "Moſt miſerable wretches. They are advanced higher

by theſe gifts of grace, that their fall may be the greater. And *Donteclock* ſaith that Chriſt is preached to the Reprobate, that by this means their condemnation may be the greater.

Theſe are the *only* ends for which *common* grace is acknowledged by thoſe Divines to be ſufficient.

[*To be continued.*]

SERMON XVII.

On JOSHUA xxiv. 15.

As for me and my houſe, we will ſerve the Lord.

1. IN the foregoing verſes we read, That *Joſhua*, now grown old, *gathered the tribes of Iſrael to Shechem, and called for the elders of Iſrael, for their heads, for their judges and officers, and they preſented themſelves before the Lord*, ver. 1. And *Joſhua* rehearſed to them the great things which God had done for their fathers, ver. 2—13, concluding with the ſtrong exhortation, *Now therefore fear the Lord and ſerve him in ſincerity and truth; and put away the gods which your fathers ſerved on the other ſide the flood Jordan, and in Egypt*, ver. 14. Can any thing be more aſtoniſhing than this! That even in *Egypt*, yea, and in the wilderneſs, where they were daily fed, and both day and night guided by miracle, the Iſraelites in general ſhould worſhip idols, in flat defiance of the Lord their God! He proceeds: *If it ſeemeth evil to you to ſerve the Lord, chuſe ye this day whom ye will ſerve: whether the gods your fathers ſerved on the other ſide the flood, or the gods of the Amorites in whoſe land ye dwell. But as for me and my houſe, we will ſerve the Lord.*

2. A reſolution this worthy of a hoary-headed ſaint, who had had large experience, from his youth up, of the goodneſs of

of the Maſter to whom he had devoted himſelf, and the advantages of his ſervice. How much is it to be wiſhed, that all who have taſted that the Lord is gracious, all whom he has brought out of the land of *Egypt*, out of the bondage of ſin; thoſe eſpecially who are united together in chriſtian fellowſhip, would adopt this wiſe reſolution! Then would the work of the Lord proſper in our land; then would his word run and be glorified. Then would multitudes of ſinners in every place ſtretch out their hands unto God, until *the glory of the Lord covered the land, as the waters cover the ſea.*

3. On the contrary, what will the conſequence be, if they do not adopt this reſolution? If Family Religion be neglected? If care be not taken of the riſing generation? Will not the preſent revival of Religion, in a ſhort time die away? Will it not be, as the Hiſtorian ſpeaks of the Roman State in its infancy, *Reſunius ætatis?* An event that has its beginning and end, within the ſpace of one generation? Will it not be a confirmation of that melancholy remark of *Luther's*, That "a revival of Religion never laſts longer than one generation?" By a generation (as he explains himſelf) he means thirty years. But bleſſed be God, this remark does not hold, with regard to the preſent inſtance: ſeeing this revival from its riſe in the year 1729, has already laſted above fifty years.

4. Have we not already ſeen ſome of the unhappy conſequences of good men's not adopting this reſolution? Is there not a generation ariſen, even within this period, yea, and from pious parents, that know not the Lord? That have neither his love in their hearts, nor his fear before their eyes? How many of them already *deſpiſe their fathers, and mock at the counſel of their mothers?* How many are utter ſtrangers to real Religion, to the life and power of it? And not a few have ſhaken off all Religion, and abandoned themſelves to all manner of wickedneſs? Now although this may ſometimes be the caſe, even of children educated in a pious manner,

ner, yet this cafe is very rare: I have met with ſome, but not many inſtances of it: the wickedneſs of the children is generally owing to the fault or neglect of their parents. For it is a general, though not univerſal Rule, though it admits of ſome exceptions, *Train up a child in the way he ſhould go, and when he is old he will not depart from it.*

5. But what is the purport of this reſolution, *I and my houſe will ſerve the Lord?* In order to underſtand and practiſe this, let us firſt enquire, what it is to *ſerve the Lord?* Secondly, who are included in that expreſſion, *my houſe?* and Thirdly, What can we do, that *we and our houſe* may *ſerve the Lord?*

I. 1. We may enquire, firſt, What it is to *ſerve the Lord*, not as a Jew, but as a Chriſtian? Not only with outward ſervice (though ſome of the Jews undoubtedly went farther than this) but with inward; with the ſervice of the heart, *worſhipping him in ſpirit and in truth.* The firſt thing implied in this ſervice is Faith; believing in the name of the Son of God. We cannot perform an acceptable ſervice to God, till we believe on Jeſus Chriſt whom he hath ſent. Here the ſpiritual worſhip of God begins. As ſoon as any one has the witneſs in himſelf, as ſoon as he can ſay, *The life that I now live, I live by faith in the Son of God, who loved me and gave himſelf for me*, he is able truly to *ſerve the Lord.*

2. As ſoon as he believes, he loves God, which is another thing implied in *ſerving the Lord. We love Him, becauſe he firſt loved us*, of which Faith is the evidence. The love of a pardoning *God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.* Indeed this love may admit of a thouſand degrees: but ſtill every one as long as he believes, may truly declare before God, *Lord, thou knoweſt that I love thee.* Thou knoweſt that *my deſire is unto thee and unto the remembrance of thy name.*

3. And if any man truly love God, he cannot but love his brother alſo. Gratitude to our Creator will ſurely produce Benevolence

Benevolence to our fellow-creatures. If we love Him, we cannot but love one another, as Chriſt loved us. We feel our ſouls enlarged in love toward every child of man. And toward all the children of God we put on *Bowels of kindneſs, gentleneſs, long-ſuffering, forgiving one another*, if we have a complaint againſt any, *even as God for Chriſt's ſake hath forgiven us.*

4. One thing more is implied in *ſerving the Lord*, namely, the obeying him; the ſteadily walking in all his ways, the doing his will from the heart. Like thoſe *his ſervants* above, *who do his pleaſure*, who *keep his commandments and hearken unto the voice of his words*, theſe his ſervants below hearken unto his voice, diligently keep his commandments, carefully avoid whatever he has forbidden, and zealouſly do whatever he has enjoined: ſtudying always to have a conſcience void of offence, toward God and toward man.

II. *I and my houſe will ſerve the Lord*, will every real Chriſtian ſay. But who are included in that expreſſion, *My houſe?* This is the next point to be conſidered.

1. The perſon in your houſe that claims your firſt and neareſt attention, is undoubtedly your Wife: ſeeing you are to love her, even as Chriſt hath loved the Church, when he laid down his life for it, that he might *purify it unto himſelf, not having ſpot or wrinkle or any ſuch thing.* The ſame end is every huſband to purſue, in all his intercourſe with his wife: to uſe every poſſible means, that ſhe may be freed from every ſpot, and may walk unblamable in love.

2. Next to your Wife are your Children; immortal Spirits whom God hath for a time entruſted to your care, that you may train them up in all holineſs, and fit them for the enjoyment of God in eternity. This is a glorious and important truſt; ſeeing one ſoul is of more value than all the world beſide. Every Child therefore you are to watch over with the utmoſt care, that when you are called to give an account

account of each, to the Father of Spirits, you may give your accounts with joy and not with grief.

3. Your Servants of whatever kind, you are to look upon as a kind of *ſecondary Children*: theſe likewiſe God has committed to your charge, as one that muſt give account: for every one under your roof that has a ſoul to be ſaved, is under your care: not only indented ſervants, who are legally engaged to remain with you for a term of years: not only hired Servants, whether they voluntarily contract for a longer or ſhorter time: but alſo thoſe who ſerve you by the week or day; for theſe too are in a meaſure delivered into your hands. And it is not the will of *your* Maſter who is in heaven, that any of theſe ſhould go out of your hands, before they have received from you ſomething more valuable than gold or ſilver. Yea, and you are in a degree accountable, even for *the ſtranger that is within your gates.* As you are particularly required, to ſee that he does *no manner of work* on the Lord's-day, while he is within your gates: ſo, by parity of reaſon, you are required, to do all that is in your power, to prevent his ſinning againſt God in any other inſtance.

III. Let us enquire, in the third place, What can we do, that all theſe may *ſerve the Lord?*

1. May we not endeavour, Firſt, To *reſtrain* them from all outward ſin? From profane ſwearing, from taking the name of God in vain; from doing any needleſs work, or taking any paſtime on the Lord's-day. This labour of love you owe even to your viſitants; much more to your Wife, Children and Servants. The former, over whom you have the leaſt influence, you may reſtrain by argument or mild perſuaſion. If you find, that after repeated trials, they will not yield either to one or the other, it is your bounden duty, to ſet ceremony aſide, and to diſmiſs them from your houſe. Servants alſo, whether by the day, or for a longer ſpace, if you cannot

cannot reclaim, either by reaſoning, added to your Example, or by gentle or ſevere reproofs, though frequently repeated, you muſt in anywiſe diſmiſs from your family, though it ſhould be ever ſo inconvenient.

2. But you cannot diſmiſs your Wife, unleſs for the cauſe of fornication, that is, Adultery. What then can be done, if ſhe is habituated to any other open ſin? I cannot find in the Bible, that a huſband has authority to ſtrike his wife on any account: even ſuppoſe ſhe ſtruck him firſt; unleſs his life were in imminent danger. I never have known one inſtance yet of a wife that was mended thereby. I have heard indeed of ſome ſuch inſtances; but as I did not ſee them, I do not believe them. It ſeems to me, all that can be done in this caſe, is to be done partly by example, partly by argument or perſuaſion, each applied in ſuch a manner as is dictated by chriſtian prudence. If evil can ever be overcome, it muſt be *overcome by good.* It cannot be overcome by evil: we cannot beat the devil with his own weapons. Therefore if this evil cannot be overcome by good, we are called to ſuffer it. We are then called to ſay, "This is the croſs which God has choſen for me. He ſurely permits it for wiſe ends: *let him do what ſeemeth him good.*" Whenever he ſees it to be beſt, he will remove this cup from me." Mean time continue in earneſt prayer, knowing that with God no word is impoſſible: and that he will either in due time take the temptation away, or make it a bleſſing to your ſoul.

3. Your Children while they are young you may reſtrain from evil, not only by advice, perſuaſion and reproof, but alſo by correction; only remembering, that this means is to be uſed laſt; not till all other have been tried, and found to be ineffectual. And even then you ſhould take the utmoſt care, to avoid the very appearance of Paſſion. Whatever is done ſhould be done with Mildneſs; nay indeed with Kindneſs too. Otherwiſe your own ſpirit will ſuffer loſs; and the child will reap little advantage.

4. But ſome will tell you, "All this is loſt labour; a child need not be corrected at all. Inſtruction, Perſuaſion and Advice will be ſufficient for any child without Correction; eſpecially if gentle Reproof be added, as occaſion may require." I anſwer, there may be particular inſtances, wherein this method may be ſucceſsful. But you muſt not in anywiſe lay this down as an univerſal rule: unleſs you ſuppoſe yourſelf wiſer than Solomon, or, to ſpeak more properly, wiſer than God. For it is God himſelf, who beſt knoweth his own creatures, that has told us expreſsly, *He that ſpareth the rod hateth the child; but he that loveth him chaſteneth him betimes*, Prov. xiii. 24. And upon this is grounded that plain commandment, directed to all that fear God, *Chaſten thy ſon while there is hope; and let not thy ſoul ſpare for his crying*, chap. xix. 18.

5. May we not endeavour, Secondly, to *inſtruct* them? To take care that every perſon who is under our roof, have all ſuch knowledge as is neceſſary to ſalvation? To ſee that our Wife, Servants and Children be taught all thoſe things which belong to their eternal peace? In order to this, you ſhould provide that not only your Wife, but your Servants alſo may enjoy all the public means of inſtruction. On the Lord's-day in particular, you ſhould ſo fore-caſt what is neceſſary to be done at home, that they may have an opportunity of attending all the Ordinances of God. Yea, and you ſhould take care that they have ſome time every day, for reading, meditation and prayer. And you ſhould enquire whether they do actually employ that time, in the exerciſes for which it is allowed. Neither ſhould any day paſs, without Family Prayer, ſeriouſly and ſolemnly performed.

[*To be continued.*]

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 407.]

ABOUT this time my ſcepticiſm appeared. I was tempted to queſtion the being of a God; whether he could hear my prayers, eſpecially as there might be many praying at the ſame time. I doubted of the divinity of the Scriptures, and the purity of the Lord Jeſus Chriſt, being born of a woman. My prayers now were very dry and formal. I quarrelled with all the books I read, as they appeared dark and myſterious: the Scriptures doubtful and unintelligible; thought God had nothing to do with me, nor ever regarded my prayers. However I continued to pray ſeveral times a day. Satan now ſet upon me with great power. He repreſented the many ſtages I had to go through before I got to heaven: 1. Deeper conviction; 2. Juſtification; and then through many tedious ſteps to Sanctification: after that, through many more to glory. He ſuggeſted to me, That I had better poſtpone the work, till by marriage, I had acquired a fortune, and then I might retire and wholly give myſelf up to God.

I had alſo grievous aſſaults from fear and ſhame, and felt at times my heart as hard as adamant. Yet I had now and then wonderful tokens of the divine goodneſs, and have riſen up in the middle of the night to pray and praiſe the Lord. One day I uttered my ſoul in theſe words, "This afternoon I found the river of joy ſwelling in my breaſt, through the influence of the ſweet, heavenly ſhower; and the Sun of Righteouſneſs aroſe upon me, and gave me a warmth to my heart, and called forth the enlivened ſeeds of gratitude."

About this time I had a remarkable dream. I thought that I was in a very large houſe, which was then building at the

place where I lived. I thought I went up ſtairs into the garret, where I ſaw the devil in bed. I went up to his bed's feet, got hold of his clothes and ſtript him naked. This enraged him ſo, that I thought he got up and purſued me. In my flight I met my Redeemer, who told me, "if he touches thee, he will have thee." I replied, Lord how is it poſſible that I ſhould eſcape touching him? I thought he made ſigns to me to get behind him, and lay hold of the hem of his garment, by which I eſcaped the grand Adverſary. I knew not the purport of my dream till I was about to ſtrip the devil of his ſubjects.

I generally found that the drawings of the Father were followed with painful diſcoveries of my evil nature. My heart now appeared to me like the Ethiopian's ſkin, and I had no eaſe in my bones by reaſon of my ſin. I ſaid in my haſte, all Comforters are liars, and I was ſorely tempted to give all up. In the agony of my ſoul I one day ſwore that I would give up Religion. I was ſo ſtung with remorſe for what I had done, that I raved like a madman, bit myſelf and became fit only to dwell among the tombs. Who but thoſe who have felt the like, can conceive the horrors of my ſoul? I fell on my face, but durſt not lie there, expecting to be hurried into everlaſting burnings. The ſun, and the light were a pain to me. The condemned hole in Newgate would have beſt ſuited the gloomy horrors of my ſoul. I charged my God moſt fooliſhly, and uttered expreſſions only befitting the mouth of a devil. After this I went upon a viſit to *London*, and being at Mr. *Windſor's*, Mr. *Mark Davis* came there to drink tea. I accompanied him to *Wapping*, where he preached, and found the word made a bleſſing to my ſoul. This was the firſt time of my hearing a Methodiſt Preacher.

After this, the trials and temptations that I endured were ſo various, that I cannot, Sir, conſiſtent with your plan, recount them, and therefore muſt paſs to the eve of my deliverance.

The

The Enemy of ſouls had for ſome weeks ſtirred up the huſband of my mother in the goſpel, who was determined that I ſhould not be permitted to ſee her. To effect this, he both ſecretly, and openly defamed me, and made me out ſuch a monſter that I became univerſally deſpiſed by the Gentlemen in the Office, and the country round about. On the third of May things were come to the height. I had the ſevereſt trial that I ever felt. But an inviſible hand ſupported me and enabled me to bear the indignation of man. I went into my room, with a variety of ſuggeſtions to put an end to my life; but by the grace of God I was preſerved. I prayed with great violence, till nature was exhauſted; I then ſtript off my coat and wreſtled upon the floor in great agony. In this poſture I continued all the night, groaning to be delivered, and in the greateſt torment. In the morning nature failed, and I was ſo ill that I was obliged to go to bed. But alas! I could not reſt! I got upon my knees again and began crying to God for mercy. I had ſuch a ſenſe of the wrath of God due to my ſins, that I expected the pit to open its mouth and ſwallow me up quick. While I was praying, ſuddenly I was wrapt up in the viſions of the Almighty. I ſaw the holy God with vengeance in his countenance, and thunder in his hand. He ſeemed determined to deal the vindictive blow. At the ſame time I ſaw the great Prieſt of God, ſtanding in his ſeamleſs garment, interceding for me. For a time, the Almighty ſeemed inexorable. At laſt he looked with a placid ſmile upon his Son, and then upon the malefactor, and it ſeemed as though he had ſaid,

My Son is in my ſervant's prayer,
And Jeſus forces me to ſpare.

My burthen was gone, and my ſoul became calm and ſerene, and I laid me down in peace and took my reſt. This ſight I had for ſeveral days, and yet I knew not clearly the purport of it for ſome months, not having an Interpreter with me, one among a thouſand.

After

After I had had a little breathing time, my ſoul was tried to the very uttermoſt. A dangerous plot was laid for me by the implacable huſband of my friend; but God wonderfully delivered me. The ſins alſo that I had been guilty of before my converſion were brought to my view. A light from hell gleamed upon me! Deſpair ſeized me, and I had not a ſhadow of hope. My body was ſo chaſtiſed at the ſame time, that I had well nigh loſt my ſenſes. O how my ſoul mourned and prayed! Notwithſtanding all this weight of affliction, I began now to warn and woo the ſinners that came in my way, to flee from the wrath to come. I felt a very earneſt deſire for the ſalvation of all mankind, and could not help throwing in my mite for this purpoſe.

About this time my relations began to be very uneaſy about me. They thought that all the hope of my gain would be gone, and I ſhould loſe the favour of my noble Patron, which would entirely prevent my promotion. In anſwer to this the reply of my ſoul was, "Come Lord Jeſus, and then adieu to friends, the world and all its deluſions." The loſs of theſe was nothing to me, while a ſight of my evil nature abſorbed my ſpirits, and reduced me to the very depths of miſery. O how bitterly did I lament the force of my paſſions from day to day! In what agonies did I bewail my nativity, and how often have I curſed the hour that gave me to the light? I have over and over gnaſhed my teeth, and could have tore myſelf to pieces. The fear of inſtant damnation prevented me from giving utterance to the horrible blaſphemies that paſſed through my mind. Pride haunted me like a ſhadow. I have been frequently upon the point of curſing my God and all around me.

O what a loathſome hypocrite
Am I? a child of wrath and ſin,
An heir of hell, a ſon of night,
An outward ſaint, a fiend within:
A painted tomb! a whited wall!
A worm! a ſinner ſtript of all!

It

It was about this time that Predeſtination preſented its Meduſa's head to my mind, and the old Murderer at times perſuaded me that God had ordained me, in free wrath, to the worm that never dies, and to the fire that never is quenched. This ſuggeſtion has often thrilled through my ſoul with horror. When I have been in the extremity of ſuffering from ſelf and Satan, I have had this thought ſtrongly ſuggeſted, "That I was ſo tried more than many others, becauſe God had intended me to preach the goſpel, that by the experience of temptations, I might know how to ſuccour others. In ſpite of all my ſufferings, I continued in much prayer. Indeed moſt of my time was ſpent in this exerciſe, as I had very little buſineſs in the Office. Sometimes I have had great power in prayer, and my ſoul has been raiſed into an extaſy; but like *Samuel*, I knew not the voice of the Lord. One night I dreamed twice that God had pardoned my ſins. In the firſt dream, I thought I told a friend that the Lord had forgiven me my ſins, and that the witneſs of the Spirit came into my ſoul like the "ruſhing of mighty waters." I then awoke, and prayed to God that if he had forgiven me, He would then give me the aſſurance of it. I dreamed the ſame again, but thought then that the witneſs "came as a ruſhing, mighty wind." Notwithſtanding this, I kept praying,

Send forth the witneſs of thy Son,
O God, into my panting heart:
That governed by thy blood alone,
From thee I never may depart;
But following my celeſtial Guide,
Be numbered with the glorified.

One day being in an agony of grief and temptation, I fell on my knees, but could not pray. I then came to a reſolution to give up all. I ſaid in a deluge of tears, "Lord I do not wonder at my wicked thoughts and deſires, for how ſhould it be otherwiſe? Can clean water flow from a foul ſpring, or good fruit grow upon a bad tree? Lord let me now fall into thy

thy hands, do with me as ſeemeth thee good. I have given up all, and muſt quit the field. I ſee I can do nothing till thou haſt changed my nature." Scarce had I pronounced theſe words, but I found ſomething inwardly concurring with my reſolution, and ſaying, "Why, that is the thing thou ſhouldſt do." I was ſuddenly comforted. I now ſaw that God permitted me thus to ſuffer in order to divorce me from the law, and to bring me to Chriſt. I walked in ſweet freedom and was happy, having as it were ſhook off my chains. I leaned upon Jeſus and was truly ſupported. He was my wiſdom and righteouſneſs, and I could praiſe my God with joyful lips. But O! how ſhort-lived was my liberty! The next day I was reduced to the utmoſt miſery. Hell roſe up againſt me. I felt hatred to God and longed to curſe him. I gnaſhed my teeth, ſtampt round the room like a Demoniac, and wanted only fire to compleat my hell. This ſcene was introduced by the Tempter. He ſuggeſted to my timorous heart, "Aye, thou art now become quite light and trifling, inſtead of mourning for thy ſins." I believed him and fell into bondage. Under my ſufferings I ſtill endeavoured to win ſouls for God. I met and prayed with four or five perſons once a week, and read to them, and occaſionally ſpoke to thoſe that came in my way.

[*To be continued.*]

An Extract from the JOURNAL *of Mr.* G. C——.

[*Concluded from page* 410.]

SEPTEMBER 17. The Lord has again laid his hand upon me. My nervous diſorder has lately ſo weakened me, as to deprive me of my ſtrength for buſineſs. It is often accompanied with a very diſtreſſing fever; ſometimes with ſtrong convulſions. I never found the neceſſity and the benefit

benefit of Faith in Jeſus more than at preſent; both to give a confidence of eternal life, and quietneſs in this time of affliction. The Enemy endeavours to preſent many things to my mind, to hinder its attention to God. But hitherto the Lord hath ſaved me, by an exertion of his almighty power. This day I have had ſuch a meaſure of love, as I never felt before. And I never felt myſelf ſo debaſed and brought to nothing before the Lord. I knew not where to hide myſelf; ſuch was the ſenſe of my vileneſs in his preſence. My heart was ready to break, and tears flowed plentifully, all the time his love thus overpowered me.

Nov. 26. Within theſe few days my nervous diſorder returned ſo violently as to threaten a ſpeedy diſſolution. It began at the ſole of my left foot and proceeded upward, ſo as to cauſe ſtrong convulſions within and without in every part. I was pained becauſe I found not the preſence of my Beloved, who then ſet before me my ſins of omiſſion. I received the conviction and acknowledged my guiltineſs. At that inſtant I found none to help but Jeſus alone. I could only ſay, "Thy will be done." But I know not how to utter what ſucceeded: ſuch love, accompanied with heavenly wiſdom, my ſoul never knew. I was abundantly convinced of the goodneſs of God, in taking the above method of conviction. It not only ſhewed me my want of the blood of atonement, but much more of the union of my ſoul with Chriſt; that he might be All in All to me, the effect of which I ſoon found in the work of the Spirit. To ſay I was humbled to the duſt is nothing; for it is a natural conſequence of the preceding work. But my love to Jeſus was ſuch, I would not in the leaſt have diminiſhed his glory, to have had the place of the firſt Archangel. My ſenſe of myſelf was in proportion: I could not bear to think any thing of ſelf. The name of Jeſus was very delightful to my ſoul: I could not think of being any thing in his preſence. To be as it were reduced to nothing, and for Jeſus to be all, was the very life of my ſoul. I

was aſhamed to look up, and had no need to be convinced of particular ſins: as a ſinner I fell at the feet of Jeſus, to hide myſelf, as it were, in his name. I was greatly debaſed at the thought of God's taking me from my family and ſinful acquaintance, and making me the ſubject of ſuch a work. I praiſed God for his holineſs, and was thankful he required holy ſouls to worſhip him. I alſo praiſed him for caſting my lot with his people, and under thoſe Miniſters, who of all others inſiſt on holineſs of heart and life, as the only evidence of true Faith. As to the world, I had ſuch an utter contempt of it, that if I could have graſped two, one in each hand, I would have daſhed one againſt the other, till they became duſt, and the wind carried them away. After this, the Lord ſhewed me what it was, to loſe myſelf in him. The manner of ſhewing me this was with inexpreſſible ſweetneſs: I was as a little child at the feet of a tender parent; whoſe powerful teaching ſunk into my heart, and ſeemed to make me what it repreſented. Mean time my conſcience was ſo tender, that I would rather have endured the pains of death, than have turned from the leaſt of his commandments, either in act or thought.

Feb. 10, 1770. When the nervous fever is upon me, my heart ſeems toſt from ſide to ſide, moſtly when I endeavour to ſleep. Often I find ſudden ſtartings, and frequently when aſleep, jump up in the bed. But I quickly lay me down again, without any diſtracting thought. Indeed this degree of ſalvation I did not enjoy, till God ſpake the ſecond time, "Be clean!"

March 21, 1773. To this day I have been enabled to hold faſt the grace which God has given me, and to overcome all that has oppoſed his work either from within or without. I have found an increaſe of wiſdom, power and love, together with a continual watchfulneſs, and a conſtant ſenſe of my utter inability to do any thing well without his Spirit. Laſt night it pleaſed the Lord to lay me more open to myſelf than ever. He firſt let me know, that he did not condemn me for

for any thing that was paſt; and that he had really ſaved me from inbred ſin. Then he made me as it were, only glance over a few of my imperfections, and omiſſions in taking up the croſs. Hence he totally ſtript me of all dependance on any former work of grace. I was then led to look forward, even to the end of time, to ſee what I could hope for, from any thing I was able to do. But I ſaw it was abſolutely nothing: I was convinced it was utterly impoſſible, for me to go a ſtep forward in the ways of God, without his Spirit continually working in and with me. In this ſtate the ſoul feels emphatically the force of thoſe words, *By grace ye are ſaved through faith.*

And here I may well cry out with the Apoſtle, *O the depth, both of the wiſdom and goodneſs of God!* What a wretch has he ſaved! And what pains does he take, to make me ſenſible of the fulneſs of his ſalvation!

June 29, 1775. On the 20th, we had an account of Mr. *Weſley*'s being ill of a fever in the North of *Ireland.* On the 24th a letter arrived, which expreſſed his being given over. That night I had great trouble of mind, from an apprehenſion of the conſequences likely to follow among the Preachers and people under his direction. My reflections hereon would have deprived me of life, had they not been reſtrained. But I found the Lord very preſent in prayer, and I pleaded with him as long as I had any ſtrength of body or ſpirit. I did in the moſt ſolemn manner, and with all the affection of my ſoul, offer my life for the life of his Servant: and that without any view to myſelf: my ſole motive was the glory of God in the advancement of his kingdom among men.

December 1781. To this time I have not turned aſide, or ceaſed from following the Captain of my ſalvation, who has led me from grace to grace, and from ſtrength to ſtrength, ſo as to go more and more out of myſelf, and to be fixt, for all wiſdom, power and holineſs, and all temporal and eternal good, on him alone. I feel the witneſs and the happy

neceſſity of this every day; every freſh diſcovery of which unites me more unto Jeſus.

The preceding Extract may be uſeful to ſerious Readers, chiefly in theſe three reſpects. It gives, 1. A moſt diſtinct account of the ſtruggle between the fleſh and the ſpirit, Nature and Grace in a true Believer: 2. Of the change wrought in the ſoul, when it is made partaker of the *Great Salvation*, when it is ſaved from inbred ſin: and, 3. Of the Experience of one that is ſo ſaved, and that loves God with his whole heart.

A ſhort Account of MARTHA THOMPSON, *near York.*

I Was born in the year 1702, at *Rufford*, a village near the city of *York*, of religious parents, who endeavoured to bring up their children in the fear of God, and diligently taught them to eſcape the pollutions of the world. Having no ſiſter, I made choice of a ſerious young woman, who lived in the neighbourhood, for a companion. We conſtantly laboured to flee from every thing which appeared ſinful; and embraced what we thought amiable and praiſeworthy. But all this did not ſatisfy my mind: for I ſtill felt an empty void, and knew not what was to fill it. I frequently cried out to my friend, "For what purpoſe are we created? Surely for ſomething more than to perform the common affairs of this life." For, notwithſtanding the grace of God wrought in us a fear of offending, yet were we entire ſtrangers to his pardoning love, and unacquainted with the work of heart-converſion.

When I was about twenty-five years of age, God was pleaſed to viſit my friend with a fever, in the beginning of which ſhe had a ſtrong perſuaſion it would prove mortal. In it the Lord revealed his pardoning love to her ſoul; and ſhe declared

declared ſhe would not part with her intereſt in Chriſt for a thouſand worlds. I waited on her, till her deceaſe, with great compoſure; but when ſhe was gone, I was inconſolable: like *Rachel*, I refuſed to be comforted. I murmured againſt God, and like *Jonah*, thought I did well to be angry. Only I knew ſelf-murder was a ſin, or I would not have lived. The ſpirit of deſpair took ſuch poſſeſſion of me, that I could neither ſee, nor enjoy, any of the mercies of God.

After ſeveral months ſpent in this miſery, I began to read Dr. *Watts's* hymns, which gave me ſome conſolation. At length the Lord diſcovered to me in a dream, the utter inſufficiency of all things under the ſun to make the ſoul happy. From that time I began to ſee my ſin and folly. I ſaw I loved the creature more than God. I was humbled under his mighty hand, and with a calm reſignation looked unto him for mercy. He was then pleaſed to give me that peace which paſſeth all underſtanding. The world and all its allurements were put under my feet, and as far as I know, have never been able ſince to draw away my affections from God. I now became converſable, and attended upon the neceſſary affairs of life without reluctance.

Soon after my juſtification I diſcovered the evils of my heart. I enquired of ſeveral of my acquaintance, "Why cannot we keep our hearts from riſing againſt perſons whoſe behaviour is provoking and unreaſonable?" Alas, I met with miſerable comforters! They told me thoſe evils were natural, and that it was impoſſible to be delivered from them in this world. However the Lord was pleaſed to teach me the method of overcoming theſe unholy tempers: he ſtrongly impreſſed on my mind, to keep ſilence whenever I found the leaſt degree of reſentment kindling againſt any one; and when my mind regained its wonted ſerenity, I was then at leiſure to reprove as the caſe required. By being obedient to this conviction, theſe happy effects followed: it brought peace into my own ſoul, and made the reproof, when neceſſary, more

more cordially received; ſo that thoſe I was daily converſant with, both loved and feared me. From many years experience, and in different ſtations of life, I moſt earneſtly recommend this method to all who are exerciſed with the remains of their inward corruptions.

About a year and a half after the death of my friend, I entered into the marriage ſtate with one of her brothers. He was an affectionate huſband, a tender parent, and a good maſter. I had ſeven children, five of whom ſurvived their father. Twelve years we lived very comfortably together. The Lord was then pleaſed to take my huſband to himſelf. This was a ſevere trial, to loſe ſuch a partner, who was more dear to me than ſhe had been, and with whom I lived as happy as moſt that ever entered into that connection. But the Lord ſo far ſubdued my mind, that though I deeply mourned, yet I durſt not murmur againſt him. I had a large farm to manage, in order to bring up my children; and was obliged to keep five ſervants. But all theſe concerns the Lord enabled me to go through with far leſs difficulty than could be expected.

In a few years after the death of my huſband, the Methodiſt Preachers viſited theſe parts, and teſtified openly, that we were to receive in this life, the knowledge of ſalvation by the remiſſion of our ſins. This greatly alarmed the whole country. The firſt Preacher I heard, I did not rightly comprehend his doctrine, but his deportment much affected me; there appeared ſuch a ſolemn reverence of God in his very looks as I had never ſeen in any perſon before. Mr. *Shent*, of *Leeds*, was the next Preacher who came this way: I was ſo aſtoniſhed with the heavenly truths he unfolded, that I was almoſt loſt in wonder, love and praiſe. I invited them to my houſe, and the Lord opened my underſtanding to know what he had formerly wrought in my heart: I was kept in wonderful peace, and refreſhed with the comforts of his Spirit.

They not only preached juſtification by faith in Chriſt Jeſus, but ſanctification through the influence of his ſpirit.

This

This was an additional bleſſing to me, who had been ſo long complaining of the remains of ſin.

I was greatly animated with love and zeal for God's glory, and the ſalvation of ſouls, and procured the Preachers to viſit every place where my friends lived, that would receive them; and praiſed be the Lord, the word proved to be the ſavour of life to many ſouls. Several years we were thus employed, and the preaching was eſtabliſhed in the city of *York*, though not without difficulty. I went forward in the ways of the Lord without regarding either the ſmiles or the frowns of men.

At firſt when I met with perſons who oppoſed the truth, I found a warmth that did not ſpring from love, and for which I was reproved in this manner, "If thou wanteſt to do my work, thou muſt do it in my ſpirit; for the wrath of man worketh not the righteouſneſs of God." This gave me more and more to ſee, that the remains of evil often rendered my beſt performances unacceptable in the ſight of God; but the poſſibility of an entire freedom afforded me great ſatisfaction.

One day being in company, where I was not ſo watchful as I ought to have been, and afterwards meeting with a few who were ſinging hymns, I found my ſpirit did not join them with its wonted love and zeal. I was ſurpriſed; but the Lord made me ſenſible I had been off my guard, and from that time he beſtowed on me ſuch a power of watchfulneſs, as I ſhall praiſe him for while I have a being. One great reaſon why many converted perſons advance but ſlowly in the divine life, is unwatchfulneſs. If we earneſtly prayed for a watchful ſpirit, and believed the Lord would enable us to be faithful, our ſouls would proſper daily; we ſhould make a ſwift progreſs in holineſs.

[*To be continued.*]

Mr.

Mr. Boardman's Account of the Death of his Wife.

ON January 23, 1769, my poor, dear Wife was taken exceeding ill: but ſhe ſaid, "I have no deſire to live; nor am I afraid to die." That morning the Lord graciouſly viſited her ſoul. On which ſhe cried out, "Chriſt is mine and I am his." On the 24th, the marks of her diſſolution appeared more plain. This was to her the hour and power of darkneſs. She had now to grapple with principalities and powers. The Enemy was ſuffered to buffet her grievouſly, by which her confidence was greatly ſhaken. At which ſhe began to queſtion the reality of her grace. Satan tempted her, ſhe had never been juſtified—God had never done any thing for her. This occaſioned her great diſtreſs; and from the bitterneſs of her ſoul ſhe cried out, "O for an aſſurance of God's favour! it is hard dying without a ſenſe of His love." I reminded her of the many kind viſits ſhe had been favoured with from Chriſt the day before. She replied, with ſome warmth, "You know nothing about dying; it is a harder thing to die than you imagine! O, I find it a hard thing to die!" She continued much the ſame till the 27th. That morning ſhe began to recollect what ſhe looked upon as a peculiar inſtance of the divine mercy, viz. the death of her little child. Well, ſaid ſhe, The Lord has heard my prayers; I know he has. Many times have I prayed, and wept before the Lord, that he would be pleaſed to take to himſelf my child. He has granted me my requeſt; it is gone before. She ſaw the hand of God in this and rejoiced, but ſhe ſoon relapſed into her former doubts, and continued ſo till towards the evening. She then began to cry mightily to Him who only could ſave. Lord, ſaid ſhe, If I am in thy favour, and if this ſickneſs be unto death: Oh! ſhew me a token for good.

good. She lay compoſed for a little time, and ſuddenly ſtarted up and ſaid, "Give me the Bible." I did ſo. But I imagined ſhe could not ſee to read. She kept it in her hand for ſome little time; and lifting up her eyes ſaid, "O Lord, I will now open this thy book. Shew me, O ſhew me, the true ſtate of my ſoul in thy word! Lord I will take the fifth verſe of the firſt chapter I open to. She compoſed herſelf for ſome time; and then opened on Jeremiah iii. 4, *But thou ſhalt die in peace.* This was a word in ſeaſon. God immediately applied it to her heart. Inſtantly the cloud burſt; the darkneſs fled; the light of eternity broke in upon her ſoul; and from that moment ſhe had neither doubt nor fear. I am now, ſaid ſhe, ſatisfied; I ſhall die and be happy for ever. The Phyſician now ordered her a ſleeping draught, and ſhe ſoon began to ſleep. When ſhe awoke, I ſaid, my dear, thou haſt ſlept a little: yes ſaid ſhe, but it does not appear to be natural; but no matter, I have no doubt or fear. She began to doſe again: when ſhe awoke, I aſked her how ſhe found herſelf now? She replied, "I am happy! O I am happy! but do leave me a little while: I want time to lift up my heart to the Lord; ſhe did ſo, but was ſoon aſleep again; when ſhe awoke the third time, her voice and ſtrength were almoſt gone; and ſhe faintly ſaid, I wiſh—but her ſtrength failed her; ſo that for ſome time ſhe could ſay no more. At length ſhe ſaid, I wiſh I could ſpeak for God. One aſked, Do you now find Chriſt with you? She ſaid, O yes! and would gladly have ſaid ſomething more, but could not. The next time ſhe awoke, ſhe bid a final adieu to every thing that was mortal, and without a ſtruggle fell aſleep in the arms of her Beloved.

R. BOARDMAN.

Barnard-Caſtle, Feb. 1, 1769.

The Death of CYRUS.

I Know nothing more affecting in all heathen Antiquity, than *Xenophan's* Account of the death of *Cyrus*. The following is tranſlated from Dr. *Hutchinſon's* octavo edition of the *Cyropædia*, page 499, &c.

Cyrus, now very old, came into *Perſia*; and being aſleep in the palace, he dreamed, that one who ſeemed to be more than man, came to him, and ſaid, "*Cyrus*, prepare! Thou art going to the gods." He awoke and was aſſured that his end was at hand. Immediately he offered ſacrifices and prayed, "O Jupiter,—accept theſe, as the completion of many honourable actions, and as grateful acknowledgments for having ſignified to me, both by victims, by ſigns from heaven, by birds, and by omens, what things I ought not to do. I return thee thanks, that I have been ſenſible of thy care over me, and that in my proſperity, I was never exalted above a man! I beſeech thee, now alſo give happineſs to my Children, and Wife, my Friends, and Country: and give me, to die as I have lived."

When he came home, being inclined to reſt, he lay down. At the uſual time, his attendants came to lead him to the bath. But he ſaid, "I had rather reſt." When the hour was come, they brought him his ſupper. He would not eat, but ſeemed thirſty, and drank willingly. After juſt the ſame things had occurred the ſecond and third day, he ſent for his ſons, his friends, and the magiſtrates, and ſaid, "My children, and all you, my friends, the end of my life is at hand. When I am dead, ſpeak of me as a happy man. For when I was a child, I attained what is accounted excellent in children; when I was young, what is accounted excellent in youth; and when I was a man, what is thought excellent in men. And I always ſeemed to find my ſtrength increaſing with my years: inſomuch

inſomuch that I never felt my old age, any weaker than my youth. Neither do I know, that I have either attempted or deſired any thing, wherein I did not ſucceed. I have ſeen my friends made happy by me, and my enemies ſubdued. And my country, before of no note in *Aſia*, I leave in the higheſt honour. And of all that I have gained, I have loſt nothing. But although I have hitherto had all things according to my wiſh, yet I was ſtill attended with a fear, leſt in after-times I might ſee, or hear, or ſuffer ſomething grievous, which has not ſuffered me to rejoice profuſedly. But if I die now, I leave my children whom God hath given me, alive: I leave my friends and my children in proſperity. Shall I not then be remembered to all ages, as a happy man?

I conjure you, my Children, to honour each other, if you have any care to pleaſe me. For you do not know that I ſhall exiſt after I die. You will not ſee me indeed: but neither do you ſee my ſoul now; yet from its actions you infer its exiſtence. I never, my children, could be perſuaded that the ſoul lives while it is in this mortal body, and dies when it is delivered from it. For I ſee the ſoul imparts life even to mortal bodies, as long as it remains therein. Neither can I think, that the ſoul will be inſenſible, when it is ſeparate from this ſenſeleſs body: but probably when it is pure and ſimple, then it will be moſt ſenſible. When man is diſſolved, all his parts return to their kindred elements, except the ſoul: and this alone is not ſeen, either while it is preſent, nor when it goes away. You have obſerved, that nothing comes nearer to Death than Sleep. But it is then the ſoul of man appears moſt divine; then it ſees ſomething of the future ſtate; then, it ſeems, it is moſt free. If theſe things therefore are thus, as I ſuppoſe, if the ſoul ſurvives the body, then out of reverence to my ſoul, do the things which I deſire. But if they are not ſo, if the ſoul dies with the body, fear the gods, that are eternal, and ſee all things, and can do all things, and who preſerve this order of the univerſe, free from error, defect or

decay, in its inexplicable beauty and magnitude; I ſay, fear them, and neither do, no nor deſign any thing impious, or unholy.

When I am dead, Children, do not enſhrine my body in gold or ſilver, or any thing elſe; but reſtore it to the earth as ſoon as poſſible. For what is more deſirable, than to mingle with the earth, which brings forth and nouriſhes all good things. I was always a lover of mankind, and am now glad to join with that which does good to men. But it ſeems, my ſoul is beginning to leave me. If therefore any of you deſires to touch my hand, or to look upon my face while I am alive, let him draw near. But I intreat you, Children, let no man look upon my body, no, not you yourſelves, after I am covered. Summon all the Perſians and their Allies to my tomb, to rejoice with me, that I ſhall now be in ſafety, incapable of ſuffering any evil, whether I ſhall be with God, or whether I ſhall be nothing! And remember my laſt word, "Do good to your friends, and you will be able to puniſh your enemies. Farewel, dear Children! Tell your Mother the ſame from me: all my preſent and abſent Friends, farewel!" Having ſaid this, and given them all his hand, he covered himſelf and died.

Upon this, I cannot but obſerve, 1. This is he, of whom *Iſaiah* ſpake by name, above two hundred years before he was born (ch. xliv. ver. 28.) *Thus ſaith the Lord concerning Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure: even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, thy foundation ſhall be laid:* 2. That *Xenophan* has unjuſtly aſcribed to him his own Polytheiſm. For that *Cyrus* worſhipped the one God, is clear from the words of *Ezra*, (chap. i. ver. 1, 2, 3.) *In the firſt year of Cyrus king of Perſia* (A. M. 3468: whereas the propheſy of *Iſaiah* was uttered about 3260,) *the Lord ſtirred up the ſpirit of Cyrus, that he made a proclamation, ſaying, Thus ſaith Cyrus, king of Perſia, the Lord God of heaven hath given me all the kingdoms of the earth* (an Eaſtern Hyper-

Hyperbole) *and hath charged me to build him a houſe at Jeruſalem. Who is there among you of all his people? His God be with him: and let him go and build the houſe of the Lord God of Iſrael. He is the God.* And was he not the God whom *Cyrus* worſhipped? Who can reaſonably doubt of it? By this we may judge of ſeveral Expreſſions, which occur in the preceding account.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

[*Continued from page* 418.]

Of the HIPPOPOTAMOS, *or* RIVER-HORSE.

THE Hippopotamos, or River-Horſe, is above ſeventeen feet long from the ſnout, to the inſertion of the tail; above ſixteen feet in circumference round the body, and above ſeven feet high: the head is near four feet long, and above nine feet in circumference. The jaws open about two fee wide, and the cutting teeth, of which it hath four in each jaw, are above a foot long.

Its feet reſemble thoſe of the elephant, and are divided into four parts. The tail is ſhort, flat, and pointed; the hide is impenetrable to the blow of a ſabre; the body is covered over with a few ſcattered hairs of a whitiſh colour. The figure of the animal is between that of an ox and a hog, and its cry between the bellowing of one, and the grunting of the other.

It chiefly reſides at the bottom of the great rivers and lakes of Africa; the Nile, the Niger, and the Zara. There it leads an indolent life, ſeldom diſpoſed for action, except when excited by the calls of hunger. Upon ſuch occaſions, three or four of them are often ſeen at the bottom of a river, forming

forming a kind of line, and ſeizing upon ſuch fiſh as are forced down by the violence of the ſtream. It poſſeſſes the ſame inoffenſive diſpoſition in its favourite element, that it is found to have upon land; it never attacks the mariners in their boats, as they go up or down the ſtream; but ſhould they inadvertently ſtrike againſt it, there is much danger of its ſending them, at once, to the bottom. "I have ſeen, ſays a mariner, one of theſe animals open its jaws, and ſeizing a boat between his teeth, at once, bite and ſink it to the bottom. I have ſeen it upon another occaſion, place itſelf under one of our boats, and riſing under it, overſet it with ſix men which were in it; who, however, happily received no other injury." Such is the great ſtrength of this animal; and from hence, probably, the imagination has been willing to match it in combat againſt others more fierce and equally formidable. The crocodile and ſhark have been ſeen to engage with it, and yield an eaſy victory; but as the ſhark is only found at ſea, and the Hippopotamos never ventures beyond the mouth of freſh water rivers, it is moſt probable that theſe engagements never occured; it ſometimes happens, indeed, that the princes of Africa amuſe themſelves with combats, on their freſh-water lakes, between this and other formidable animals; but whether the rhinoceros or the crocodile are of this number, we have not been particularly informed. If this animal be attacked at land, and finds itſelf incapable of vengeance from the ſwiftneſs of its enemy, it immediately returns to the river, where it plunges in head foremoſt, and after a ſhort time riſes to the ſurface, loudly bellowing, either to invite or intimidate the enemy; but though the negroes will venture to attack the ſhark, or the crocodile, in their natural element, and there deſtroy them, they are too well apprized of the force of the Hippopotamos to engage it; this animal, therefore, continues the uncontroled maſter of the river, and all others fly from its approach or become an eaſy prey.

The

The female always comes upon land to bring forth, and it is ſuppoſed that ſhe ſeldom produces above one at a time; upon this occaſion, theſe animals are particularly timorous, and dread the approach of a terreſtrial enemy; the inſtant the parent hears the ſlighteſt noiſe, it daſhes into the ſtream, and the young one is ſeen to follow it with equal alacrity.

The young ones are ſaid to be excellent eating; but the negroes, to whom nothing that has life, comes amiſs, find an equal delicacy in the old. Dr. *Pocock* has ſeen their fleſh ſold in the ſhambles, like beef; and it is ſaid, that their breaſt, in particular, is as delicate eating as veal. As for the reſt, theſe animals are found in great number, and as they produce very faſt, their fleſh might ſupply the countries where they are found, could thoſe barbarous regions produce more expert huntſmen. But this creature, which once was in ſuch plenty at the mouth of the Nile, is now wholly unknown in Lower Egypt, and is no where to be found in that river, except above the cataracts.

One can hardly tell whether to rank him among land or water animals. He ſleeps on land, but paſſes all the reſt of his time under water. But in one reſpect he is different from all other creatures that live partly on land, and partly in the water. All other ſorts of amphibious animals have the faculty of ſwimming; but this has not. He has to feed under water, yet is the moſt unwieldy of all creatures, and cannot ſwim at all. He comes out of the water in an evening to ſleep: and when he goes in again, he walks very deliberately in overhead, and purſues his courſe along the bottom, as eaſy and unconcerned as if it were in the open air. The rivers he moſt frequents are very deep, and where they are clear, this affords an aſtoniſhing ſight.

An animal of this ſize and make, muſt be one of the ſtrongeſt in the world. It therefore required from nature no ſwiftneſs, either to avoid purſuit, or to overtake its prey, as it was deſigned to feed chiefly on vegetables. The manner of its feeding is this. When he walks into a river, he ſeldom looks

looks about till he is near the middle. Here he ſeeks for the larger water-herbs, particularly for the root of a large water-lilly. People from a boat on the ſurface frequently ſee this. He roots up theſe with his noſe, like a hog, and his mouth and throat being very wide, ſwallows them up in vaſt morſels half chewed.

But he has frequently occaſion to breathe: in order to which, when feeding at his eaſe, his cuſtom is, every thirty or forty minutes to riſe to the ſurface of the water. This he does, by a ſpring from the bottom, made with all his feet at once. Having taken a little freſh air, and looked about him, he drops to the bottom again.

[*To be continued.*]

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EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page* 420.]

"Sect. 25. I Allow it is uſual for moſt people to wonder, how any one ſhould find a difficulty in what they think they every day obſerve. Do we not ſee, will they be ready to ſay, the parts of bodies ſtick firmly together? Is there any thing more common? And what doubt can there be made of it? And the like, I ſay, concerning *Thinking*, and *voluntary Motion*: do we not every moment experience it in ourſelves; and therefore can it be doubted? The matter of fact is clear, I confeſs; but when we would look a little nearer into it, and conſider how it is done, there, I think, we are at a loſs, both in the one and the other; and can as little underſtand how the parts of body cohere, as how we ourſelves perceive, or move. I would have any one intelligibly explain to me, how the parts of gold, or braſs, (that but

but now in fuſion were as looſe from one another, as the particles of water, or the ſands of an hour-glaſs,) come in few moments to be ſo united, and adhere ſo ſtrongly one to another, that the utmoſt force of mens arms cannot ſeparate them: a conſidering man will, I ſuppoſe, be here at a loſs, to ſatisfy his own, or another man's underſtanding.

" Sect. 26. The little bodies that compoſe that fluid, we call Water, are ſo extremely ſmall, that I have never heard of any one, who by a Microſcope, (and yet I have heard of ſome, that have magnified to one thouſand; nay, to much above one hunderd thouſand times,) pretended to perceive their diſtinct bulk, figure, or motion: and the particles of water are alſo ſo perfectly looſe one from another, that the leaſt force ſenſibly ſeparates them, nay, if we conſider their perpetual motion, we muſt allow them to have no coheſion one with another; and yet let but a ſharp cold come, and they unite, they conſolidate, theſe little atoms cohere, and are not, without great force, ſeparable. He that could find the bonds that tie theſe heaps of looſe, little bodies together ſo firmly; he that could make known the cement that makes them ſtick ſo faſt one to another, would diſcover a great, and yet unknown ſecret: and yet when that was done, would he be far enough from making the extenſion of body (which is the coheſion of ſolid parts) intelligible, till he could ſhew wherein conſiſted the union, or conſolidation of the parts of thoſe bonds, or of that cement, or of the leaſt particle of the matter that exiſts. Whereby it appears, that this primary and ſuppoſed obvious quality of body, will be found, when examined, to be as incomprehenſible, as any thing belonging to our minds, and *a ſolid, extended ſubſtance, as hard to be conceived, as a thinking, immaterial one*, whatever difficulties ſome would raiſe againſt it.

" Sect. 27. For to extend our Thoughts a little farther, that preſſure, which is brought to explain the coheſion of bodies, is as unintelligible as the coheſion itſelf. For if matter be conſidered, as no doubt it is, finite, let any one ſend his con-

templation to the extremities of the univerſe, and there ſee what conceivable hoops, what bond he can imagine to hold this maſs of matter in ſo cloſe a preſſure together, from whence ſteel has its firmneſs, and the parts of a diamond their hardneſs and indiſſolubility. If matter be finite, it muſt have its extremes; and there muſt be ſomething to hinder it from ſcattering aſunder. If, to avoid this difficulty, any one will throw himſelf into the ſuppoſition and abyſs of infinite matter, let him conſider what light he thereby brings to the coheſion of body; and whether he be ever the nearer making it intelligible, by reſolving it into a ſuppoſition, the moſt abſurd and moſt incomprehenſible of all other: ſo far is our extenſion of body (which is nothing but the coheſion of ſolid parts,) from being clearer, or more diſtinct, when we would enquire into the nature, cauſe, or manner of it, than the idea of thinking.

" Sect. 28. Another idea we have of body, is the power of *communication of motion by impulſe*; and of our ſouls, the power of *exciting of motion by thought*. Theſe ideas, the one of the body, the other of our minds, every day's experience clearly furniſhes us with: but if here again we enquire how this is done, we *are equally in the dark*. For in the communication of motion by impulſe, wherein as much motion is loſt to one body, as is got to the other, which is the ordinarieſt caſe, we can have no other conception, but of the paſſing of motion out of one body into another; which, I think, is as obſcure and unconceivable, as how our minds move or ſtop our bodies by thought; which we every moment find they do. The increaſe of motion by impulſe, which is obſerved or believed ſometimes to happen, is yet harder to be underſtood. We have by daily experience, clear evidence of motion produced both by impulſe, and by thought; but the manner how, hardly comes within our comprehenſion; we are equally at a loſs in both. So that however we conſider motion, and its communication either from

from body or ſpirit, *the* idea *which belongs to ſpirit, is at leaſt as clear as that that belongs to body.* And if we conſider the active power of moving, or, as I may call it motivity, it is much clearer in ſpirit, than body, ſince two bodies, placed by one another at reſt, will never afford us the idea of a power in the one to move the other, but by a borrowed motion: whereas the mind, every day, affords ideas of an active power of moving of bodies; and therefore it is worth our conſideration, whether active power be not the proper attribute of ſpirits, and paſſive power of matter. Hence may be conjectured, that created ſpirits are not totally ſeparate from matter, becauſe they are both active and paſſive. Pure Spirit, viz. God, is only active; pure matter is only paſſive; thoſe beings that are both active and paſſive, we may judge to partake of both. But be that as it will, I think we have as many and as clear ideas belonging to ſpirit, as we have belonging to body, the ſubſtance of each being equally unknown to us; and the idea of thinking in ſpirit, as clear as of extenſion in body; and the communication of motion by thought, which we attribute to ſpirit, is as evident as that by impulſe, which we aſcribe to body. Conſtant experience makes us ſenſible of both of theſe, though our narrow underſtandings can comprehend neither. For when the mind would look beyond thoſe original ideas we have from ſenſation or reflection, and penetrate into their cauſe, and manner of production, we find ſtill it diſcovers nothing but its own ſhort-ſightedneſs.

" Sect. 29. To conclude, ſenſation convinces us, that there are ſolid extended ſubſtances; and reflection, that there are thinking ones: experience aſſures us of the exiſtence of ſuch beings; and that the one hath a power to move body by impulſe, the other by thought; this we cannot doubt of. Experience, I ſay, every moment furniſhes us with the clear ideas, both of the one and the other. But beyond theſe ideas, as received from their proper ſources, our faculties will not reach. If we would enquire farther into their nature, cauſes, and man-

ner, we perceive not the nature of extenſion clearer than we do of thinking. If we would explain them any farther, one is as eaſy as the other; and there is no more difficulty to conceive how a ſubſtance we know not, ſhould by thought ſet body into motion, than how a ſubſtance we know not, ſhould by impulſe ſet body into motion. So that we are no more able to diſcover wherein the ideas belonging to body conſiſt, than thoſe belonging to ſpirit. From whence it ſeems probable to me, that the ſimple ideas we receive from ſenſation and reflection, are the boundaries of our thoughts; beyond which, the mind, whatever efforts it would make, is not able to advance one jot; nor can it make any diſcoveries, when it would pry into the nature and hidden cauſes of thoſe ideas.

[*To be continued.*]

Extracts from Mr. Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 423.]

Of the GODS *of* GREECE.

THE Eaſtern Idolaters at firſt worſhipped only the Sun: but in proceſs of time, the heads of their family likewiſe. The *Egyptians* afterwards particularized each by ſome title, which gave riſe to a multiplicity of gods. The *Grecians* adopted their deities, to whoſe attributes they were total ſtrangers, and whoſe names they could not even ſpell. Hence their endleſs Polytheiſm. They made a god out of every title; yet they are all reſolvable into one, the Sun. The ſame may be obſerved of the gods of the *Romans*. *Apollo*, *Bacchus*, *Ceres*, are the ſame; each of them the Sun. *Jupiter*, *Mars*, *Venus*, *Diana*, are ſtill the ſame: ſo are *Neptune*, *Pluto*, *Hermes*, and all the reſt. So are *Oſiris*, *Hercules*, *Saturn*, *Dionuſus*, *Adonis*, and all the others that can be named.

PHŒNIX

PHŒNIZ *and* PHŒNICES.

This was not a Provincial name, but an Egyptian and Cananitiſh term of honour, compounded of *Anac*, with the Egyptian Prefix, and rendered Phoinic, or Poinic; afterward Phœnix. It ſignified a Lord or Prince, and was particularly aſſumed by the ſons of Chus and Canaan. Hence the Palm-tree was termed Phoinic, as being a ſtately and noble tree; and Hermes was repreſented with a Palm-branch in his hand. And his Prieſts uſed to have them ſtuck in their ſandals on the outſide. Hermes himſelf had the ſame; which the Greeks miſtaking for feathers, added wings to his feet.

What the Greeks called Phœnicia was a ſlip of ſea-coaſt between Tyre and Sidon: but it was never called ſo by the people of the country.

Neither was Phoinix the name of a man: (ſuch a man never exiſted:) but barely a title of honour.

Of the term CAHEN, *or* COHEN.

CAHEN denotes a prieſt or preſident, and was often applied to princes, kings, gods, and their attendants, yea to all perſons of a ſacred character. But becauſe it ſounded ſomething like κυων or *canis*, the Greeks continually miſconſtrued it *a dog*. Hence they tell us of dogs maintained in many temples in Egypt, and that the Ethiopians had a dog for their king.

The name of the deity *Canouphis* or *Canuphis* was compounded with this term. He was repreſented by the Egyptians as a princely perſon, girded round with a ſerpent. *Oph* and *ouph* ſignifying a ſerpent in the Amonian language. He was ſometimes termed *Anuphis* or *Anubis*, and was by the Greeks and Romans continually ſpoken of as a dog, being miſled by the title which they did not underſtand.

But what are the Κυνοκεφαλος or Dog-headed Idols in Egypt? The Egyptians built moſt of their temples and colleges

leges on hills, called by them *Caph*: and theſe being ſacred to the Sun, they called *Caph-El*, *Caph-Aur*, and *Caph-Arez*. The term *Caph-El*, the Greeks uniformly changed to Κεφαλη; and ſo from *Cahen-Caph-El*, the ſacred rock of *Orus*, they formed Κυνοκέφαλος, which they ſuppoſed to relate to an animal with the head of a dog: whereas it was a ſeminary where novices were bred up to ſupply their colleges and temples.

It is ſaid of the Cunocephali, that when one part was dead, the other remained alive. The meaning is, there was a conſtant ſucceſſion in the Prieſthood; when ſome died others ſucceeded.

Herodotus tells you of Cunocephali, likewiſe Dog-headed men in Lybia; nay and of Ακεφαλοι, men that had no heads at all! Both of theſe were in truth denominated from their place of reſidence: yet one from *Cahen-Caph-El*; the other from *Ac-Caph-El*; both denoting the ſacred rock of the Sun.

By a ſimilar blunder the Greeks often repreſented Apollo and Bacchus gaping. The miſtake aroſe hence: both theſe being the ſame with Orus, were ſtiled in Egypt, *Cahen-On*; *Rex*, *Sol*, out of which the Greeks made the word χαων, gaping. In ſhort, the *Cahen*, of Egypt, were no more dogs, than the *Paterœ* of Amon, were baſons. Abundance of odd ſtories that occur in the ancient writers may be explained hereby.

But whence came the fable of Cerberus, the dog of hell? Probably hence. Many of the ancient temples were ſituated near vaſt caverns. Theſe temples were often called *Kir-Abor*, and the deity *Chan-Ades*, out of which the Greeks formed Κερβερον κυνα αδη, thus degrading *Kun-Ades*, or *Apollo*, the god of light, to the regions of darkneſs.

Among the different branches of the Amonian family which ſpread themſelves abroad, the ſons of Chus were moſt conſiderable. Theſe ſpread far and wide into many countries. But in the hiſtories of them, the Greeks have conſtantly changed *Chuſos* into *Chruſos*, and *Chus-Or*, into *Chuſorus*: and

in

in conſequence, they introduce in their account of thoſe places, ſome legend about gold. Hence it is that they call his ſubſtitute *Apollo*, the god of the golden ſword, or of the golden harp. Hence the river Pactolus, dedicated to him, was ſaid to have golden ſands: although there never was a grain of gold there yet.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* 427.]

29. AFTER all this appearance of abſurdity, it is more than probable that this great variety of *immaterial ſouls, both in nature and degree, for inſects, fiſhes, birds, and beaſts*, ought to be regarded as a ſingular article in the harmony and beauty of the creation, in the riſing ſcale of immaterial beings. When we obſerve ſuch a wonderful gradation of beauty, form, perfection and proportion, in the ſeveral parts of matter, through the animal, vegetable, and mineral kingdoms, through all the ſpecies of foſſils, plants, and animals, up to the human body, it muſt appear to a rational mind, to be a wide and unnatural chaſm in the nature of things, if there were nothing between dead matter and the human ſoul. Let us not then embarraſs ourſelves with doubts and enquiries about the purpoſes of infinite Wiſdom, in the creation of ſuch a wonderful and beautiful variety of animals, through all the regions of Nature; but ſatisfy ourſelves, that as nothing leſs than infinite Power could produce the leaſt and moſt contemptible into being, ſo nothing leſs than infinite Wiſdom has formed and directed them to anſwer the ſeveral purpoſes of their creation, and fill their different ranks in the ſcale of being; and that

that the ſame infinite Wiſdom will not fail to diſpoſe of them hereafter in the moſt proper manner, to anſwer the original purpoſes of their creation.

30. Thus much we may pronounce, it is by no means inconſiſtent with Reaſon, that there may be ſeveral degrees and orders of immaterial beings, with different powers and faculties, according to their different ends: and that ſuch of theſe as are capable of actuating bodies, may be diſpoſed of in different bodies, according to their different capacities: and when the immaterial beings are ſeparated from theſe bodies, no man can preſume to ſay that it is impoſſible for omnipotent Wiſdom to continue them in being, and diſpoſe of them in ſuch a ſtate as he ſhall ſee fit. And if partial human Benevolence, if limited human Underſtanding, could conceive any poſſible reaſon, or contrive any poſſible means to continue their being, and their happineſs in a ſtate of ſeparation, then it is neither an abſurd thought, nor impious hope, that the Almighty and moſt merciful Creator, whoſe compaſſions are over all his works, may effect both; ſince nothing leſs than both could at firſt move him to bring them into being, in ſuch a ſtate as the harmony of Nature required, and infinite Wiſdom ſaw fit for them.

31. And now, I appeal to every impartial Reader, what poſſible ill conſequence can be drawn from the ſuppoſition of their Immortality; or what poſſible advantage to Religion can ariſe from denying it? The infidel will be pleaſed to hear of the poſſibility of a material ſoul, and comfort himſelf with the hope that he with the reſt of his reaſoning fellow-animals may be of the ſame make, have nothing in them ſuperior to Matter, no Principle of Immortality, nothing capable of eternal Rewards and Puniſhments. On the other hand, if we could prove to his ſatisfaction, that every kind of life through the univerſal Syſtem, muſt neceſſarily be immortal, it would prove ſtrongly upon him the neceſſity of his own immortality, and quite deſtroy the feeble, the terrible hope of annihilation,

lation, or utter extinction of his being. It would ſhow him in a ſtrong and amazing light, the abſolute impoſſibility of evading the puniſhment of a wicked life, the unavoidable conſequences of brutiſh and vicious habits, debaſing the ſoul, degrading it from its proper rank, corrupting all its faculties, and rendering it uncapable of thoſe divine communications which are the only real felicity of human ſouls.

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 431.]

4. I Do not mean to reſt the weight of my arguments againſt Polygamy on the repreſentations above given of its conſequences, though I believe them perfectly juſt. But they are a ſufficient anſwer to the diſplay which Mr. *Madan* gives of the advantages of his ſcheme. There is a paſſage of ſcripture which intimates the ſame miſchievous effects of Polygamy, and ſeems to ground a prohibition of this practice on one of thoſe effects. The marginal reading of Lev. xviii. 18, is, *Thou ſhalt not take one wife to another, to vex her in her life-time.* This tranſlation is quite as proper as that which our tranſlators have put into the text, *Thou ſhalt not take a wife to her ſiſter* —as the learned reader may ſee by conſulting the following paſſages in the original, Gen. xxvi. 31. Exod. xxvi. 3. Ezek. i. 9, and iii. 13, and Joel ii. 8. And the reaſon of the prohibition holds equally good in both caſes, or rather it concludes more ſtrongly in the former than in the latter; as it is probable two ſiſters would live together upon better terms than two entire ſtrangers. This ſenſe of the paſſage ſeems to be confirmed by the Chaldee Paraphraſt, who comments as follows on Ruth iv. 6. "It is out of my power to redeem it,

becauſe I have a wife already, nor is it lawful for me to marry another, leſt *ſtrife* ſhould ariſe in my family, and my poſſeſſions be injured. Do thou therefore redeem it ſince thou haſt no wife. I am unable to redeem it."——*Selden's Uxor. Heb.*

5. As to what Mr *Madan* ſays, that to render the paſſage thus "would entirely diſunite the eighteenth verſe from the preceding to which it belongs," it is a mere begging of the queſtion, becauſe he cannot ſhew that this verſe belongs to the preceding, without firſt eſtabliſhing the meaning of the original to be as it is rendered by our tranſlators. For any thing that he can ſhew to the contrary, the ſubject reſpecting the unlawfulneſs of marrying within certain degrees of conſanguinity, may be quite finiſhed at the 17th verſe, and the 18th may treat of another matter, as the marginal reading ſuppoſes, and as it is certain all the following verſes do, to the end of the chapter. If it be objected, that it is hardly to be ſuppoſed ſo expreſs a prohibition of Polygamy, ſhould be given in the books of Moſes, which in many places ſeem to allow it; I anſwer, Moſes as a faithful hiſtorian has not only recorded many things concerning the ancient Patriarchs which are worthy of praiſe, but alſo many that deſerve blame, and Polygamy among the reſt. And I will venture to affirm, there is not in the whole law of Moſes any one expreſs allowance of it.

6. Yes (ſays Mr. *Madan*) Deut. xxi. 15, &c. is an expreſs demonſtration of God's allowance of Polygamy, *If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated.*—In anſwer to this, permit me to aſk Mr. *Madan* whether he does not think that Deut. xxiv. 1, contains an expreſs allowance of divorce for every cauſe? *When a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, then let him write her a bill of divorcement and put it into her hand, and ſend her out of his houſe.* He will ſay, "No: the

the paſſage is wrong tranſlated, it is hypothetical only, and introductory to that law, mentioned ver. 4. It ſhould be rendered thus, *If a man hath taken a wife, or a woman, and married her; and if he write her a bill of divorce*, &c." Juſt ſo, I ſay, *this paſſage* is hypothetical, and only introductory to the poſitive law contained in the 16th and 17th verſes. It only ſuppoſes ſuch a cuſtom might exiſt among ſo hard-hearted and fickle a people as the Jews: and in caſe it ſhould, it provides againſt ſome of its pernicious conſequences.

7. Beſides, let me aſk Mr. *Madan* how he will prove that the hated wife was not diſmiſſed by a bill of divorcement, but ſtill cohabited with the huſband that hated her? It ſeems far more likely that he had ſent her away, eſpecially as he might do it very eaſily; or ſhe, or both of them might be dead, and perhaps never lived together with the ſame huſband, but were taken, firſt one and then the other, after her death or diſmiſſion. For the paſſage may be tranſlated, as it is by Montanus, "If there ſhould have been to a man two wives, one beloved, and the other hated"—So that this paſſage does not contain any proof at all of God's allowance of Polygamy; and inaſmuch as, by Mr. *Madan's* own confeſſion, it is the ſtrongeſt paſſage for the purpoſe to be found in the Old Teſtament, if this does not amount to a proof of it, we may be ſure none does.

8. But ſuppoſing Mr. *Madan* could prove that Polygamy was expreſsly allowed in the law of Moſes, as well as practiſed by ſome great and good men under that diſpenſation; yet can he be ignorant that it is every where ſuppoſed throughout the Scriptures, that this diſpenſation was imperfect and therefore temporary? For *if it had been faultleſs, no place* (as the Apoſtle argues) *would have been found for another.* I ſhall not therefore loſe any time in examining the various paſſages he has quoted from the Old Teſtament in favour of his doctrine, though it might be eaſily ſhewn that moſt of them are little to his purpoſe; but I ſhall ſet aſide the whole by

ſhewing, in oppoſition to what he has aſſerted a hundred times over, that the Lord Jeſus *is* the author of a new law, and has brought in another and more perfect diſpenſation; and thus I ſhall undermine his whole fabric, and lay it level with the ground. Mr. *Madan* ſeems to have been very apprehenſive of an attack on this quarter, and conſcious that it is his weak ſide, he has taken infinite pains to ſtrengthen it by arguments fetched from all parts. But alas! to how little purpoſe, as I ſhall ſoon make appear.

[*To be continued.*]

The True ORIGINAL *of the* SOUL.

[*Continued from page* 435.]

CHAP. VIII.

How the nature of ſin deſcending, confirms the ſoul's propagation.

IT appears by the former deſcription of original ſin, proved by ſcripture, and confeſſed by all, that it is not only a loſs of original righteouſneſs, but a hereditary infection or ſpiritual corruption, which hath overſpread the whole nature of man: which two, as they are the main things in original ſin, ſo the one neceſſarily follows the other. For the ſoul ceaſing to be good, it muſt needs become evil; being deprived of goodneſs, corruption follows as darkneſs ſucceed in the place of light.

Whereas therefore ſome make original ſin to conſiſt of guiltineſs and corruption, and to be derived from Adam by imputation and propagation. It appears that guiltineſs is no part of original ſin, but an effect of it; and conſequently that imputation is not properly the means of conveying it to us, but an effect of the other. And as that depravation only is properly original ſin, and guiltineſs comes only by reaſon of

of it; ſo propagation only is properly the means whereby it is derived unto us, and imputation is only in regard of propagation. I conclude therefore, that the nature of this ſin conſiſts in the corruption of nature, and the ſtream thereof runs in natural propagation.

It is commonly ſeen, that children are like their parents alſo in the faculties of the mind, as in acuteneſs of underſtanding, firmneſs of memory, and ſoundneſs of judgment.

It is likewiſe well known that the affections of the ſoul, which are yet nearer to the nature of ſin, are very commonly communicated to poſterity, as covetouſneſs, wrathfulneſs, mirth, ſadneſs, fear, boldneſs and the like.

And it is manifeſt, that ſin cleaves to the will itſelf, which is the fountain of the affections. There are certain natural inclinations in the will, as of love and hatred, which at firſt were carried to their proper objects, and ſo were created good: but now, through man's failing and God's curſe upon it, they are carried a contrary way, by means whereof we are corrupt and ſinful.

Yet is not ſin ſo ſeated in the ſoul, as that it ſhould not infect the body alſo. For though it cannot dwell in the body alone, nor be propagated by it, yet together with the ſoul the body is infected, and by them both, ſin is propagated.

Which may further appear, Firſt, if we conſider, that not the ſoul or body alone, but the whole man or perſon is the ſubject of this ſin eſpecially; for not parts but perſons ſinned, and ſo were corrupted with ſin in Adam: and thus the body is ſinful not of itſelf, but as a part of the perſon of man.

Secondly, being a corrupt quality of the body, though not ingrafted into nature at the firſt; yet why may it not be propagated as well as the gout and leproſy, (whereunto ſin is reſembled in the ſcripture) eſpecially conſidering theſe are no leſs accidental, unnatural, yea, and contrary to created nature at the firſt, and are not now common to all mankind as ſin is.

Laſtly,

Laſtly, Sin is now no leſs ingrafted into our nature (I mean the whole nature of man, conſiſting of ſoul and body) than if we had been created ſinful at the firſt, and yet without fault in God. Which that I may plainly manifeſt, I would know of the adverſaries of this doctrine, whether or no that wiſdom and holineſs, which was at firſt in Adam, was ſuch as would have been communicated to his poſterity, if he had not ſinned? If this is allowed, then it muſt follow, ſo muſt ſin and corruption ſince the fall.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 437.]

Of CORPSE-CANDLES *in Wales.*

ABOUT thirty-three or thirty-four years ſince, returning home (on a Tueſday) from *Cardigan*, where I had been to preach the ſeſſion ſermon, it being as light as noon, there ſeemed twice or thrice from behind me, on my right ſide between my ſhoulder and my hat, to fly a little whitiſh thing, about the bigneſs of a walnut, and that once in ſeventy or eighty paces. At firſt I took no notice of it. By degrees it waxed reddiſh, and as the night came on, appeared like pure fire both for light and colour. I turned about to ſee from whence it came, and whether it would flaſh in my face, but I could ſee nothing; yet when I turned homewards it flaſhed as before, till I came to a village called *Lanriſlid*, where as yet I did not intend to lodge. In paſſing by a houſe the fire flaſhed upon or very near the threſhold, and there I think it lodged, for I ſaw it no more. I ſtill thought of going

ing home; but on reflecting that hereby I might tempt God, I returned to the fartheſt lodging in the town; and after a little reſt, I told my hoſt of the viſion. The next day he communicated the ſame to ſome perſons who were going to the ſeſſions, by which means the Judge became acquainted with it. At which ſeſſions one *John William Lloyd*, Gentleman, who lived near *Glaſterig* fell ſick, and in going home was taken with ſuch a violent paroxiſm, that he could ride no farther than the houſe where I left the fire, and he died about four days after. Some candles have been ſeen to come to my church, within theſe three weeks, and the corpſe not long after. J. D.

[*To be continued.*]

THOUGHTS *on the Writings of Baron SWEDENBORG.*

[*Continued from page* 441.]

8. EQUALLY extraordinary is the account which the Baron gives of Charity and Faith.

"When a man keeps the ten commandments, Charity *follows of courſe.*"

"Charity conſiſts in *living well.*"

"Charity conſiſts in *willing what is good.*"

That both theſe accounts are wrong is certain; but who can reconcile one with the other?

"There can be no faith in an inviſible God."

This is bold indeed! Was it intended to confute St. Paul, making uſe of that very expreſſion in deſcribing the faith of Moſes, *He endured as ſeeing him that was inviſible?*

"Faith in general is a belief that whoever lives well, and believes right ſhall be ſaved."

This definition is quite ambiguous: *believing right* may have a hundred different meanings. And it is utterly falſe, if that expreſſion means any more than "A belief that God is, and that he is a rewarder of them that diligently ſeek him."

Rather,

Rather, Faith in general is, "A divine evidence of things unſeen."

"The Lord is Charity and Faith in man, and man is Charity and Faith in the Lord."

I make no ſcruple to affirm, this is as errant nonſenſe as was ever pronounced by any man in Bedlam.

9. Be this a ſpecimen of the Baron's ſkill in expounding the Scriptures. Come we now to his memorable Viſions and Revelations.

Any ſerious man may obſerve, that many of theſe are ſilly and childiſh to the laſt degree: that many others are amazingly odd and whimſical; many palpably abſurd, contrary to all ſound Reaſon: and many more, contrary not only to particular texts, but to the whole tenor of Scripture.

Theſe are interſperſed with all the doctrines which he delivers, in order to put them beyond all doubt. The grand error which we learn from his whole work is, That there are not three perſons in One God. This ſtares you in the face, almoſt in every page, from the beginning to the end of his book. So in the very firſt chapter

Of GOD *the* CREATOR,

we read, "God is one, in *eſſence and perſon*, and Jeſus Chriſt is He."

"Jeſus Chriſt is *Father, Son, and Holy Ghoſt.*"

"Before the creation of the world, *there was no Trinity*, but it was *provided and made*, when God was manifeſted in the fleſh, and then exiſted in the Lord Jeſus Chriſt."

"A Trinity of divine Perſons exiſting before the creation of the world, is a Trinity of Gods."

10. But he is not content with denying the Trinity. He goes much farther than this. He excludes all that believe it from ſalvation, and counts it the moſt damnable of all hereſies.

"The Church is now in ſo ruinous a ſtate, that there are ſcarce any traces left of its ancient glory. And this has come

to

to paſs, in conſequence of their dividing the divine Trinity into three perſons, each of which is declared to be God and Lord. This is the true ſource of all the Atheiſm in the world."

I believe no Arian, Socinian, or Mahometan ever affirmed this before.

Again, "The Nicene and Athanaſian Doctrine concerning a Trinity, have given birth to a faith which *has entirely overturned the Chriſtian Church.*"

Nay, Biſhop *Bull* has indiſputably proved, that this Faith was *delivered to the ſaints*, long before the Nicene council ſat, and before *Athanaſius* was born.

Yet again. "He that confirmeth himſelf in a plurality of Gods, by a plurality of Perſons, becomes like a ſtatue formed with moveable joints, in the midſt of which Satan ſtands and ſpeaks through its mouth."

So all that believe the Trinity are, according to his charitable ſentence, poſſeſt by the devil!

11. To confound all the Trinitarians at a ſtroke, he adds this *memorable* relation.

"In the Spiritual World, (which lies in the midſt between Heaven and Hell, having Heaven above and Hell below) are Climates and Zones as in the Natural. The Frigid Zones are the habitation of thoſe firſt ſpirits, who while on Earth, were lazy and indolent. Having once a deſire to viſit them, I was carried in the ſpirit to a region covered with ſnow; (Remember! This region was in the other world.) It was on the ſabbath-day. And I ſaw a number of men, that is, human ſpirits, who had their heads covered with lion's ſkins, by reaſon of the cold;" (or who knows, but the poor ſpirits might have been frozen to death!) "their bodies with the ſkins of leopards, and their legs and feet with bear-ſkins. I alſo obſerved ſeveral riding in chariots, made in the ſhape of dragons with horns. They were drawn by ſmall horſes without tails, which ran with the impetuoſity of terrible, fierce beaſts. They were all flocking towards a Church, in which

hung a tablet inſcribed, "A Divine Being, conſiſting of Father, Son, and Holy Ghoſt, in eſſence One, but in Perſons Three."

He has abundance of relations to the ſame purpoſe. I will add but one more.

"I once ſaw a ſpirit as lightning falling from heaven. I aſked him the reaſon of it. He replied I was caſt down, becauſe I believed, that God the Father and God the Son are two Perſons. All the Angels believe they are but one Perſon. And every word that contradicts this, cauſeth in them the ſame pain as if they ſhould ſnuff up ſome pungent powder into their noſtrils, or as if one ſhould bore their ears through with an awl. And every one has a place in heaven, according to *his idea of God.*"

O no! This is a deadly miſtake! Every one has a place in heaven, not *according to his ideas*, but *according to his works.*

But notwithſtanding all his new revelations, I believe, according to the old one, *There are three that bear record in heaven, the Father, the Word and the Spirit: and theſe three are One.*

For the term *perſon* I contend not. I know no better. If any does, let him uſe it.

[*To be continued.*]

LETTERS.

LETTER CCCXII.

[From the Rev. Mr. Weſley, to the Rev. Mr. H.]

March 27, 1764.

Dear Sir,

YOUR book on the Millennium and the Myſtic Writers, was lately put into my hands. I cannot but thank you for your ſtrong and ſeaſonable confirmation of that comfortable doctrine: of which I cannot entertain the leaſt doubt, as long

long as I believe the Bible. I thank you likewiſe for your Remarks on that bad performance of the Biſhop of G—, which undoubtedly tears up by the roots, all real, internal Religion. Yet at the ſame time I cannot but bewail, your vehement attachment to the Myſtic Writers: with whom I converſed much for ſeveral years, and whom I then admired, perhaps more than you do now. But I found at length an abſolute neceſſity, of giving up either them, or the Bible. So after ſometime, I fixt my choice, to which I hope to adhere to my life's end. 'Tis only the extreme attachment to theſe, which can account for the following words. "Mr. *W.* does in ſeveral parts of his Journals, lay down ſome marks of the New-Birth, not only doubtful, but exceptionable: as particularly where perſons appeared agitated or convulſed, under the miniſtry: which might be owing to other cauſes rather than any regenerating work of God's Spirit." p. 385.

Is this *true?* In what *one* part of my Journals do I lay down any doubtful, much leſs, exceptionable marks of the New-Birth? In *no* part do I lay down thoſe agitations or convulſions as any marks of it at all. Nay, I *expreſsly declare* the contrary, in thoſe very words which the Biſhop himſelf cites from my Journal. I declare, "Theſe are of a diſputable nature: they may be from God; they may be from Nature; they may be from the Devil." How is it then that you tell all the world, "Mr. *W.* lays them down in his Journals, as marks of the New-Birth?"

Is it *kind?* Would it not have been far more kind, ſuppoſe I had ſpoken wrong, to tell me of it in a *private* manner? How much more unkind was it, to accuſe me to all the world, of a fault which I never committed?

Is it *wiſe* thus to put a ſword into the hands of our common Enemy? Are we not both fighting the battle of our Lord, againſt the World, as well as the Fleſh and the Devil? And ſhall I furniſh them with weapons againſt *you*, or you againſt *me?* Fine diverſion for the children of the Devil! And how

much more would they be diverted, if *I* would furniſh my quota of the entertainment; by falling upon *you* in return? But I bewail the change in your ſpirit: you have not gained *more* lowlineſs or meekneſs ſince I knew you! O beware! You did not uſe to *deſpiſe* any one. This you have *gained*, from the Authors you admire. They do not expreſs *Anger* toward their opponents, but *Contempt* in the higheſt degree. And this I am afraid is far more antichriſtian, more diabolical than the other. The God of love deliver you and me from this ſpirit, and fill us with the mind that was in Chriſt. So prays,

Dear Sir, your ſtill affectionate Brother,

J. WESLEY.

LETTER CCCXIII.

[From Mr. Cornelias Baſtable, to the Rev. Mr. Weſley.]

February 10, 1767.

Rev. and dear Sir,

I Still grow worſe and worſe in body; but glory be to God! I feel it is all in love: therefore my ſoul delights in him all the day long. I uſe all the means I can; finding it of uſe to retain the little ſtrength I have. I read the Scriptures as conſtantly, and as long at a time, as my voice and ſpirits will permit. If I could deſire life, it ſhould be, that I might the reſidue thereof, live and preach more to the glory of God than I have done: for though I have aimed at his glory and the good of ſouls, yet I ſtill long to be more perfect therein. I now live by faith, but I want to live more ſo.

I feel a pleaſing fear leſt I ſhould offend either God or man; and I lie at the feet of all the ſaints, as the leaſt of them all.

I am, Rev. Sir, your Son in the Goſpel,

C. BASTABLE.

LETTER

LETTER CCCXIV.

[*From the ſame.*]

June 20, 1767.

Rev. and dear Sir,

ALAS! to what a poor end have I lived to this day? I am aſhamed both before God and man. And yet, with aſtoniſhment I live and wonder before him, who does not ſuffer me to live one moment without a raviſhing and increaſing ſenſe of his glorious preſence. By this I live: by this I am ſupported. O pray for me that I may be ever before him, as one in whom he delighteth.

I am, yours, &c.

C. B.

LETTER CCCXV.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Eſq;]

July 1, 1765.

SINCE Wedneſday the 19th ult. I have had ſtrong impreſſions that my ſins were forgiven. I pray God it may not be a deluſion. Yeſterday I ſweetly converſed with my Beloved, who drew me out into ſolitude and ſpoke peace to my ſoul. This morning I am under grievous temptations, but find my Beloved has not entirely hid himſelf from me. Truly I find a law, that when I would do good, evil is preſent with me, and I find myſelf ſo weak that I am ready to fall. I cry unto the Lord, and have confidence that he will relieve me. I hunger and thirſt after righteouſneſs, and my heart panteth after the living God. I would rather chuſe to be a poor deſpiſed Lazarus; tormented with all the afflictions of Job; contemned and deſpiſed by men and devils; ſitting upon a dunghil to be trod under-foot by the meaneſt creatures; than fall into ſin, and ſit in the throne of the Sun, giving laws to the

the ſolar Syſtem. And yet, O my God! if thou ſhouldeſt withdraw thyſelf from me but one moment, there is n baſeneſs but what my corrupt heart would be guilty of. O that the Lord would purify me, and take me out of this wretched world! But I muſt have patience, and wait the Lord's own time, and with humble reſignation bear my croſs. The cup is very bitter, and the inward martyrdom moſt ſharp. But, O my Saviour, I remember thy agonizing pains in the garden, and I call to mind thy cruel torments on the croſs: when thou didſt cry out, Eli, Eli, lamaſabachthani, to ſave wretched me from the pains of eternal death. O Lamb of God, ſave me in the hour of temptation, trial, tribulation and ſorrow!

O ye congregation of the righteous, offer up your prayers in behalf of a poor, weak brother, combating with the powers of darkneſs, that he may come off victorious. A flood of tears offered up, has through divine mercy, this inſtant found grace for me. Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name!——

POETRY.

On the Death of Dr. MIDDLETON.

PART II.

HE's come, he's come, in peace and power!
The agony (he cries) is paſt;
Called at my life's eleventh hour,
But called I ſurely am at laſt!
I now in Chriſt Redemption have;
I feel it, through his ſprinkled blood;
And teſtify his will to ſave,
And claim him for my Lord and God.

My

My God to me his grace hath given,
Hath with the ſenſe of pardon bleſt;
I taſte anticipated heaven,
And happy in his favour reſt.
No evil now, but ſin I fear;
For God in Chriſt is reconciled:
My heart is fixed—I find him *here*,
The witneſs that I am his child.

What is Redemption unpoſſeſsed?—
Poor reaſoning ſoul to Jeſus bow;
Thy pardon ſeek, like me diſtreſſed,
And find it, a *mere ſinner*, now.
Ah, who the bleſſing will embrace,
The tidings of great joy believe;
Or urged, accept the proffered grace,
As *freely* as my Lord would give?

To-day, while it is called to-day,
Ye all my happineſs may prove;
Diſcharged when I had nought to pay,
I go to thank my Lord above:
Through the dark vale of death I go,
Whom Jeſus to himſelf doth bring;——
And triumph o'er my vanquiſhed foe——
A feeble foe!— without a ſting!

'Twas thus the dying Chriſtian ſpoke,
Conqueror of death, and hell, and ſin,
While every accent, every look,
Confeſſed the heavenly change within:
How patient now, and meek, and mild,
That ſpirit, which could never tame;
As loving as a little child,
As gentle as a harmleſs lamb.

That all might Jeſu's witneſs hear,
Might own his Lord in him revealéd,
His reaſon, as his conſcience clear,
Its office to the laſt fulfilléd.——
But what are Nature's gifts, (he cried)
If Jeſus were not pleaſéd to' impart,
To a poor ſinner juſtifiéd,
The comfort of a praying heart?

Juſt ready to depart in peace,
He muſt a farther teſt ſuſtain,
The laſt good fight of great diſtreſs,
And ſuffer more with Chriſt to reign;
Rouzéd by his Spirit's new-born cry,
Satan and all his hoſts aſſail,
In vain to ſhake his faith they try,
The Rock 'tis built on cannot fail.

VERSES *wrote by Mrs.* D. K——, *of Dublin.*

THE morning breaks, my ſoul awake
To ſing new ſongs of praiſe;
My joyful theme of him I make,
Who lengthens out my days.

In gentle ſlumbers paſséd the night,
In joyful hope the day,
In praiſing him, with great delight,
Who keeps me in his way.

While here a ſtranger far from home,
O keep my heart above!
Till brighter views of Jeſus come,
And all my ſoul is love.

THE Arminian Magazine,

For OCTOBER 1783.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 452.]

WE may ſet forth the ſufficiency of this grace, for cure of the ſin-ſick ſoul, by a compariſon of the like made to the body. Suppoſe Mr. *Baxter*, in the company of an eminent Phyſician, ſhould thus addreſs himſelf, to a man deſperately ſick: Sir, you are in a very ſad condition, and nothing is to be expected but ſudden death, unleſs you will ſubmit to our directions and preſcriptions to prevent it. I ſee, God be thanked, you have all your natural faculties; your mouth and your ſtomach: and here I offer you an excellent Phyſician, and intreat you heartily to be adviſed by him; he will give you phyſic that will be wholeſome, and that will work very gently; it may ſtir the humour a little, but there is no danger of working too much, for indeed it is ineffectual.

Let the reader judge whether Mr. *Baxter* does not deſerve a fee of ſuch a ſick perſon, for affording him ſuch a ſufficient means of cure.

But I muſt not take leave of this paſſage, till I have taken notice of Mr. *Baxter's* words, *Leaving the matter to the ſinner's choice.* What, as if a man ſhould bring food, or phyſic, or cordials, to the door of a ſick, bed-rid perſon, under a pretence to relieve him, and leave it there (for Him to take in, who is not able to ſtir out of his bed) and depart, taking no further care! This is none of the Remonſtrant's doctrine. God doth not leave the matter to man's choice in this ſenſe. He continues his ſolicitations, till he hath been very frequently and very ſhamefully repulſed. He ſtands at the door (which is within our ſick-man's reach, and is, by God's knocking, made in his power to open) and knocks ſtill for admiſſion; but it being man's duty, and therefore a matter of choice, not of neceſſity, (wherein, as the common ſaying is, he can neither will nor chooſe) it muſt be his own free act to open the door, elſe Chriſt will not *enter in and ſup with him.* And this is evinced, 1. From God's command, Deut. xxx. 19, *Therefore chooſe life.* 2. From Chriſt's commendation, Luke x. 42, *Mary hath choſen that good part.* 3. From that commination, Prov. i. 29, *For that they did not chooſe the fear of the Lord.*

That God worketh to will and to do, others acknowledge with no leſs thankfulneſs than yourſelves, if you mean a power and ability in us to will and to do, that is, a power to do it; yet ſo as the will is left more free, rather than determined under an irreſiſtible neceſſity; and conſequently man may abuſe his liberty, and be wanting to the grace of God, and ſo his will may remain undetermined, and the work to which he was enabled, be left undone.

But if you think, when God works to will and to do, it is not in man's power to bury his talent, and contradict God's motion, I muſt reject that comment as a corruption of the text,

text, and a ſubverſion of the Apoſtle's argument to enforce his exhortation; *With all humility, ſolicitude, fear and diligence, leſt God be offended and you miſcarry; all difficulties and oppoſitions being ſubdued, work out, and make your ſalvation ſure; for it is God that* works ability, not of neceſſity, but of his mere grace and good pleaſure, which he may be provoked to withdraw. This ſenſe gives a huge enforcement to the exhortation. But according to your interpretation, the Apoſtle ſhould argue thus: My beloved, it is God that worketh in you to will and to do, determining your wills to the very act of duty, inſuperably and irreſiſtibly, ſo that it is not in your choice to do otherwiſe; and this he does becauſe it is his good pleaſure: therefore *work out your ſalvation with fear and trembling.* Would ſuch exhortations tend to the quickening of your audience, or rather make them careleſs? Or can it conſiſt with the holy Spirit of wiſdom and diſcipline to uſe ſuch a vehement exhortation, and then back it with ſuch a reaſon, as if granted, would render that exhortation inſignificant and to no purpoſe? For what diligence is to be uſed out of a fear of miſcarriage, if the effect be irreſiſtibly determined?

The ſecond Article was, *They hold* (ſaith Tilenus) *that Chriſt Jeſus hath not ſuffered death for any other but for thoſe Elect only: having never had any intent nor commandment of his Father to make ſatisfaction for the ſins of the whole world.* Here Mr. *Baxter* ſays, A moſt ſhameleſs falſehood, made, as they ſay, of his fingers ends. There is not a word of the decrees of the Synod that hath any ſuch importance. I anſwer, the Synod, (in Chap. 2. Art. 8.) declare their doctrine in theſe words, "For this was the moſt free counſel, gracious will, and intention of God the Father, that the lively and ſaving efficacy of the moſt precious death of his Son ſhould manifeſt itſelf in all the Elect, for the beſtowing upon them *only*, juſtifying faith, and bringing them infallibly by it unto eternal life; that is, God willed, that Chriſt by the blood of

his croſs (whereby he was to eſtabliſh a new covenant) ſhould effectually redeem, out of every people, tribe, nation, and language, *all them, and only them*, who from eternity were elected to ſalvation, and given to him of his Father, that he ſhould beſtow faith on them (which, as alſo the other ſaving gifts of the holy Spirit, he purchaſed for them by his death) that by his blood he ſhould cleanſe them from all ſins, both original and actual, as well committed after, as before they believed, and finally ſhould preſent them before him in glory *without all ſpot, or blemiſh.*" Here we ſee the ſaving efficacy of Chriſt's death for their redemption, reſtrained to the Elect *only*, and that according to the counſel, will and intention of the Father; and this Mr. *Baxter* had under his view, when he confutes himſelf with this confeſſion, "They do indeed aſſert, Art. 2. Sect. 8, That it was only the Elect that God the Father intended, by the death of Chriſt, effectually to bring to faith, juſtification and ſalvation.

[*To be continued.*]

SERMON XVII.

On JOSHUA xxiv. 15.

[*Concluded from page* 438.]

6. YOU ſhould particularly endeavour to inſtruct your Children, early, plainly, frequently and patiently. Inſtruct them *early* from the firſt hour that you perceive Reaſon begins to dawn. Truth may then begin to ſhine upon the mind far earlier than we are apt to ſuppoſe. And whoever watches the firſt openings of the underſtanding, may by little and little ſupply fit matter for it to work upon, and may turn the eye of the ſoul toward good things, as well as toward bad or trifling ones. Whenever a child begins to ſpeak you may

may be aſſured Reaſon begins to work. I know no cauſe why a parent ſhould not juſt then begin to ſpeak of the beſt things, the things of God. And from that time no opportunity ſhould be loſt, of inſtilling all truths as they are capable of receiving.

7. But the ſpeaking to them early will not avail, unleſs you likewiſe ſpeak to them *plainly*. Uſe ſuch words as little children may underſtand, juſt ſuch as they uſe themſelves. Carefully obſerve the few ideas which they have already, and endeavour to graft what you ſay upon them. To take a little example: bid the child look up; and aſk, "What do you ſee there?" "The Sun." "See, how bright it is? Feel, how warm it ſhines upon your hand? Look, how it makes the graſs and the flowers grow, and the trees and every thing look green! But God (though you cannot ſee him) is above the ſky, and is a deal brighter than the Sun! It is He, it is God that made the Sun, and you and me, and every thing. It is He that makes the graſs and the flowers grow; that makes the trees green, and the fruit to come upon them! Think what he can do! He can do whatever he pleaſes. He can ſtrike me or you dead in a moment. But he loves you: he loves to do you good. He loves to make you happy. Should not you then love *Him!* You love *me*, becauſe I love you and do you good. But it is God that makes me love you. Therefore you ſhould love him. And he will teach you, how to love him."

8. While you are ſpeaking in this, or ſome ſuch manner, you ſhould be continually lifting up your heart to God, beſeeching him to open the eyes of their underſtanding, and to pour his light upon them. He, and he alone, can make them to differ herein from the beaſts that periſh. He alone can apply your words to their hearts: without which all your labour will be in vain. But whenever the Holy Ghoſt teaches, there is no delay in learning.

9. But

9. But if you would ſee the fruit of your labour, you muſt teach them not only early and plainly but *frequently* too. It would be of little or no ſervice to do it, only once or twice a week. How often do you feed their bodies? Not leſs than three times in a day. And is the ſoul of leſs value than the body? Will you not then feed this as often? If you find this a tireſome taſk, there is certainly ſomething wrong in your own mind. You do not love them enough: or you do not love him, who is your Father and their Father. Humble yourſelf before him! Beg that he would give you more love; and love will make the labour light.

10. But it will not avail to teach them both early, plainly and frequently, unleſs you *perſevere* therein. Never leave off, never intermit your labour of love, till you ſee the fruit of it. But in order to this, you will find the abſolute need of being endued with power from on high: without which, I am purſuaded, none ever had, or will have patience ſufficient for the work. Otherwiſe the inconceivable dulneſs of ſome children, and the giddineſs or perverſeneſs of others, would induce them to give up the irkſome taſk, and let them follow their own imaginations.

11. And ſuppoſe after you have done this, after you have taught your children from their early infancy, in the plaineſt manner you could, omitting no opportunity, and perſevering therein: you did not preſently ſee any fruit of your labour, you muſt not conclude that there will be none. Poſſibly the *bread which you have caſt upon the waters* may be *found again after many days*. The ſeed which has long remained in the ground, may at length ſpring up into a plentiful harveſt. Eſpecially if you do not reſtrain prayer before God, if you continue inſtant herein with all ſupplication. Mean time whatever the effect of this be upon others, your reward is with the moſt High.

12. Many parents, on the other hand, preſently ſee the fruit of the ſeed they have ſown, and have the comfort of obſerving,

obſerving, that their children grow in grace in the ſame proportion as they grow in years. Yet they have not done all. They have ſtill upon their hands another taſk, ſometimes of no ſmall difficulty. Their children are now old enough to go to ſchool. But to what ſchool is it adviſeable to ſend them?

13. Let it be remembered, that I do not ſpeak to the wild, giddy, thoughtleſs world, but to thoſe that fear God. I aſk then, "For what end do you ſend your children to ſchool?" "Why, that they may be fit to live in the world." In which world do you mean? This or the next? Perhaps you thought of this world only: and had forgot that there is a world to come: yea, and one that will laſt for ever! Pray take this into your account, and ſend them only to ſuch maſters, as will keep it always before their eyes. Otherwiſe to ſend them to ſchool, (permit me to ſpeak plainly,) is little better than ſending them to the devil. At all events then ſend your boys, if you have any concern for their ſouls, not to any of the large, public Schools, (for they are nurſeries of all manner of wickedneſs,) but a private ſchool, kept by ſome pious man, who endeavours to inſtruct a ſmall number of children in Religion and learning together.

14. But what ſhall I do with my girls? By no means ſend them to a large boarding-ſchool. In theſe ſeminaries too the children teach one another, Pride, Vanity, Affectation, Intrigue, Artifice, and in ſhort, every thing which a Chriſtian woman ought not to learn. Suppoſe a girl were well inclined, yet what would ſhe do in a croud of children, not one of whom has any thought of God, or the leaſt concern for her ſoul? Is it likely, is it poſſible, ſhe ſhould retain any fear of God, or any thought of ſaving her ſoul in ſuch company? Eſpecially as their whole converſation points another way, and turns upon things which one would wiſh ſhe ſhould never think of. I never yet knew a pious, ſenſible woman that had been bred at a large Boarding-ſchool, who did not aver, one might as well ſend a young maid to be bred in *Drury-lane*.

15. "But

15. "But where then ſhall I ſend my girls?"—If you cannot breed them up yourſelf, (as my mother did, who bred up ſeven daughters, to years of maturity,) ſend them to ſome miſtreſs that truly fears God, one whoſe life is a pattern to her ſcholars, and who has only ſo many, that ſhe can watch over each, as one that muſt give account to God. Forty years ago I did not know ſuch a miſtreſs in *England:* but you may now find ſeveral: you may find ſuch a miſtreſs, and ſuch a ſchool at *Highgate*, at *Deptford*, near *Briſtol*, in *Cheſter*, or near *Leeds*.

16. We may ſuppoſe your ſons have now been long enough at ſchool, and you are thinking of ſome buſineſs for them. Before you determine any thing on this head, ſee that your eye be ſingle. Is it ſo? Is it your view, to pleaſe God herein? It is well, if you take him into your account. But ſurely if you love or fear God yourſelf, this will be your firſt conſideration. In what buſineſs will your ſon be moſt likely to love and ſerve God? In what employment will he have the greateſt advantage, for laying up treaſure in heaven? I have been ſhocked above meaſure, in obſerving how little this is attended to, even by pious parents! Even theſe conſider only how he may get moſt money: not how he may get moſt holineſs! Even theſe, upon this glorious motive, ſend him to a Heathen maſter, and into a family, where there is not the very form, much leſs the power of Religion! Upon this motive, they fix him in a buſineſs, which will neceſſarily expoſe him to ſuch temptations, as will leave him not a probability, if a poſſibility, of ſerving God. O ſavage parents! Unnatural, diabolical cruelty!—If you believe there is another world.

"But what ſhall I do?" Set God before your eyes, and do all things with a view to pleaſe him. Then you will find a maſter, of whatever profeſſion, that loves, or at leaſt fears God; and you will find a family, wherein is the form of Religion, if not the power alſo. Your ſon may nevertheleſs

ſerve

ſerve the devil if he will: but it is probable, he will not. And do not regard, if he get leſs money, provided he get more holineſs. It is enough, though he have leſs of earthly goods, if he ſecure the poſſeſſion of heaven.

17. There is one circumſtance more wherein you will have great need of the wiſdom from above. Your ſon or your daughter is now of age to marry, and deſires your advice relative to it. Now you know what the world calls a *good match*, one whereby much money is gained. Undoubtedly it is ſo, if it be true, that money always brings happineſs. But I doubt it is not true: money ſeldom brings happineſs, either in this world or the world to come. Then let no man deceive you with vain words: riches and happineſs ſeldom dwell together. Therefore if you are wiſe, you will not ſeek riches for your children, by their marriage. See that your eye be ſingle in this alſo: aim ſimply at the glory of God, and the real happineſs of your children, both in time and in eternity. It is a melancholy thing, to ſee how chriſtian parents rejoice, in ſelling their ſon or their daughter to a wealthy heathen! And do you ſeriouſly call this "*A good match!*" Thou fool, by a parity of reaſon, thou mayſt call hell *a good lodging* and the devil a *good maſter*. O learn a better leſſon from a better maſter. *Seek ye firſt the kingdom of God and his righteouſneſs*, both for *thyſelf and thy children, and all other things ſhall be added unto you.*

18. It is undoubtedly true, that if you are ſteadily determined to walk in this path; to endeavour by every poſſible means, that you and your houſe may thus ſerve the Lord; that every member of your family may worſhip him, not only in form, but in ſpirit, and in truth: you will have need to uſe all the grace, all the courage, all the wiſdom which God has given you. For you will find ſuch hinderances in the way, as only the mighty power of God can enable you to break through. You will have all the "Saints of the world" to grapple with, who will think, you carry things too far.

You will have all the powers of darkneſs againſt you, employing both force and fraud: and above all, the deceitfulneſs of your own heart, which if you will hearken to it, will ſupply you with many reaſons why you ſhould be a *little more* conformable to the world. But as you have begun, go on in the name of the Lord, and in the power of his might! Set the ſmiling and the frowning world, with the prince thereof, at defiance. Follow Reaſon and the oracles of God; not the faſhions and cuſtoms of men. *Keep thyſelf pure.* Whatever others do, let you and your houſe *adorn the doctrine of God our Saviour.* Let you, your yoke-fellow, your children and your ſervants be all on the Lord's ſide; ſweetly drawing together in one yoke, walking in all his commandments and ordinances, till every one of you *ſhall receive his own reward, according to his own labour.*

Nottingham, May 26, 1783.

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 464.]

ABOUT the beginning of September I was taken by a friend to Miſs *March's.* A few ſelect friends were met together, to whom I freely unboſomed myſelf. They greatly comforted me, when they told me that it was clear to them that God had forgiven me all my ſins. I think when they went to prayer God gave me the witneſs of his Spirit and I could truly praiſe him. About this time I was ſeized with a long and dangerous intermitting fever, but my temptations were then ſuſpended. I had a longing deſire to depart, that I might be with Chriſt, for I had no doubt but that I ſhould ſee and enjoy my God for ever. But in the midſt of my conſolations,

lations, I had many hours of long interruption by temptations. Once, for near eight hours together, I had ſuch horrible views of the manſions of eternal miſery, that the ſweat ran down me, like tears. But I was heard in that which I feared, and the Lord, one day, in the midſt of my ſufferings, applied theſe words, "I will do thee good in thy latter days." I believed although I knew not the import of the words. I concluded this firſt year with ſome days of ſun-ſhine; a ſweet promiſe was applied to me, and I was enabled to receive it. I felt my boſom glow with love, and was overwhelmed with a ſenſe of his abundant goodneſs.—Here ends a ſmall part of my experience in the year 1764.

In the beginning of the ſecond year of my pilgrimage, the language of my ſoul was, "I find my evil nature thruſt ſore at me. O God, if thou art not on my ſide, I ſhall be ruined. O Lord, ariſe and fight for me: for Chriſt's ſake deliver me. What avails it Lord that thou haſt pardoned me, if thou doſt not alſo give me the mind that was in Chriſt Jeſus? O come Lord and fix thy throne in my heart, and rule in me without control. Bring me to the perfect day, when I ſhall love thee with all my heart and ſoul, and all I do be a holy and acceptable ſacrifice to thee, through Jeſus Chriſt my great High Prieſt. It ſeemed to me at times that the Lord wanted to keep me in cloſe communion with himſelf, and to ſequeſter me from every thing worldly: and indeed the language of my ſoul was,

Thy only love do I require,
Nothing on earth beneath deſire,
  Nothing in heavèn above:
Let earth and heavèn and all things go,
Give me thy only love to know,
  Give me thy only love.

In March I received the abiding witneſs of the Spirit, and was truly happy. In a deluge of delight, I gratefully acknow-

ledged the goodneſs of my God. But this only prepared me for deeper diſcoveries of my evil nature, and ſorer conflicts. Awhile ago the battles of the warrior were as a confuſed noiſe; but theſe as with garments rolled in blood. My conſolations were of ſhort duration, and as it were, given me like cordials to men under the Surgeon's knife, to prevent my fainting. I have had ſuch horrid blaſphemies injected, that I have been forced to put my handkerchief in my mouth to prevent my bringing forth monſtrous births. At times I have raved, bit and tore myſelf like a madman, and have cried out, Lord I cannot drink this bitter cup: O remove it from me. I have been near to curſe my God, Religion and my natal day. Sometimes I have, in the moſt moving, piercing, lamentable cries, called the Redeemer to my help. My arms and heart were open to embrace, and welcome the Deſire of Nations, and in the extremity of grief, I have rolled, and twined like a worm upon the floor. The following is a ſmall ſpecimen of the ſufferings of my crucified heart.

Nov. 11. Miſerable, miſerable, miſerable! Not leſs than hell. I cried bitterly unto the Lord, but in vain. All my faith, hope, and moſt of my love gone! I cannot conceive how peace ſhould ſtill remain? I was on the border of blaſpheming; full of enmity, nearly giving up all. I cried, O why was I born! O ye parents, what miſery have you occaſioned! My agony is inſupportable! Lord, thou layeſt upon me more than I can bear, and yet I muſt bear it, for I cannot avoid it. Lord, give me no comfort; I do not want it; I regard it not. If thou wilt do any thing for me, deliver me from ſin, and perfect my ſoul in love.

O what dreadful proſpects I have before me! I fear, that in ſpite of all my endeavours I ſhall be damned. When I earneſtly pray for holineſs, hell ſeems to be in an uproar. What will be my fate I know not. I am truly miſerable: Lord ſave me. Sometimes I have not only been tempted to blaſpheme, but have felt hatred to God and could hardly bear

to

to hear his name mentioned. Satan has not been content with his inward aſſaults, but terrified me in other reſpects. One night I was awakened in a moſt uncommon manner. I thought ſomething turned my head upon the pillow with great force, which awoke me. Another night, while I was in great horror of mind, I kneeled down to prayer, and as I prayed, I thought the devil forced a fiſt into my ſide. I gave a ſpring acroſs my bed and ſcreamed out; but the Lord directly ſtrengthened me. Another time I was peſtered with him all night. Towards morning I dreamed that I was at prayer in my room, and the evil ſpirit ſuggeſted he would appear: I did not mind that, then I thought he gave me a puſh to throw me upon my face: I ſtill prayed on. He then gave me ſuch a twiſt in my neck as awoke me. During this year I generally aroſe between four and five in the morning. My hours of prayer were, five, ſeven, nine; and one, ſix, nine; beſides ſhort prayers between, and the reſt of the day was moſtly ſpent in reading and ſinging. Twice a week I obſerved as ſolemn faſts, as alſo ſome particular days. Sometimes I extended my faſts to near ſix in the evening, by which I nearly ruined my conſtitution.

I frequently ſuffered much in my mind, through coldneſs, dryneſs and heavineſs in my devotion, although the very language of my heart was,

Father I long my ſoul to raiſe,
And dwell for ever on thy praiſe:
Thy praiſe with glorious joy to tell,
In extaſies unſpeakable:
While the full power of faith I know,
And reign triumphant here below.

Now and then I had very precious ſeaſons in prayer; it was after one of theſe that I ſaid, "This morning I had a very cloſe conference with my God. The Lord gave me whatever I aſked.

I aſked. O what ſweet communion I had with my God! With what rapture did I anticipate death! And who would not, with ſuch a hope full of immortality?" At another time, "At nine o'clock-prayer, Jeſus did ſweetly reveal himſelf unto me. His garments ſmelled of myrrh, aloes and caſſia, and I could truly rejoice in him."—Mean time I had many fears of falling away, and dreaded being expoſed to company, leſt I ſhould, through ſhame, omit reproving them. Theſe fears followed me more or leſs through the year, and made me pour out ſtrong cries and tears unto God. However, in the general, I took up my croſs, and endeavoured not to ſuffer ſin upon my brother, and with ſome good effect. I alſo read a Sermon once a week to about nine perſons, and met them as a Claſs, when Mrs. *E*—— could not come; and ſometimes I had ſweet refreſhments in this work, though it was often a great trial to me.

Towards the latter end of this year, *William Darney*, a Preacher, drank tea with me one afternoon in *London*. He well nigh ruined my ſoul. I unboſomed my heart to him, and told him the earneſt wreſtlings of my ſoul for ſanctification. To my great ſurpriſe and diſcouragement, he told me that there was no ſuch a thing as being ſaved from ſin, on this ſide a death-bed. I was thunder-ſtruck! I replied, "Sir, I had rather have given a thouſand pounds than you ſhould have told me this. What! am I to wait till death comes, to ſanctify the elect people of God? And frees the ſoul from the works of the devil?

Hei mihi! quanto de ſpe decidi!

My ſoul was thrown into the greateſt diſtreſs. I thought I never could continue the war againſt fleſhly luſts all my life, eſpecially the ſin that did ſo powerfully beſet me. But he gave me this ſhort recipe, *Marry*; and I think the next night brought me three or four damſels, I ſuppoſe to chooſe a wife from among them! I was all this evening in a deplorable ſtate!

My

My heart was broke, and I was reſolved to give all up. I went to bed with a broken heart.

In the morning I awoke, perfectly aſſured of my Redeemer's love, and cried out, Lord, thou knoweſt all things, thou knoweſt that I love thee. Yet when I aroſe a little before four, I was variouſly aſſaulted. I bitterly lamented my coming to *London*. I had nothing of this, when in my obſcure corner; I communed alone with my God. O Lord, thou haſt hitherto taught and wrought alone in me. Preſerve and love me to the end.

A day or two after this Watchman ſmote me, and took away my vail, you, Sir, came to *London* for the winter months. I went that evening to the *Foundry*, and heard you adapt a diſcourſe to my ſituation from theſe words, Pſal. lxxxi. 10. Open thy mouth wide and I will fill it. This diſcourſe was like oil to my wheels, and recſued my ſoul from the deſtroyers. I was now ſet on my legs again, and the Lord cauſed the bones that were broken to rejoice. A few days after, it was ſhewn me that the Lord was ſitting upon me as a refiner's fire. My ſoul was often in an agony of prayer, and drowned in tears with horrible cries and exclamations: I was as it were the ſport of devils. However I had hung out the bloody flag, and was determined by the grace and power of Jeſus, either to conquer or die.

I have now given a very ſmall extract from the account of my trials and temptations during the year 1765. I truſt it will be uſeful to ſome precious ſouls, and illuſtrate the aſtoniſhing mercy, love, patience, power and faithfulneſs of my God, whom I do now adore, praiſe and love, and on my bended knees make an offering of it to his favour and patronage. Bleſs the Lord, O my ſoul, and all that is within me praiſe his holy name.

Jan. 1, 1766. This day I wrote down my ſtate as follows. "I find an abiding ſenſe of God's love to me for Chriſt's ſake, and

and believe every moment that all my ſins are blotted out. I ſtill feel pride, a deſire of creature love and eſteem, and much wanderings of heart; all which I earneſtly deſire to be ſaved from. My conſtant prayer and earneſt expectation is to be perfected in love. I believe that the Lord will make me a clean heart, and renew a right ſpirit within me. I believe that I ſhall ſoon love the Lord with all my ſoul. I expect the bleſſing every time I bow my knee to God. In fine, it is my deſire to conſecrate myſelf wholly to God. I regard not riches, honours, preferments, or any thing elſe that the world eſteems. Jeſus Chriſt is the ſum total of all my deſires. I feel it cleaves to all my thoughts, words and works, and it is my miſery. I pray and cry till my ſtrength fails me. Never ſure did poor ſoul long more to love thee, and pleaſe thee, O my God: and yet ſuch is my nature that I fail in every thing. O God do thou cleanſe me from all my idols. Let there be no ſtrange god in me. Save me from pride, and a filthy, unbelieving, heart. Lord, haſt thou brought me through two years almoſt continued agony of ſoul, to caſt me off at laſt?" O how bitterly did I lament the complicated ſin of my heart, and depricate the demerits of my whole life. My whole employment from morning to night was agonizing prayer, ſteeped in tears, till exhauſted nature could bear no more, and my body could not obey the volitions of my ſoul. I frequently joined faſting or abſtinence to my prayers and cries, and offered violence to the throne of mercy.

One day whilſt I was at prayer, the Lord applied theſe words with power, "The Egyptians thou haſt ſeen this day, thou ſhalt ſee them no more for ever." Sometime after this, while I was upon my knees, in one of the inviſible flights of my ſoul, a meſſenger of love aſſured me that neither life nor death, &c. ſhould be able to ſeparate me from the love of God. I talked with my Maker face to face, and was hereby ſtrengthened for more grievous temptations. Indeed before this I had moſt dreadful encounters with the powers of darkneſs,

neſs, which I wrote down in theſe words: "At one and ſix o'clock prayer, I ſuffered violently from the Enemy! O what agony my ſoul was in. It was the hour and power of darkneſs. Lord, thou waſt faithful and good, and didſt not leave me to the luſt of my implacable Enemy." Above an hour was I engaged. Language is too faint to expreſs or impart an idea of what I ſuffered.

[*To be continued.*]

The Experience of Mr. ROBERT ROE.

I Was born February 26, 1734. My mother had been brought up among the people in deriſion called Methodiſts; and though when married, ſhe gave way ſo far to a tender huſband, as not to attend the means of grace among the people ſhe loved; yet ſhe was much devoted to God. She was a pattern of meekneſs; and all her manners were ſo ſtrict and upright, that many thought her righteous overmuch. In the latter part of her time ſhe converſed with Mr. *W*——, and became more deeply ſolicitous for eternal things. Her laſt illneſs was long and tedious; but the ſting of death was taken away. She could rejoice in God her reconciled Father, and in Jeſus Chriſt her Redeemer. "Come Lord Jeſus! for I am ready for thee!" was her cry. She was delivered of a child two months before her time, and in a few days after expired.

My father, when in *London*, often heard the Methodiſts; and this, with my mother's exemplary life, was a cauſe of removing many prejudices, and induced him after her death to endeavour that a goſpel Miniſter might be fixed in the town, which he effected in Mr. *Simpſon*'s being made Curate at the Old Church.

I was my mother's darling, and went under the general appellation of a pious, young man, which filled me with pride and careleſsneſs; and though educated in rules of ſtrict morality, I was at times guilty even of outward ſin: ſuch as prevarications to avoid correction, and ſometimes taking the name of God in vain. Conſcience however, often did its part, in frequently urging me to repent, particularly in dreams. Once I thought the day of judgment was come. My ſins were all brought in dreadful array before me! and I remained in a miſerable ſuſpenſe, whether heaven or hell was to be my portion for ever! This made ſome impreſſion on me for a ſeaſon; but though God followed me with conviction I was not willing to obey.

About the age of nineteen, in the Whitſun-holidays I came home from *Mancheſter*, where I had been at the Grammar-School for two years, and was filled with grief and amazement to find that Mr. *Simpſon* (as the cry was) had turned all things upſide down. Every pleaſure my heart was ſet upon was refuſed me by my father and his preſent wife, as being contrary to the will of God. Our nightly dancings with the young people of the town were broken up: my ſiſters were as grave as old women: and my couſin *Roe*, formerly my chief companion, under ſtrong convictions, and greatly perſecuted. This was more than I had reſolution to bear, and being countenanced by many of my pretended friends, I abuſed Mr. *S*——, blamed my parents, argued with my couſin and ſiſters, and endeavoured with all my might to bring them over again to their wonted gaiety. Yet my conſcience often conſtrained me to acknowledge Mr. *Simpſon* to be a candid, pious man; one that deſired to do what was right, though my prejudices made me account him an enthuſiaſt. My deſire of following my pleaſures however, fettered my reaſon and made me ſin againſt light. I therefore put away reflection leſt I ſhould be conſtrained to part with what I deſired to eſteem innocent. The aſſembly night came, and I was invited by

by many to go; but my father would not ſuffer it: and when I behaved with ſullenneſs on the occaſion, he reproved me ſeverely. Mr. *Simpſon*, in a ſhort conteſt I had with him about trifling amuſements, mentioned my departed mother, and reaſoned with me in the moſt kind and winning manner. This moved me, and I began to waver, though I would not own it.

When I returned to *Mancheſter*, I more deeply conſidered theſe things; and ſo great was the change in my outward conduct, that my ſchool-fellows gave me the name of Methodiſt. I then thought, If they call *me* a Methodiſt for doing what I believe is right, the principles of theſe people may be better than I imagine. They may be the people whom God approves of: and their upright conduct may be the real cauſe of their being ſpoken againſt. Yet notwithſtanding theſe workings of the Spirit, I was ſometimes overcome by outward ſin, which cauſed me deep repentance. On theſe occaſions I became very unhappy, mourned in ſecret before God, and deſerted my former companions, and all the pleaſure I found was in private walks, meditation and prayer, or in attending the Church. At times Religion grew tireſome, for my heart alas! was yet unchanged; my ſins ſeemed to encreaſe, the more I reſiſted them, and when I brought myſelf to the law and to the teſtimony, I ſaw it condemned me; but how to be delivered I knew not.

When I left *Mancheſter*, to go to *Oxford*, I was anxiouſly fearful of loſing my ſerious impreſſions, and in ſome meaſure I did loſe them. "When I return to *Macclesfield*, thought I, that will be the time to reform in good earneſt:" not conſidering that the converſion of a ſinner is the work of God. In the long vacation I came home, and my convictions were again deepened. I was very miſerable. I wept; I prayed; I attended the Church conſtantly, but found my prayers attended with unuſual deadneſs. This ſurpriſed me; and I was tempted to think all was a deluſion, and that I had beſt go on

as other people did. But, bleſſed be God! I could no longer taſte any ſweets in what were formerly my greateſt pleaſures, and I was convinced, that except I experienced a real inward change, I muſt periſh for ever: though how this change muſt be wrought I yet knew not. I cried to the Lord, but was more and more miſerable. Well may the world ſay, we appear melancholy, when they ſee us in this ſtate, ſenſible of the diſpleaſure of God.

Amidſt all theſe trials, by the grace of God, I perſevered; and one night, in much trembling, I went to the Claſs. When I heard the people wreſtling with God in faith and prayer, I thought them mad, and began to reſolve I would come no more: and when a young man, a neighbour, began in the moſt elevated and heavenly manner to praiſe God, and declared he now felt his ſins forgiven, I was in an agitation not to be deſcribed. Either this man is a fool, thought I, or I who never experienced the ſame, am in the road to deſtruction.

[*To be continued.*]

A ſhort Account of MARTHA THOMPSON, *near York.*

[*Concluded from page* 471.]

WHEN I met with unreaſonable treatment, (which indeed, I did very often) the Lord taught me, That it was my duty not to be offended. By conſtantly obſerving this rule I ſoon found, that it was not in the power of any one to deprive me of inward peace, unleſs I firſt gave place to ſome wrong temper. Reſentment of injuries ariſes when the eye is withdrawn from God, and gazeth at the temptation; this darkens the judgment, and we think it right to render evil for evil. But when the eye is ſingle, and ſteadily fixt upon the proper object, we ſhall find divine grace ſufficient

ſufficient for us. We often ſuffer loſs, not for want of grace, but through neglecting to uſe the grace we have. When we indulge our own will, and reject the will of God, we are the authors of our own unhappineſs.

When perſecution aroſe, I did not regard it, till my perſonal character was aſperſed: this I thought was very cruel; but the Lord ſuggeſted to my mind, "Art thou not willing to bear it for Chriſt's ſake?" I was aſtoniſhed at the divine condeſcenſion, and my heart replied, "Yes, Lord, yes:" and ever ſince I do not know that reproaches have given me any uneaſineſs.

I remember one perſon who entertained ſuch a bitter prejudice againſt me, for endeavouring to direct his wife in the way of ſalvation, that he often declared, He was not willing to kill me himſelf, but would freely die for any one who would. Some time after, he was afflicted with a fever, which confined him for many days. As ſoon as he recovered, he came to ſee me on purpoſe to tell me, he had ſeen his errors, and was now perfectly reconciled. From that time he continued a faſt friend to me as long as he lived.

When the diſtemper among horned cattle raged in theſe parts, I loſt to the value of ſixty or ſeventy pounds: but the gentlemen who acted as landlords, often declared, I ſhould be conſidered by them. Yet when my loſſes were laid before them, they reproached me for my religious connections, and abſolutely refuſed me any aſſiſtance. This was a heavy trial: but the Lord upheld me with the arm of his power, and I could ſtay my ſoul upon his promiſes. When my ſtock was tolerably increaſed, thoſe gentlemen ſent me a diſcharge. This gave me an opportunity of quitting buſineſs; my children being grown up, I left my ſon on the farm, and viſited my friends at *London*, among whom I continued near a year, which was a comfortable, refreſhing time.

Though the Lord dealt with me in this gracious manner, yet I had no thought of looking for the witneſs of purification, till he unexpectedly certified to my conſcience what he had

had wrought in me, by applying with ſovereign efficacy that precious promiſe, "I will 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," Ezek. xxxvi. 25. &c. O how I was aſtoniſhed at the unbounded mercy and love of God to ſuch an unworthy creature, in making me a witneſs that the blood of Jeſus Chriſt cleanſeth from all ſin! Now I knew I loved God with all my heart, and my neighbour as myſelf. Now I was ſaved from barrenneſs and unfruitfulneſs; my heart was no longer obdurate or inflexible, but like melting wax to the ſeal, ready to receive and retain all divine inſtructions. Pride and ſelf-ſufficiency had no more any part in me: divine grace humbled me to the duſt, and ſtripped me of all ſelf-righteouſneſs; for I ſaw and felt my own nothingneſs, and inability even to think a good thought; but by acting faith upon the Lord, I was enabled to do all things that are commanded in his word; to rejoice evermore, pray without ceaſing, and in every thing give thanks; and to add to faith all the fruits of righteouſneſs; this bleſſed liberty I have now enjoyed for above fourteen years; and if I thus continue to the end, I am well aſſured that an abundant enterance will be miniſtered to me into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

The foregoing relation is extracted from a ſhort memorandum written by herſelf, above ſeven years ago, at the requeſt of ſome intimate friends. It may not be unneceſſary further to add, that her natural diſpoſition was friendly, open, and generous; which, being purified by grace, rendered her converſation agreeable and edifying to all who reliſhed internal religion. She had a remarkable facility in ſpeaking to the conſciences of ſinners; her addreſs was mild and affectionate, yet penetrating the heart, and engaging the attention. Nor were

were her efforts to ſave ſouls unſucceſsful; we have good reaſon to believe that many were induced, through the divine bleſſing upon her earneſt intreaties, to flee from the wrath to come. She knew how to encourage mourners, to pour the balm of conſolation into their aching wound, leading them to the lamb of God who taketh away the ſin of the world. But ſhe excelled in urging believers to lay hold on the purifying blood of Chriſt, that they might enjoy an entire freedom from all tormenting tempers; this bleſſed liberty ſhe poſſeſſed with increaſe, for above twenty years, and adorned her profeſſion by an unſpotted life: ſhe was not aſhamed to acknowledge that God had taken entire poſſeſſion of her ſoul, according to his own faithful promiſes; and ſhe enjoyed ſuch an uninterrupted plenitude of peace and joy, as not only ſurpriſed lukewarm profeſſors, but many adult chriſtians. When ſhe met with profeſſors, who entertained prejudices againſt the doctrine of chriſtian perfection, who were advocates for the abiding preſence of indwelling ſin, her anſwer was ſimilar to that of the father of Gideon to the men of Ophrah, *Will ye plead for Baal? Will ye ſerve him? If he be a god let him plead for himſelf.* But when all the arguments deduced from ſcripture, reaſon, and experience were ineffectual; when the great promiſes which certify God's intention to purify his people, were oppoſed, or explained away, ſhe was grieved for her miſtaken brethren, ſhe wept over them in ſecret before the Lord; her cry was, "O that all the children of God were but willing to receive the precious bleſſings which Chriſt hath purchaſed: O that they would but ſuffer him to cleanſe their hearts from all impure propenſities, how ſoon would he accompliſh the work! Then they might live a holy, happy life, and in due time enter his kingdom in the full triumph of faith."

One thing remarkable in her experience was, that for many years ſhe enjoyed an entire freedom from all diſtreſſing temptations. The enemy approached at times as uſual, but his ſuggeſtions

ſuggeſtions found no place in her mind; ſhe did not enter into temptation; it made no impreſſion: this appeared ſingular, if not myſterious, to moſt of her acquaintance. However we expected ſhe would meet with ſome ſevere trials from the powers of darkneſs when on a death-bed; but in this we were happily miſtaken. The day before her departure, an intimate friend enquired into the ſtate of her mind, with a view to have this part of her experience cleared up; he found her in her uſual tranquillity, praiſing God, and on the wing of joyous expectation to meet him whom her ſoul loved. She repeated the words of our Lord to the Philadelphian church, "Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation;" and obſerved, that God had performed that promiſe to her in an uncommon manner, not only during the time of her ſickneſs, but for many years together. Next morning, being the 13th of February 1775, ſhe ſweetly fell aſleep in Jeſus.

Some Account of SARAH CLAY, written by herſelf: in a Letter to the Rev. JOHN WESLEY.

Rev. Sir,

IN the year 1739, I went one Sunday morning to *Iſlington* Church. There was a great ſtir among the people. I was very inquiſitive to know the cauſe, and gave great attention; at laſt I heard them ſay, "One of the *Weſleys* is to preach." When you went up into the pulpit I fixt my eyes on you, and thought you were more than man. Your text I have forgot; but you ſpoke ſo plain to the rich and great, that it delighted me. I went home and told my mother, I had heard a man at *Iſlington* Church that I would go ten miles to hear again. I felt myſelf ſtrangely drawn after ſomething,

thing, but I could not tell what. The next Sunday I went again. Now I had nothing to do with others; for as *Nathan* ſaid to *David*, Thou art the man. I found my ſoul greatly alarmed, ſo that I never omitted going to the Church till they turned you out. After I had loſt you for ſome time, I grew very careleſs and indifferent again.

About this time I heard much talk of Mr. *Whitefield*; and one day ſeeing a great concourſe of people going to *Kennington* Common to hear him; I thought I would go too. While Mr. *Whitefield* preached, you ſtood by his ſide, and when he had done you gave out this hymn,

Angel of God whate'er betide,
Thy ſummons I obey;
I ever take thee for my guide,
And walk in Thee my Way.

I found ſuch a warmth come into my ſoul, that I thought I could have gone all over the world to hear you. I went home very much affected, and my ſoul was drawn out after the Lord. Now I began to ſearch the Scriptures. Aforetime I never liked to read any but the hiſtorical part: all the Epiſtles I knew were written to believers; and I knew I was an unbeliever, and that, if I died as I was, muſt go to hell. For that text was brought to my mind, "Whoſoever ſhall fall on this ſtone ſhall be broken; but on whomſoever it ſhall fall, it ſhall grind him to powder. I knew Chriſt was that ſtone, and that I was not broken; ſo I went up and down ſeeking reſt but finding none. Wherever I went to hear, I was condemned. I felt the ſinfulneſs of ſin, and had a real deſire to flee from the wrath to come. The 7th chapter to the Romans pointed out my ſtate: I could have read it for ever. But I ſaw and felt, that if I had the ſins of the whole world on my ſingle ſoul, that would not keep me out of Chriſt if I could believe. Yet I could as well reach heaven with my hand as believe. The devil tempted me much,

telling me my day of grace was paſt, and that there was no mercy for me now, and therefore I knew not what to do.

One day as I was very ſad, a perſon came to me in whom my heart had been greatly bound up. He ſaid, "Sally, will you take a walk?" I was at a ſtand; for I had no mind to go any where. At laſt I conſented. But before I went out, all on a ſudden, there came ſuch a peace into my ſoul, that I knew not where I was. My trouble was all gone. I ſtood like one confounded! Oh, how did I wiſh I had not been going out; but I thought I muſt go becauſe I had promiſed. Accordingly I went; but all the day I did nothing but weep with a ſenſe of the love of God. He was were with me ſaid, "Sally, what makes you weep?" I ſaid, "Not a ſenſe of miſery, but becauſe I am happy. I cannot expreſs what the Lord gave me to fell all that day. By faith, I ſaw the Lord looking down upon me with complacency and love. Oh, I thought, if I could but hide myſelf under the earth before him! I now found that what was dear to me as a right hand, or a right eye, I had power to caſt them from me, with a reſolution never to reſume them again. Yet I could not ſay my ſins were forgiven: I could not call Jeſus, Lord, by the Holy Ghoſt.

[*To be continued.*]

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

[*Continued from page* 480.]

Of FISHES.

IT may not be unacceptable or unprofitable to thoſe who ſee God even in his loweſt works, to add a ſhort account of a few more inhabitants of the waters.

Flying-fiſh are very rarely a foot long. They have a pretty large, though thin and light head. The mouth is generally open;

open; the body ſmall, roundiſh, and tapering towards the tail: beſides the uſual fins, they have under their necks, three broad and pretty long ones, of a more ſubtle ſtructure, nearly as thin as a fly's wing, but ſtrengthened with rows of bones. On the back part of their neck they have alſo a flying fin, about ſix inches long, quite erect. And lower down the back, there is another ſhorter, but broader. Theſe wings they uſe to eſcape the purſuit of creatures too powerful for them. They riſe ſeveral feet above the water, and fly the length of two or three muſket-ſhot. Then they drop, becauſe their wings are dry, which ſerve them no longer than they are moiſt.

The Ink-fiſh, as ſome call it, has a ſtill more extraordinary way of eſcaping its purſuers. "I have lately, ſays the author of the natural hiſtory of Norway, procured a dryed one, which is two foot long. The body is almoſt round, reſembling a ſmall bag, and is blunt at both ends. But the head is the moſt remarkable part. It has two large eyes, and a mouth like a bird's beak. Above this ſtands eight horns, like a ſtar. Each horn is octangular, and covered with many ſmall, round, balls, ſomething larger than a pin's head. On each ſide of the body there are two ſkinny membranes, with which he can cover himſelf all over. The fore part of the body is quite filled with a black fluid. When it is purſued, it diſcharges this which colours the water all around, and renders it inviſible. This is a wonderful gift of nature, for the preſervation of an animal, otherwiſe utterly helpleſs.

The Arboreſcent Star-fiſh is another of the curioſities of nature. It is upwards of a foot in diameter, having its mouth in the middle. The figure of the trunk is pentangular, and from the five angles ariſe as many branches, which ſubdivide into ſeveral others, and thoſe again into others that are leſs, till the laſt are ſcarce thicker than horſe-hairs, and in number above a thouſand. In ſwimming he ſpreads all theſe

branches like a net; and when he perceives any prey within them, draws them in again, and ſo takes them with all the dexterity of a fiſherman.

Full as ſurpriſing a creature is the Torpedo, a flat fiſh, much like a thorn-back. It is common on the coaſt of Provence, and is eaten without any ill effect. But upon touching it with the finger, the perſon commonly (though not always) feels an unuſual, painful numbneſs, which ſuddenly ſeizes him up to the elbow, and ſometimes up to the ſhoulder. It reſembles, but far exceeds, pain felt by ſtriking the elbow violently againſt a hard body. But it laſts only a few moments, and gradually wears away. If a man touch it even with a ſtick, he feels a little of it. If he preſſes his hand ſtrongly againſt it, the numbneſs is the leſs. But it is ſo uneaſy as to oblige him very ſpeedily to let it go. Many have attempted to acccount for this; but ſhould we not rather honeſtly own our ignorance?

The Sea-Nettle, ſo called, is another ſtrange production of nature, common, I ſuppoſe, in all the northern ſeas. It generally ſwims on the top of the water, and is throughout ſoft, ſmooth, and tranſparent. It appears to be a lump of ſlime or jelly. But it coheres firmly together, being marked in the middle with a croſs ſomewhat like a flower-de-luce.

Theſe creatures are blue, white, or red, and ſome of them have many branches underneath. Theſe are uſually ſomething larger than the common ſort, and are of a dark red. They all abound with a corroſive poiſon, which if it drop on any part of the body will cauſe a ſmart and an inflammation, much like that produced by nettles. Hence it has its name. However it is no vegetable, but is evidently a living creature. For it has ſenſation: it grows, moves to and fro, contracts and extends itſelf. It often picks up and devours ſmall fiſh, and is itſelf devoured by others.

The care of the Creator is obſervable, even in ſo inconſiderable a creature as a Limpet, a ſmall ſhell-fiſh, which ſo faſtens

faſtens itſelf to the rock, that ſcarce any thing can unlooſe its hold.

The fact has long been known. But the manner of its faſtening itſelf, was not underſtood till very lately. Its ſhell approaches to the figure of a cone; the baſe of which is occupied by a large muſcle, which alone has nearly as much fleſh in it, as the whole body of the fiſh. This is not covered by the ſhell, but ſerves the creature equally to move forward or to fix itſelf to the rock. When it is in a ſtate of reſt, which is the common caſe, it applies this muſcle every way round to the ſurface of ſome ſtone, and thereby holds itſelf fixt to it ſo firmly, that it is impoſſible to take it off with the hands. Thoſe who would remove them are obliged to make uſe of a knife for that purpoſe. And even then it is not eaſy: for on whatſoever ſide the blade of the knife attempts to enter, the fiſh immediately fixes its muſcle with double force to the ſtone.

The true cauſe of his adheſion is a viſcous juice, a kind of glue, thrown out by this muſcle, which though it is not perceptible to the eye, yet it is eaſily perceived by the touch. For if immediately after the removing a Limpet from the ſtone, the finger be applied to the place, it is faſtened very ſtrongly to it, by means of the glue left there. But if any wet have come upon the ſtone, ſince the fiſh has been removed, no viſcoſity can be perceived on it, the whole ſubſtance of the glue being immediately diſſolved. This conſideration may lead us to obſerve the great care of nature over all her works. How eminently is it manifeſted in this little fiſh? It was abſolutely neceſſary for its preſervation, that it ſhould have a power of fixing itſelf to the ſtone, or it would have been waſhed away by every wave. And this power is given it, by means of that glue which fixes it ſo firmly. But when it is fixed, how ſhall it be looſed? This is equally neceſſary. For if there be not ſome power in the animal itſelf, to diſſolve this glue, it muſt needs periſh for want of food, when once fixt to a barren ſpot.

Water

Water is the proper diſſolvent of this glue. But it cannot be the external water. This is kept at a diſtance, by the cloſe adheſion of the outer rim of the great circular muſcle. And it is needful it ſhould: elſe it would always diſſolve the glue, as ſoon as it was diſcharged. But the under ſurface of the body of the animal is covered all over with ſmall tubercles, moſt of which contain water. When therefore it would move, it has only to diſcharge a ſmall quantity of this water, and the cement immediately diſſolves and ſets it at liberty. The other tubercles doubtleſs contain the viſcous matter. So that when the animal would fix itſelf, it needs only to ſqueeze one ſet of its tubercles, and then it would looſe itſelf with the other.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page* 484.]

"Sect. 30. THE idea we have of Spirit, compared with the idea we have of Body, ſtands thus: the ſubſtance of ſpirit is unknown to us; and ſo is the ſubſtance of body equally unknown to us: two primary qualities or properties of body, viz. ſolid, coherent parts and impulſe, we have diſtinct, clear ideas of: ſo likewiſe we know, and have diſtinct, clear ideas of two primary qualities or properties of ſpirit, viz. thinking, and a power of action; i. e. a power of beginning, or ſtopping ſeveral thoughts or motions. We have alſo the ideas of ſeveral qualities inherent in bodies, and have the clear, diſtinct ideas of them: which qualities, are but the various modifications of the extenſion of cohering ſolid parts,

parts, and their motion. We have likewiſe the ideas of the ſeveral modes of thinking, viz. believing, doubting, intending, fearing, hoping; all which, are but the ſeveral modes of thinking. We have alſo the ideas of willing, and moving the body conſequent to it, and with the body itſelf too; for, as has been ſhewed, ſpirit is capable of motion.

"Sect. 31. Laſtly, If this notion of immaterial ſpirit may have, perhaps, ſome difficulties in it, not eaſy to be explained, we have therefore no more reaſon to deny, or doubt the exiſtence of ſuch ſpirits, than we have to deny or doubt the exiſtence of body; becauſe the notion of body is cumbered with ſome difficulties very hard, and perhaps impoſſible to be explained or underſtood by us. For I would fain have inſtanced any thing in our notion of ſpirit more perplexed, or nearer a contradiction, than the very notion of body includes in it; the diviſibility *in infinitum* of any finite extenſion, involving us, whether we grant or deny it, in conſequences impoſſible to be explicated, or made in our apprehenſions conſiſtent; conſequences that carry greater difficulty, and more apparent abſurdity, than any thing can follow from the notion of an immaterial, knowing ſubſtance.

"Sect. 32. Which we are not at all to wonder at, ſince we having but ſome few ſuperficial ideas of things, diſcovered to us only by the ſenſes from without, orby the mind, reflecting on what it experiments in itſelf within, have no knowledge beyond that, much leſs of the internal conſtitution, and true nature of things, being deſtitute of faculties to attain it. And therefore experimenting and diſcovering in ourſelves knowledge, and the power of voluntary motion, as certainly as we experience, or diſcover in things without us, the coheſion and ſeparation of ſolid parts, which is the extenſion and motion of bodies; we have as much reaſon to be ſatisfied with our notion of immaterial ſpirit, as with our notion of body; and the exiſtence of the one, as well as the other. For it being no more a contradiction, that thinking ſhould

exiſt, ſeparate, and independent from ſolidity, than it is a contradiction, that ſolidity ſhould exiſt, ſeparate, and independent from thinking, they being both ſimple ideas, independent one from another; and having as clear and diſtinct ideas in us of thinking, as of ſolidity. I know not why we may not as well allow a thinking thing without ſolidity, i. e. immaterial to exiſt, as a ſolid thing without thinking, i. e. matter to exiſt; eſpecially ſince it is no harder to conceive how thinking ſhould exiſt without matter, than how matter ſhould think. For whenſoever we would proceed beyond theſe ſimple ideas, we have from ſenſation and reflection, and dive farther into the nature of things, we fall preſently into darkneſs and obſcurity, perplexedneſs and difficulties; and can diſcover nothing farther, but our own blindneſs and ignorance. But which ever of theſe complex ideas be cleareſt, that of body, or immaterial ſpirit, this is evident, that the ſimple ideas that make them up, are no other than what we have received from ſenſation or reflection; and ſo is it of all our other ideas of ſubſtances, even of God himſelf.

[*To be continued.*]

Extracts from Mr. Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 487.]

Of TEMPLE RITES *in the firſt Ages.*

THE Greeks continually formed perſons out of the titles of deities, or the names of temples or towers, and then invented hiſtories to ſupport what they had done.

Colonies from Egypt and Canaan ſettled in Thrace, and all along the ſea-coſt. Wherever they came, they introduced the worſhip of fire, and built light-houſes. One of theſe was called *Torone*, and all of them *Puratheia*, from *Pur-Ath*, a title

a title of the god of fire. Of theſe the Grecians made a perſon, whom they called *Prœtus*, and his daughters, or rather prieſteſſes, were the *Pœetides*. And as, following the Egyptians, they held a Cow ſacred, they were ſaid to be turned into Cows. *Proteus*, in Egypt, was a tower of this ſort; that is, a *Pharos* conſecrated to him, who was the ſame with *Oſiris*.

Theſe places were alſo Courts of Juſtice, wherein the prieſts preſided. From theſe the notion of the *Furies* was taken (from *Ph'ur*) who were prieſts of fire. And for their ſeverity they were made judges or tormentors in hell. *Minos* was a deity, the ſame as *Menes*, and there was in Crete a temple called *Men-Tor*, changed by the Greeks into *Minotaurus*. To this temple the Athenians were obliged to ſend annually ſome of their prime youths to be ſacrificed. The temples moſt infamous for theſe cuſtoms were thoſe built on the ſea-coaſts. *Scylla* was one of theſe, and was dreaded on this account, much more than for the rocks.

The ancient *Lamiæ* in Italy, were the prieſts of *Ham*: they ſacrificed and devoured children. Such were the Sirens alſo, who inhabited the coaſts of Campania, on three ſmall iſlands. The prieſteſſes by their ſongs enticed ſtrangers to their temples, and then put them to death. All theſe were deſcendants of *Ham*, chiefly by *Cuſh* and *Canaan*. And all the Cuſhites and Canaanites ſacrificed ſtrangers, in honour of their gods. Under the character of *Cacus* (*Ca-Chus*, the cavern or temple of *Chus*) we have a hiſtory of the Cacuſian prieſts, who ſeem to have been devoted to rapine and murder.

Cocytus (*Co-Cutus*, the houſe of *Cuth*) was another of theſe temples, where horrid cruelties were executed; whence the river near it was eſteemed a river of hell. *Achoron*, another infernal river was named from *Achor-On*, a temple of *Achor*, the Sun, which ſtood on its banks.

Of CERES.

Of old, her temples were much dreaded. They were courts of juſtice. She was a great lawgiver, and prieſteſs of the Sun. She was the ſame with *Proſerpine*: nay ſhe is ſometimes ranked among the Furies. It is certain, ſtrangers were ſacrificed at her altar.

At a temple in Bithynia, called *Harpi*, or *Orphi*, dwelt the prieſts called *Harpies*. They were perſons of great ſtrength and ſtature, who likewiſe ſacrificed and devoured ſtrangers. Ancient hiſtory affords numberleſs inſtances of this cruel practice.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* 489.]

32. THE wonderful gradation in the ſcale of beings (ſo far as our ſenſes can diſcover it) is not only the object of daily experience and admiration, but is alſo a noble key to open to us the inviſible ſcenes of Nature and Providence, and to raiſe, upon the foundation of a juſt analogy, a rational ſuperſtructure little inferior to demonſtration. As we obſerve in all parts of the creation, that the gradual connection of one with another, without any great or diſcernible gaps between, that in all the variety of things we ſee in the world, they are all ſo cloſely linked together, that it is not eaſy to diſcover the bounds between them; we have all the reaſon imaginable to believe that by ſuch gentle ſteps, and imperceptible degrees, beings aſcended in the univerſal ſyſtem from the loweſt to the higheſt point of perfection. Where

Where is he that can ſettle the boundaries of the material and ſpiritual world? Who can tell where the ſenſible and rational begin, and where the inſenſible and irrational end? Who can preciſely determine the loweſt ſpecies of animals, and the firſt and higheſt degree of inanimate beings? The whole ſyſtem of natural beings, ſo far as we can obſerve, leſſen and augment in the ſame proportion, as the quantity does in a regular cone, where though there be a manifeſt difference betwixt the bigneſs of the diameter at remote diſtances, yet at the difference betwixt the upper and under, where they touch each other, it is hardly diſcernible.

33. The difference betwixt man and man is inconceivably great. Were we to compare a *Newton*, a *Locke*, or a *Boyle*, with that ſort of human creature commonly diſtinguiſhed by the name of *honeſt fellows*, who have very little beſides their ſhape and riſibility (or faculty of laughing,) to diſtinguiſh them from brutes, we ſhould be almoſt tempted to think them of a different ſpecies. But were we to compare the underſtandings, the tempers, the abilities of ſome men and ſome brutes, we ſhall find ſo little difference, that it would be hard to ſay to which we ſhould give the preference. The brute in the ſtye, the ſtable or the kennel, and the brute in the parlour, are often diſtinguiſhed to the advantage of the former, as the more harmleſs, the more uſeful, the more virtuous animals of the two. Nor has the difference in point of underſtanding been much leſs conſiderable. Now as the *Rule of analogy* makes it more than probable, that in the aſcending part of the ſcale there are numberleſs ranks of all intelligent beings, excelling us in degrees of perfection, aſcending upwards towards the infinite perfection of the Creator, by gentle ſteps, that are hardly at a diſcernible diſtance from each other: ſo in the deſcending part, there are doubtleſs numberleſs ranks of being endued with lower faculties, lower degrees of life and perception, till you come down by imperceptible degrees to the vegetables, and inanimate brute-matter.

34. But what the ſpecific differences that diſtiſtinguiſh theſe ſeveral ranks of being are, is not eaſy to conceive. The ſcale of life, like the continuation of all motion, the undulation of waves, the vibration of ſounds, and the progreſſion of light, are performed by certain inſeparable, though diſtinct communications from one part of matter to another, each of them proportionably diminiſhing, till you come at laſt to a ſtate of abſolute reſt; but what is the preciſe boundary, betwixt languid motion, and abſolute reſt, what created underſtanding can comprehend? Who can fix the direct point where the laſt dying ſound expires in dead ſilence? Who can diſcern where the laſt glimmering ray of light is ſwallowed up in total darkneſs? Who can determine the limits betwixt the ebb and flowing of the tide, or deſcribe the ſingle point which is the ending of the one, and beginning of the other? Nor are the boundaries betwixt the human and brute underſtanding more eaſily diſtinguiſhed. Who can determine the loweſt degree of human ignorance, and the higheſt pitch of brutal knowledge? Who can ſay where the one ends, and the other begins, or whether there be any other difference betwixt them, but in degree?

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 431.]

9. MR. *Madan* treats it every where as an abſurd, and even blaſphemous poſition, that Polygamy, though allowed under the law of *Moſes*, is forbidden under the goſpel. He aſſerts over and over again, that Chriſt neither *did* nor *could* change the law of *Moſes*, and ſpends a whole chapter, containing near a hundred pages, in labouring to prove that Chriſt is *not the author of a new law.* Indeed this is a point he

he dwells much upon in both his volumes; and if he leaves it for awhile, he fails not to return to it again, and ſeems never tired of repeating the ſame things over and over concerning it. So that if I were to quote all he ſays on this head, I might tranſcribe almoſt half of what he has written. I ſhall therefore content myſelf with producing a few paſſages, which will be ſufficient to ſhew I neither miſtake, nor miſrepreſent him.

10. Mr. *Madan* firſt tells us what he means by the law. P. 69, "By the book of the law I mean the Pentateuch, or five books of *Moſes*. To this the great Apoſtle evidently refers, Gal. iii. 10, when he ſays, *Curſed is every one who continueth not in all things which are written in the book of the law to do them.* Our Lord's forerunner, *John* the Baptiſt declared, The law was given by *Moſes*. There is therefore no law, but that which was given by God to *Moſes*, nor was any new law enacted after the canon of the Pentateuch was cloſed by the death of *Moſes*. The diſtinction and difference of moral good and evil were then unalterably fixt, and the nature of both invariably to remain the ſame. *What God doth, it ſhall be for ever: nothing can be put to it; nor any thing taken from it, and God doth it that men ſhould fear before him.*" With regard to this law he affirms, p. 79, "Chriſt, ſo far from altering, changing, or deſtroying the law delivered from God by *Moſes*, enters a caveat againſt ſuch a ſuppoſition, Matt. v. 17, 18. *Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil; for verily I ſay unto you, not one jot or one tittle ſhall paſs away from the law, till all things be fulfilled.* This not only ſtamps unchangeableneſs upon the law, but on its import, ſenſe, and meaning, as one and the ſame throughout; as an invariable rule of life, for the members of God's viſible church upon earth, even to the leaſt jot and tittle." P. 73, "God is one, and his will is one: therefore this, no more than himſelf, can know any alteration, dimunition or change. What was law at the beginning,

beginning, will be law to the end." P. 127, "The New Teſtament was not to introduce a new law, concerning this or any thing elſe. Nothing is to be found there which was not in the Old Teſtament." P. 251, "When therefore, I hear of a doctrine as taught in the New Teſtament, I am certain, if it be true it muſt accord with the Scriptures of the Old Teſtament. Thither I carry it; if I find it does not exactly tally with what I find there, I am certain it is falſe, and muſt ariſe from ſome miſconception, and of courſe ſome miſinterpretation of the paſſage, where it is ſuppoſed to be found. I am told, Sin is a tranſgreſſion of the law: when I hear it aſſerted that Polygamy is ſinful, I conſult the law: if it be forbidden there, I agree to the ſinfulneſs of it; if not forbidden there, but allowed, I find myſelf reduced to this dilemma; either the aſſertor of ſuch a propoſition (who ſays he takes it from the New Teſtament) is miſtaken, which is probable, or the New Teſtament contradict the law, which is impoſſible. With reſpect to what is frequently urged among Chriſtians againſt Polygamy, that though it was allowed by the law of *Moſes*, it was forbidden by the law of Chriſt, by which Chriſt is made a repealer of the old and the giver of a new law: it ſo affects his character as the Meſſiah, as to render him, if it be true, not the perſon which *Moſes* and the Prophets repreſent him, or what he repreſents himſelf to be. The diſcuſſion therefore of this horrid poſition requires and ſhall have a chapter by itſelf."

Such, Sir, is the foundation on which our Author builds his ſcheme. That there are texts in the New Teſtament, which forbid Polygamy, he dare not deny. And that they have been underſtood as prohibiting it by all Chriſtians in all ages, he often acknowledges. But then he contends, they have been miſunderſtood, becauſe Polygamy was practiſed by good men of old, and was allowed in the law of *Moſes*. And to ſuppoſe that the Lord Jeſus or his Apoſtles condemned it, is to ſuppoſe they condemned a large generation of God's children,

children, and changed the law of *Moſes*, which to ſuppoſe is abſurd and blaſphemous. On this ground he ſets himſelf to examine thoſe paſſages, and after much toil and labour he at laſt forces a ſenſe upon them which, however far-fetched, will paſs pretty well with thoſe who incline from other motives to adopt his ſcheme.

You ſee, Sir, the paſſages I have quoted are not mere aſſertions: they contain ſomething like arguments, here and there. But I venture to ſay if the arguments interwoven have any weight at all, they will prove that circumciſion, the law of ſacrifices, and every part of the Moſaic œconomy is ſtill in force, and obligatory upon all nations and ages; inſomuch that *curſed is every one* (for in this ſenſe he over and over quotes thoſe words) *who continueth not in all things written in the book of the law to do them.* And thus do we return to the beggarly elements of the world, and take upon us a yoke which neither the Jews nor their fathers could bear.

11. To convince you, Sir, that I do not in the leaſt exaggerate matters, I will put two or three of Mr. *Madan's* aſſertions in the mouth of a Jew, and ſuppoſe him to be arguing for circumciſion and the other ceremonies of the law of *Moſes*. 'Ye Chriſtians tell us that the Meſſiah is come already, and that it is in vain to look for another; but let me inform you whether he be come or not, your Jeſus is not the Meſſiah: for your Jeſus hath taught you that circumciſion and the whole ritual law of *Moſes* is aboliſhed, which is abſurd and impoſſible. For, not to mention that the covenant of circumciſion is expreſsly ſaid (Gen. xvii. 7) to be an *everlaſting* covenant, and the Aaronical prieſthood to be an *unchangeable* prieſthood, even one of your own Authors can ſhew you, p. 129, that "God's law is his will, and his will is his law, a change of one muſt infer a change in the other, and either of theſe a change in himſelf; an idea which is wholly irreconcileable with the ſcripture character of God, who hath ſaid, *I Jehovah change not.*"

"Let

"Let us, p. 249, carry what you ſay about your Jeſus' ſetting aſide circumciſion, and the other ceremonies of the law, to the Old Teſtament; if it exactly tallies with that, we may be ſure it is right, if otherwiſe it muſt be falſe, becauſe the mind of God can never vary, diſagree with, or contradict itſelf.' 'When therefore, p. 251, a doctrine is taught by you, I am certain, if it be true, it muſt accord with the ſcriptures of the Old Teſtament. Thither I carry it; if I find it does not exactly tally with what I find there, I am certain it is falſe. It is taught by you that Jeſus of Nazareth is the true Meſſiah, and yet you affirm he hath aboliſhed circumciſion, and the law of ſacrifices: now if this were true, it would accord with the ſcriptures of the Old Teſtament. But does it accord with them? No certainly; it is expreſsly contrary to them; whence it follows, that your doctrine is falſe, and that Jeſus is not the Meſſiah. With reſpect to what is frequently urged, p. 252, againſt circumciſion among Chriſtians, that though it was enjoined by the law of Moſes, it is forbidden by the law of Chriſt, by which your Jeſus is made the repealer of the old, and the giver of a new law, it ſo affects his character as the Meſſiah, as to render him not the perſon which Moſes and the Prophets repreſent him to be.' 'As for the Meſſiah we expect, p. 361, he will no more give a new law to mortals, than he will give a new law to angels."

[*To be continued.*]

The True ORIGINAL *of the* SOUL.

CHAP. IX.

That a new created ſoul, cannot juſtly be united to a ſinful body.

THE neceſſity of the ſoul's mediate propagation, will farther appear, if we conſider the impoſſibility of the immediate creation thereof, without injuſtice in God, in reſpect

reſpect of original ſin: ſeeing a ſoul new created, can neither be juſtly united, nor corrupted when it is united with the body: for touching the former, how can it agree with the goodneſs and juſtice of God, to put an innocent ſoul, before it hath ſinned, into a condition wherein it ſhall be liable ſtraightway to eternal torments. It will be ſaid, that it is not liable before faulty; for ſo ſoon as it is united to the body, it is guilty of Adam's ſin. I anſwer, firſt it muſt be ſhewed how a ſoul newly created very good, can be in the fault of his ſin; otherwiſe it is unjuſt that it ſhould be made guilty, and much more puniſhed for another's fault. Secondly, I muſt aſk why then God makes an union, whereby it ſhall be both liable and faulty? If it be ſaid, that it was the eternal decree of God, I anſwer, it is not God's decree, becauſe it is contrary to his word. For if the ſoul be created good, it muſt needs be unwilling to enter into this ſinful condition: and being unwilling, God cannot juſtly force it into the body, nor puniſh it for doing that which himſelf cauſed. Now God forbid we ſhould once imagine ſuch a thing. *Shall not the Judge of all the earth do right?*

Again, Take it the moſt favourable way that can be, and it is granted by all, that for a good ſoul to be thus united, is a puniſhment of Adam's ſin. Now ſince God's juſtice and very Nature proclaim, that the innocent child ſhall not be puniſhed for the father's offence; how can a good ſoul be puniſhed in ſo high a degree for the ſin of another, who was not the father of it, without injuſtice, yea cruelty in God? How juſtly might ſuch a poor ſoul complain of God in this caſe, to be ſo far from mercy? The Lord hath taught us in his word, that he abhors ſuch courſes: therefore I am ſo far from believing this doctrine, that I quake to think of it.

And as the ſoul cannot be juſtly united; ſo being united, it cannot be juſtly corrupted, if it be immediately created. For whence ſhould the corruption come? It muſt be either from the body or the ſoul, or the union of both: but it can be from

any of these. It cannot be from the body, for that alone cannot be corrupt, and if it could, it cannot corrupt the soul: and if it could corrupt the soul, yet not with original sin. That the body alone cannot be corrupt and sinful, may easily appear; for the simple substance of the body, is no more capable of virtue or vice than a stone; which is not of a spiritual nature: but if it was, can the body fasten sin upon the soul? Nothing less.

But let this also be granted, that the soul is corrupted by the body, yet we cannot have original sin ever the more for this, for the soul's yielding obedience to the body, and following the sinful motions thereof (if any such there be) is actual sin: and not that original corruption wherewith the whole man is infected from the loins of Adam. To conclude, seeing the body alone cannot possibly have original sin, nor give that which it hath not; original sin cannot possibly come by the body.

Neither can it proceed from the soul, if it be created good, but it will be said, it may; for in the instant of creation God depriveth it of supernatural gifts, for Adam's sin; which though it putteth not evil into the soul, yet evil necessarily followeth: and hence is original sin. But neither can I see how this can stand; for, first, if God deprive it so soon as it is made, it would be a vain work to do, and straightway to undo. Secondly, It would be unjust nevertheless; for he had done as well, never to have given it goodness, as presently to take it away again. Thirdly, Seeing they say it is created in infusing, and infused in creating, they must needs grant that he creates it without supernatural gifts, (unless it be infused with them, which is worse) and so they cannot say, it is deprived of that which it never had. Fourthly, I answer, that if God createth it without those gifts, he creates it evil; for so are we without supernatural gifts, and a man may as well imagine a God without goodness, as a good soul without such gifts. Fifthly, However it be for creation or privation, natural

tural or ſupernatural goodneſs; if God ſo makes it, that it muſt needs be evil (as they ſay) he makes it evil: for what is it to make an evil one, if not to make one that cannot be good? Yea, that is the greateſt evil: for to be neceſſarily evil, is the worſt of all. Sixthly, This were unjuſtly to puniſh the innocent for the guilty, as we heard before. Laſtly, though all this be admitted, yet we are never the nearer to original ſin. For this is not our ſinning *in* Adam; but our being made ſinful *for* Adam. So that if the ſoul be created good, we cannot poſſibly be thereby infected with original ſin.

In the laſt place therefore it will be ſaid, that it comes neither by the ſoul nor the body; but by the union of both, becauſe in the union we become Adam's ſons, his ſin is thereby made ours. Original ſin is a ſpiritual leproſy, hereditarily deſcending from Adam to all his natural poſterity, and infecteth the whole man, both body and ſoul, with all the parts and powers of both: and I would know how, if the ſoul be pure, and the body ſinful, the infant at firſt, is half holy and half corrupt, which is abſurd, and if both be clean at firſt, can the uniting of them make both unclean? Can two goods make one evil? Nay, rather they are ſo much the better, being conjoined.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 495.]

The Rev. Mr. Tilſon's Account of Mary Goffe.

MARY, the wife of John Goffe, of Rocheſter, being afflicted with a long illneſs, removed to her father's houſe at Weſt-Mulling, which is about nine miles diſtant from her own; where ſhe died June the 4th, 1691.

The day before her departure, ſhe grew impatiently deſirous to ſee her two children, whom ſhe had left at home to the care of a nurſe. She ſolicited her huſband to hire a horſe; for ſaid ſhe, "I muſt go home and die with my children." When they perſuaded her to the contrary, telling her ſhe was not fit to be taken out of bed, nor able to ſit on horſeback, ſhe intreated them however to try. "If I cannot ſit (ſaid ſhe) I will lie all along upon the horſe, for I muſt go to ſee my poor babes."

A Miniſter was with her at ten o'clock that night, to whom ſhe expreſſed good hopes in the mercies of God, and a willingneſs to die: but ſaid ſhe, "It is my miſery that I cannot ſee my children."

Between one and two o'clock in the morning ſhe fell into a trance. One widow Turner, who watched with her that night ſays, that her eyes were open, and fixed, and her jaw fallen: ſhe put her hand upon her mouth and noſtrils, but could perceive no breath; ſhe thought her to be in a fit, and doubted whether ſhe were alive or dead.

The next day this dying woman told her mother, that ſhe had been at home with her children. That is impoſſible, ſaid the mother, for you have been here in bed all the while. Yes, replied the other, but I was with them laſt night, when I was aſleep.

Widow Alexander, the nurſe at Rocheſter, ſays, ſhe will take her oath before a magiſtrate, that a little before two o'clock that morning, ſhe ſaw the likeneſs of Mary Goffe come out of the next chamber, (where the eldeſt child lay in bed by herſelf, the doors being left open) and ſtood by her bed-ſide for about a quarter of an hour; the youngeſt child was there lying by her: her eyes moved, and her mouth went, but ſhe ſaid nothing. The nurſe moreover ſays, that ſhe was perfectly awake; it was then day-light, being one of the longeſt days in the year. She ſat up in her bed, and looked ſtedfaſtly upon the Apparition: in that time ſhe heard the

the Bridge clock ſtrike two, and awhile after ſaid, In the name of the Father, Son, and Holy Ghoſt, what art thou? Whereupon the Appearance went away; on which ſhe ſlipped on her clothes and followed, but what became of it ſhe could not tell. Then, and not before ſhe began to be grievouſly affrighted, and went out of doors, and walked upon the wharf (the houſe is juſt by the river ſide) for ſome hours, only going in now and then to look at the children. At five o'clock ſhe went to a neighbour's houſe, and knocked at the door, but they would not riſe: at ſix ſhe went again, when they aroſe and let her in She related to them all that had paſſed; and they would fain have perſuaded her that ſhe was miſtaken; but ſhe confidently affirmed, "If ever I ſaw her in all my life, I ſaw her this night.

One of thoſe to whom ſhe made the relation (Mary, the wife of John Sweet) had a meſſenger came from Mulling that forenoon, to let her know her neighbour Goffe was dying, and deſired to ſpeak with her: ſhe went over the ſame day, and found her juſt departing. The mother, amongſt other diſcourſe, related to her how much her daughter had longed to ſee the children, and ſaid ſhe had ſeen them. This brought to Mrs. Sweet's mind, what the nurſe had told her that morning; for till then, ſhe had no thought to mention it, but diſguiſed it, rather as the woman's diſturbed imagination.

The ſubſtance of this, I had related to me by John Carpenter, the father of the deceaſed, the day after her burial. I fully diſcourſed the matter with the nurſe, and two neighbours, to whoſe houſe ſhe went the ſecond of July.

They appear to be ſober, intelligent perſons, without having any deſign to impoſe upon the world, by counterfeiting a a lie; and what temptation they ſhould lie under for ſo doing I cannot conceive.

[*To be continued.*]

THOUGHTS

THOUGHTS *on the Writings of Baron* SWEDENBORG.

[*Continued from page* 498.]

12. LET us now enquire, what is the Baron's own belief, concerning the Trinity.

Of the Lord, the Redeemer.

"The Lord received his ſoul from Jehovah, and the divinity of the Father was the Lord's ſoul."

"The humanity whereby God ſent himſelf into the world was the Son of God."

"The paſſion of the croſs was the final temptation which the Lord endured as the Grand Prophet. And it was the means of the glorification of his humanity: that is, of its union with the divinity of the Father."

No. There is not a word in all the Bible, concerning any ſuch union of the humanity of Chriſt, with the divinity of the Father. He was then glorified, when he was received again into the glory, which he had before the world began.

13. What then is Redemption?

"Bringing the hells under ſubjection, and reducing the heavens into order. God's omnipotence in accompliſhing this work, was an effect of his humanity." Strange indeed! "It is now believed, that his paſſion on the croſs was the very act of his redemption. No: the act of his redemption conſiſted in this, that he accompliſhed the laſt judgment, which was executed in the ſpiritual world, and then ſeparated the ſheep from the goats, and drove out of heaven thoſe that were united to the dragon. He then formed a new heaven of ſuch as were found worthy, and a new hell of ſuch as were found unworthy, and by degrees reduced all things in each place to order. By theſe acts he united himſelf to the Father, and the Father himſelf to him."

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"The Lord is now accomplishing Redemption, that is, subduing the hells, and bringing the heavens into order, which was begun in the year 1757, together with the last judgment executed at the same time."

What heaps of absurdity are here! Only fit to have a place in Orlando Furioso.

Redemption is "bringing the hells into subjection." When were they not in subjection to the Almighty? "And reducing the heavens into order." When was heaven, the abode of angels, out of order? "God's omnipotence was an effect of his humanity." Blasphemy joined with consummate nonsense. "He *by degrees* reduced them to order." By degrees? No: a word, a nod from Jehovah was sufficient. "By these acts he united himself to the Father." Blasphemous nonsense again. "The last judgment was executed in the year 1757." This is the top of all the Baron's discourses!

"It was once granted me to speak to the Mother Mary. She appeared in heaven just over my head, and said, She was the Mother of the Lord, as he was borne of her: but that *when he was made God*, he put off all the humanity he had from her. And therefore she is unwilling any should call him *her son*, because in him all is divine."

In all this jumble of dissonant notions, there is not one that is supported by any Scripture, taken in its plain, obvious meaning. And most of them are as contrary to Scripture as to Common Sense.

14. But here follows as curious an assertion as any. "Christ redeemed the angels as well as men. The angels could not have stood (mark the proof!) unless the Lord had wrought this redemption, "because the whole angelic heaven with the church on earth is as a single man, whose internal is the angelic heaven, and whose external is the church. To be more particular; the highest heaven is the head; the second and lowest heaven are the breast and middle region of the body. The church on earth is the loins and the feet: the Lord

Lord is the ſoul of the whole man. Wherefore unleſs the Lord had effected Redemption, this whole man muſt have been deſtroyed. The feet and loins muſt have periſhed, by the defection of the loweſt heaven: the region of the breaſt, by the defection of the ſecond heaven. And then the head, being left without a body, muſt of neceſſity have fallen to decay."

Surely ſuch an argument has not often been ſeen! But it is full as good as the concluſion drawn from it: which is utterly inconſiſtent with the declaration of St. Paul, *He took not upon himſelf the nature of angels*, in order to redeem them, but only that of man, in order to redeem loſt mankind.

[*To be continued.*]

LETTERS.

LETTER CCCXVI.

[From the Rev. Mr. Paſche, to the Rev. Mr. Weſley.]

Kenſington, Jan. 30, 1766.

Rev. and dear Sir,

I Have read your Sermon, entitled, The Lord our Righteouſneſs: and make bold to offer a few obſervations on the ſame.

You ſeem to think you have repreſented this point in as clear a light as can be deſired: I wiſh I could agree with you in this reſpect. I paſs over what you ſay of Chriſt's *divine* Righteouſneſs. With regard to his *human* Righteouſneſs, of this, as he is the Mediator between God and man, I readily grant, that it is imputed to us. You conſider it as *internal* and *external*; and the latter as a *negative* and *poſitive* Righteouſneſs,

neſs. But what I find here on theſe particulars, very naturally leads the thinking reader to the opinion, that Chriſt's keeping the preceptive part of the moral law, is that which is imputed to us, if we believe. Now, whatever of Chriſt's performing is imputed to me, I ſhall never have need to perform in my own perſon: if then Chriſt's keeping the preceptive part of the moral law is imputed to me, I ſhall never have need to perform the preceptive part of the moral law in my own perſon: which is the open road to Antinomianiſm.

As Chriſt is called the Lord *our* Righteouſneſs, it ought, in my opinion, to be taken no farther, than as we ſtand in need of his being our Righteouſneſs at the divine bar, for abſolution and acceptance, or for being declared righteous on account of the Righteouſneſs he fulfilled in our room. Here the queſtion ariſes: what Righteouſneſs is this? And, is the keeping the preceptive part of the moral law included in it, or not? To the latter I would reply, that with reſpect to the neceſſity of his being holy and righteous in his human nature, it is indeed included; that is to ſay, as a neceſſary, perſonal qualification for, and in the fulfilling the *penal* part of the law in our room, not only with a mere paſſive, and reſigning, but active, filial obedience to the will of his Father; to him as the atoning Mediator and Surety. The Righteouſneſs which he thus hath performed or fulfilled, is imputed to believers. Now, I may aſk any Antinomian, whether he could have the aſſurance to claim or expect the imputation of Chriſt's Righteouſneſs, with a wilful, diſobedient heart to the preceptive part of the moral law, when Chriſt himſelf could not procure that Righteouſneſs, without perfect obedience to the preceptive part of that law?

Pleaſe, Rev. Sir, to conſider this, and let me have the favour of your judgment on theſe Reflections; which ſhall be very thankfully received by,

Rev. and dear Sir, your ſincere Friend and Servant,

W. PASCHE.

LETTER CCCXVII.

[From Miſs M. to the Rev. Mr. Weſley.]

July 9, 1767.

Reverend Sir,

I Thank you for this freſh inſtance of fatherly care, which proved a word in ſeaſon. Your caution was not unneceſſary; for I do indeed need the defence of watchful prayer, when I am providentially thrown among thoſe who ſtill ſavour of earth, though their faces are in ſome meaſure ſet Zion-ward. But thanks be to God, that from theſe I have been called to come out and to be ſeparate, and my lot has mercifully been thrown among thoſe, the end of whoſe converſation is, *Jeſus*, the ſame yeſterday, to-day, and for ever; and the more I feel *his* Name as ointment poured forth, the more inſupportable is the converſe of the former. When I am with them, my ſoul mourns and ſeems to cry out, O that I had the wings of a dove, that I might fly away, and be at reſt; but I want more ſalt in myſelf, that I may ſeaſon thoſe around me. But in general, when I am among theſe kind of perſons, I ſeem to have nothing given me to ſay, and the exerciſe of ſpirit I am led to is, to complain inwardly to the Lord of all I ſee wrong among them; and then to be willing to appear as a fool before them, (for I often wonder they can bear with my ſtupidity, as I ſeem to be content they ſhould judge me to have no life in my ſoul and to remain unknown, as long as the Lord pleaſes, ſo I may but be well known of him. But ſometimes I reaſon upon it, and think the fault is all my own, and that if I had more of the fire of love burning in my heart, it would break out more in my converſation.

Glory be to God, I feel I have but one buſineſs on earth, and that is to do the will of God. And indeed obedience is my delight: his yoke is eaſy, and his burden is light. I find

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an increaſing deadneſs to every thing below, and my affections and deſires are more fixt on Jeſus; ſo that the one point I have continually in view is, to retain and increaſe my knowledge of, and communion with him. My ſoul gaſpeth for his grace, as the thirſty land for ſhowers; and it is my fervent deſire and conſtant prayer, that I may be all like him before I hence remove. And I believe he is able and willing thus to ſave unto the uttermoſt. From which ariſes the hope that it ſhall be done. I have no painful deſires; for they have ſo much of the earneſt of the deſired bleſſing in them, as yield preſent delight. The greateſt hinderance I feel is, a want of knowing more fully the grace wherein I ſtand. This want is a hinderance to the actings of my faith, and prevents my paying my increaſing tribute of praiſe. I have ſuffered much on this account, theſe laſt twelve months. Though I conſtantly feel the *power* of faith overcoming, not only the world, but myſelf alſo.

Indeed nothing but a deep conviction of the duty of believing, and the fear of ſinning, in caſting away my confidence, could have helped me to ſtand in this evil day, as I never could draw much comfort from the power of grace, thinking that arguments might go a great way towards the ſubduing and overcoming one's paſſions; but at preſent the ſtorm has ceaſed, and I walk, not only in the fear of the Lord, but in the comforts of the Holy Ghoſt.

You enquire if my family are breathing after the ſpirit of perfect love? It is I truſt the purpoſe of all to go forward, and their one deſire is to eſcape ſafe to land; and they are uſing a degree of diligence to make their calling and election ſure.

Siſter T——, Mrs. C——, and I are quite of one heart and mind, and I find Jeſus all the world to us; and to approve ourſelves to him in all things, is our conſtant employment: though we do not ſo fully do his will on earth as angels do above.

I hear we may expect the favour of your preſence in about a month, and I truſt the angel of the Lord will encamp round about you, and bring you in ſafety to this place, in the fulneſs of the goſpel of the bleſſing of peace.

I remain, dear Sir, your dutiful daughter in Chriſt,

J. C. M.

LETTER CCCXVIII.

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

Auguſt 11, 1767.

Rev. Sir,

BLESSED be God that ever I was acquainted with you and your writings, and the Preachers in connection with you. Whatever Preachers you ſend, I ſhall receive not only with gladneſs, but with thankfulneſs: for they are ſent, I make no doubt, by our moſt gracious Maſter.

Bleſſed be God for raiſing you up, who are moſt ſacredly determined to *ceaſe from man*, from all the inventions and traditions of men, and to make God's word *your only rule*; to truſt in God with your whole heart, and not to lean to your own underſtanding; to ſpread *pure* and *undefiled* Religion before, all men. A glorious determination!

I ſhould rejoice to do the meaneſt office for you. I believe I can moſt truly ſay, you are much dearer to me, than my life.

May the Lord guide you by his counſel, and abundantly bleſs you, and in his own good time receive you to glory.

My dear wife joins with me in the kindeſt reſpects to you. We ſhall joyfully, and thankfully receive you, whenever it ſuits you to come to Staplehurſt.

I am, your ſincere Friend,

J. CHAPMAN.

POETRY.

POETRY.

On the Death of Dr. MIDDLETON.

PART III.

MERCY prolongéd his dying hours,
That, wreſtling with the helliſh foe,
With principalities and powérs,
He might his utmoſt Saviour know:
Might act his faith in Jeſu's blood,
Hold faſt his adamantine ſhield,
And ſee thé accuſing fiend ſubduéd,
With all his fiery darts repellèd.

The tempter aſkéd and urgéd in vain,
Hath God indeed thy ſins forgivèn?
He hath, he hath, in mortal pain,
I cleave to Chriſt, my life, my heavén!
Jeſus, thou ſeeſt my ſprinkléd heart,
My faith in Powér almighty ſtands;
Thou wilt not let thé accuſer part,
Or pluck my ſoul out of thy hands.

The purchaſe of thy death I am,
On this my only hopes depend;
Look on thy hands, and read my name,
And keep me faithful to the end.
I do, I do believe on thee,
Thou knowéſt the grace by thee beſtowéd;
I plunge me in the purple ſea,
I bathe me in my Saviour's blood.

I will,

I will, I will on Jeſus truſt,
I cannot doubt his changeleſs love;
The fiend hath made his parting thruſt,
But could not from my Rock remove.
My Saviour would not quit his own,
And, lo, in death I hold him faſt!
Having my lateſt foe o'erthrown,
I ſtand and all is well at laſt!

One only taſk is yet behind,
To bleſs, as with his parting breath,
With love, unutterably kind,
With love ſurpaſſing time and death:
Ready to quit the houſe of clay,
He leans on a beloved breaſt,*
And ſinks in friendſhip's arms away,
And finds his everlaſting reſt.

ODE *to* WISDOM.

THE ſolitary bird of night,
Through the thick ſhades now wings his flight,
And quits his time-ſhook towér;
Where ſhelteréd from the blaze of day,
In philoſophic gloom he lay,
Beneath his ivy bowér.

With joy I hear the ſolemn ſound,
Which midnight echoes waft around,
And ſighing gales repeat:
Favourite of Pallas! I attend,
And, faithful to thy ſummons, bend
At Wiſdom's awful ſeat.

* Dr. Robertſon, of Wells.

She loves the cool, the ſilent eve,
Where no falſe ſhews of life deceive,
Beneath the lunar ray:
Here Folly drops each vain diſguiſe,
Nor ſport her gaily colouréd dyes,
As in the beam of day.

Oh Wiſdom queen of evéry Art,
That glads the ſenſe, and mends the heart,
Bleſt Source of purer joys!
In evéry form of beauty bright,
That captivates the mental ſight,
With pleaſure, and ſurpriſe.

To thy unſpotted ſhrine I bow:
Attend the humble ſuppliant's vow,
That breathes to wild deſires;
But, taught by thy unerring rules,
To ſhun the fruitleſs wiſh of fools,
To nobler views aſpire.

Not Fortune's gem, Ambition's plume,
Nor Cytherea's fading bloom,
Be objects of my prayér:
Let Avarice, Vanity, and Pride,
Thoſe envyéd, glittering toys divide,
The dull rewards of Care.

To me thy better gifts impart,
Each moral beauty of the heart,
By ſtudious thought refinéd;
For Wealth, the ſmiles of glad content,
For Powér, its ampleſt, beſt extent,
An empire o'er my mind!

When

When Fortune drops her gay parade,
When Pleaſure's tranſient roſes fade,
And wither in the tomb;
Unchanged is thy immortal prize;
Thy ever-verdant laurels riſe,
In undecaying bloom.

From envy, hurry, noiſe, and ſtrife,
The dull impertinence of life,
In thy retreat I reſt;
Purſue thee to the peaceful groves,
Where Plato's ſacred ſpirit roves,
In all thy beauties dreſt.

Thy breath inſpires the Poet's ſong,
The Patriot's free, unbiaſsed tongue,
The Hero's generous ſtrife;
Thine are Retirement's ſilent joys,
And all the ſweet engaging ties
Of ſtill, domeſtic life.

No more to fabled names confined;
To thee, Supreme! all perfect Mind,
My thoughts direct their flight:
Wiſdom's thy gift, and all her force
From thee derived, eternal Source
Of Intellectual Light!

Oh ſend her ſure, her ſteady ray,
To regulate my doubtful way
Through life's perplexing road:
The miſts of Error to control,
And through its gloom direct my ſoul
To happineſs in God!

THE Arminian Magazine,

For NOVEMBER 1783.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 508.]

MR. *Baxter* goes on and ſays, If *Tilenus* thinks that God intended the juſtification and ſalvation of all by Chriſt, it is either abſolutely, or conditionally. I wiſh Mr. *Baxter* had told us what it is that God intends thoſe, whom he calls Non-elect. If not their juſtification and ſalvation, it can be nothing elſe but their greater condemnation; and then ſure he is unwilling they ſhould be reſtored to his favour; which is point blank againſt Mr. *Baxter's* popular exhortations. But if God intended their juſtification and ſalvation abſolutely, they ſhall be ſaved, ſays Mr. *Baxter*, which no chriſtian that I know believeth: *Tilenus* is of this faith too; and therefore he ſaith, God intended it conditionally. But then Mr. *Baxter* tells us, The rigideſt Anti-Arminians, even Dr. *Twiſſe*,

doth grant that Chriſt died to procure common grace, that men ſhall be juſtified and ſaved, if they will believe. The reader perhaps may be amuſed at this doctrine, That Chriſt ſhould die to procure common grace, that men ſhall be juſtified and ſaved, if they will believe: or that Chriſt ſhould die to procure ſalvation, upon condition of belief, for ſuch as are abſolutely reprobated! Would not this be an excellent motive to converſion, if made uſe of amongſt the unregenerate? or a ſweet cordial for deſolate ſpirits? to tell them, If they believe they ſhall be ſaved, though really they ſhall neither believe nor be ſaved? Happineſs propounded upon condition, but that condition making it impoſſible, how inconſiſtent is it!

But, ſays Mr. *Baxter*, Did God purpoſe to cauſe in men this condition, or not? Surely he did. Otherwiſe it would follow, 1. That God invites ſinners to confederate with him in a covenant of grace, and yet is deficient, in affording what is neceſſary to enable them to perform it. And then, 2. It would follow that God was the firſt deſerter, in reſpect of this new covenant, which is againſt all ſound divinity. 3. It will make the covenant of grace to be no leſs intolerable than that of works; for by this doctrine, it doth exact impoſſible commands, and afford no ſtrength to perform them. It ſuppoſes God to make new laws, and lay new impoſitions upon thoſe bruiſed ſhoulders of Adam's poſterity, while he pretends to heal them.

If God makes a grant of eternal life to any, ſurely he grants therewith whatever is neceſſary for the enjoyment of that life. And in our caſe, proviſion is made for it by the very article of the covenant, and it is a main part of our Mediator's office to take care for the performance of it, (in a way ſuitable to his wiſdom, juſtice and mercy) according to that of the Apoſtle, Acts v. 30, 31, *The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour,*

Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins. But becauſe he gives this, not to evacuate, but aſſiſt our duty, not to diſcharge us from it, but to enable and ſo oblige us the more to be diligent in applying ourſelves to it; hence it comes to be Our Duty, as well as His Donation, *To have grace, whereby we may ſerve God acceptably, with reverence and godly fear*, Heb. xii. 28; and upon this account the Apoſtle exhorts ſo earneſtly, Phil. ii. 12, 13, *Work out your own ſalvation with fear and trembling. For it is God that worketh in you to will and to do of his good pleaſure.*

And this makes a fair way for our anſwer to Mr. *Baxter's* next demand, If God did purpoſe to cauſe this condition, then it was abſolutely or conditionally: if abſolutely, it will be done. If conditionally, what is the condition?

In anſwer to this, I obſerve, there is ordinarily, ſome condition to be performed, not by way of cauſation, merit, or congruity, but by way of order, to the introduction of faith, or the work of converſion. So a learned author, Let us take a debauched ruffian: upon this man we deſire our miniſtry may be proſperous. We muſt either tell him that there is ſomething required of him in this preſent ſtate, unconverted as he is, and ſo ſet him a taſk; or elſe that nothing at all is expected of him. I ſay, that of this man, ſomething is required. The firſt is, reflecting upon his own actions. Next I would apply ſome of God's words, ſuch as, *Waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well.* Or, that of St. James, iv. 8, *Draw nigh to God.—Cleanſe your hands, ye ſinners, and purify your hearts, ye double minded.* And I would affirm, theſe words ſignify ſomething; are not empty noiſes, but precepts; and if precepts, have ſome duty in them to be performed by him to whom they are given; which is, *quod quærimus*; what I would have done My adverſary muſt ſay, nothing is to be done; it is to no purpoſe for me to exhort, or him to try, nothing can be done to

purpoſe. Now what will the poor patient ſay? Men are naturally inclined to believe thoſe that pleaſe their natures beſt. The leaſt conſequence of this doctrine that he can make, will be this; Why then I will ſit ſtill, and wait the good hour when grace ſhall breathe upon me. A ſecond will ſay, Then I will take my portion of the things of this life, till taſtes of a better ſort drop into my mouth. A third may go to a tavern, or worſe place, with a graceleſs, deſperate hope, that the more he ſins, the more grace, when it comes, will abound. If my adverſary ſays nay; he muſt abſtain from lewd courſes: we are half agreed: if he maintains his concluſion; I have no more to ſay, but to enter an appeal to God, and to proteſt to man that I diſclaim all ſuch preparations or endeavours, which co-operate to the production of grace, after the manner that temperate behaviour concurreth to produce the habit of temperance. And this will quit me from Pelagianiſm or Popery; but he ſhall never be able to free himſelf from the errors of the Stoick or Manichees, that hold it indifferent, what works a man does before he be regenerate.

This is Mr. *Baxter's* own doctrine. Sure I am, ſaith he, *That ſome means are appointed to be uſed for the acquiſition of ſpecial grace. And that a command to uſe ſuch means is an encouraging intimation, that God will not deny men the end who uſe the means as well as they can. For it is certain that he appointeth no means in vain.* But whereas you ſay, immediately before this, you are ſatisfied, *That God hath not entered into covenant or promiſe with any unregenerate man, to give him ſaving grace upon any condition to be performed without it.* Give me leave to aſk, Hath not God made a general invitation to all the unregenerate to come to him, with a gracious promiſe to receive them? And doth not this promiſe imply a readineſs to grant whatever may fit them for this communion, without which, that promiſe cannot be made good to them? Dare you affirm, God will deny ſaving grace to ſome, who make the beſt uſe they can of the gifts of

nature

nature and common grace, in ſtirring themſelves up to lay hold on him? If you do this, you contradict St. *Peter*, and ſay, *I perceive that God is a reſpecter of perſons: for in every nation there be ſome that fear God and work righteouſneſs, which* are not *accepted of him.* You complain you have people in your pariſh that are harping on this ſtring, *We cannot give grace to ourſelves, nor be ſaved without it; nor can we have it till God give it us: which if he will do, we ſhall be ſaved: if he will not, all that we can do will not help it.* I pray, do not you twiſt another ſtring for them to harp upon, by telling them, *Do what you can to diſpoſe yourſelves for it,* God hath made no promiſe to beſtow ſaving grace upon you. For this will make as great a jarring in their minds as the denial of works preparatory to ſaving grace. But to give you your due, you govern your diſcourſe with more caution when you addreſs your congregation. For though in the heat of diſpute you determine, that God culled out certain perſons by his decree of election, wherein he had no reſpect either unto Faith or Obedience, or any other good quality, as wrought in them by his goſpel; but made proviſion that in due time it might be irreſiſtibly wrought in them, by his own omnipotent ſtrength; and for the reſt, there is another decree paſſed againſt them, with-holding from them all grace ſufficient for their ſalvation; which though offered them, yet it is ſuſpended on the condition of Faith and Repentance; which condition is impoſſible: yet when you are conſulting the advantage of ſouls, you are zealous in another ſtrain. In your ſermon on Matt. xxii. 5, you ſay, *Oh ſinners! you might do much, though you are not able of yourſelves to come in, if you would now ſubject yourſelves to the working of the Spirit.* And in your *Directions for peace of Conſcience*, you affirm, *If wicked unbelievers would but do what they can, in daily, ſerious, deep conſideration of theſe things*, (viz. the vanity of the world, and certainty of damnation, and the excellency of holineſs) *they would have no cauſe to deſpair of obtaining faith*

faith and ſanctification. And you have written *Directions to prevent miſcarrying in Converſion.* Surely you do not fear a miſcarriage of the work on God's part; the danger is not from *his* failing, but our own. Therefore ſomething is required on our part, and poſſible to be performed by us, which being performed, our converſion is aſcertained, but being neglected, it miſcarries, and we ourſelves are guilty of it. If this be not true, the title of that book is improper, and your whole diſcourſe impertinent.

[*To be continued.*]

SERMON XVIII.

On PROVERBS xxii. 6.

Train up a child in the way wherein he ſhould go, and when he is old, he will not depart from it.

1. WE muſt not imagine, that theſe words are to be underſtood in an abſolute ſenſe, as if no child that had been trained up in the way wherein he ſhould go, had ever departed from it. Matter of fact will by no means agree with this. So far from it, that it has been a common obſervation, Some of the beſt parents have had the worſt children. It is true, this might ſometimes be the caſe, becauſe good men have not always a good underſtanding. And without this it is hardly to be expected, that they will know how to train up their children. Beſides, thoſe who are in other reſpects good men, have often too much eaſineſs of temper: ſo that they go no farther in reſtraining their children from evil, than old *Eli* did, when he ſaid gently, *Nay my ſons, the report I hear of you is not good.* This then is no contradiction to the aſſertion; for their children are not

trained

trained up in the way wherein they ſhould go. But it muſt be acknowledged, ſome have been trained up therein with all poſſible care and diligence: and yet before they were old, yea, in the ſtrength of their years, they did utterly depart from it.

2. The words then muſt be underſtood with ſome limitation, and then they contain an unqueſtionable truth. It is a general, though not an univerſal promiſe, and many have found the happy accompliſhment of it. As this is the moſt probable method for making their children pious, which any parents can take, ſo it generally, although not always, meets with the deſired ſucceſs. The God of their fathers is with their children: he bleſſes their endeavours: and they have the ſatisfaction of leaving their religion, as well as their worldly ſubſtance to thoſe that deſcend from them.

3. But what is *the way wherein* a child *ſhould go?* And how ſhall we *train them up* therein? The ground of this is admirably well laid down by Mr. *Law*, in his "Serious Call to a devout Life." Part of his words are,

"Had we continued perfect, as God created the firſt man, perhaps the perfection of our nature had been a ſufficient ſelf-inſtructor for every one. But as ſickneſs, and diſeaſes have created the neceſſity of medicines and phyſicians, ſo the diſorders of our rational nature has introduced the neceſſity of education and tutors.

"And as the only end of the phyſician is, to reſtore nature to its own ſtate, ſo the only end of education is, to reſtore our rational nature to its proper ſtate. Education therefore is to be conſidered, as Reaſon borrowed at ſecond-hand, which is, as far as it can, to ſupply the loſs of original perfection. And as phyſic may juſtly be called the art of reſtoring health, ſo education ſhould be conſidered in no other light, than as the art of recovering to man his rational perfection.

"This

" This was the end purſued by the youths that attended upon *Pythagoras*, *Socrates* and *Plato*. Their every day leſſons and inſtructions were ſo many lectures upon the nature of man, his true end, and the right uſe of his faculties: upon the immortality of the ſoul, its relation to God; the agreeableneſs of virtue to the divine nature; upon the neceſſity of temperance, juſtice, mercy, and truth, and the folly of indulging our paſſions.

" Now as Chriſtianity has, as it were, new created the moral and religious world, and ſet every thing that is reaſonable, wiſe, holy and deſirable, in its true point of light: ſo one would expect that the education of children ſhould be as much mended by Chriſtianity, as the doctrines of Religion are.

" As it has introduced a new ſtate of things, and ſo fully informed us of the nature of man and the end of his creation: as it has fixt all our goods and evils, taught us the means of purifying our ſouls, of pleaſing God and being happy eternally: one might naturally ſuppoſe that every Chriſtian country abounded with ſchools, not only for teaching a few queſtions and anſwers of a catechiſm, but for the forming, training and practiſing children in ſuch a courſe of life, as the ſublimeſt doctrines of Chriſtianity require.

" An education under *Pythagoras* or *Socrates* had no other end but to teach children, to think, judge and act as *Pythagoras* and *Socrates* uſed.

" And is it not reaſonable to ſuppoſe that a Chriſtian Education ſhould have no other end, but to teach them how to think and judge and act according to the ſtricteſt rules of Chriſtianity?

" At leaſt one would ſuppoſe, that in all Chriſtian Schools, the teaching them to begin their lives in the ſpirit of Chriſtianity, in ſuch abſtinence, humility, ſobriety and devotion as Chriſtianity requires, ſhould not only be more, but a hundred times more regarded than any or all things elſe.

" For

" For thoſe that educate us ſhould imitate our guardian angels, ſuggeſt nothing to our minds, but what is wiſe and holy; help us to diſcover every falſe judgment of our minds, and to ſubdue every wrong paſſion of our hearts.

" And it is as reaſonable to expect and require all this benefit from a chriſtian education, as to require that phyſic ſhould ſtrengthen all that is right in our nature, and remove all our diſeaſes."

4. Let it be carefully remembered all this time, That God, not man, is the Phyſician of Souls: that it is He and none elſe, who *giveth medicine to heal* our natural *ſickneſs*: that all *the help which is done upon earth, he doth it himſelf:* that none of all the children of men is able to *bring a clean thing out of an unclean:* and in a word, that *it is God who worketh in us, both to will and to do of his good pleaſure.* But it is generally his pleaſure to work by his creatures: to help man by man. He honours men, to be in this ſenſe, *workers together with him.* By this means the reward is ours, while the glory redounds to him.

5. This being premiſed, in order to ſee diſtinctly, What is the way wherein we ſhould train up a child, let us conſider, What are the diſeaſes of his nature? What are thoſe ſpiritual diſeaſes, which every one that is born of a woman, brings with him into the world?

Is not the firſt of theſe *Atheiſm?* After all that has been ſo plauſibly written concerning " the innate idea of God:" after all that has been ſaid, of its being common to all men, in all ages and nations: it does not appear, that man has naturally any more idea of God, than any of the beaſts of the field: he has no knowledge of God at all; no fear of God at all; neither is God in all his thoughts. Whatever change may afterwards be wrought, (whether by the grace of God, or by his own reflection, or by education) he is by nature a mere Atheiſt.

6. Indeed it may be ſaid, that every man is by nature, as it were, his own god. He worſhips himſelf. He is, in his own conception, abſolute Lord of himſelf. *Dryden's* Hero ſpeaks only according to nature, when he ſays, "Myſelf am King of *me*." He ſeeks himſelf in all things. He pleaſes himſelf. And why not? Who is Lord over him? *His own will* is his only law: he does this or that, becauſe it is his good pleaſure. In the ſame ſpirit as the ſon of the morning ſaid of old time,—*I* will *ſit upon the ſides of the North*, he ſays "*I will* do thus or thus." And do we not find ſenſible men on every ſide, who are of the ſelf-ſame ſpirit? who, if aſked, "Why did you do this?" will readily anſwer, "Becauſe I had a mind to it."

7. Another evil diſeaſe which every human ſoul brings into the world with him, is *Pride*; a continual pronenefs to think of himſelf more highly than he ought to think. Every man can diſcern more or leſs of this diſeaſe, in every one,—but himſelf. And indeed, if he could diſcern it in himſelf, it would ſubſiſt no longer: for he would then in conſequence think of himſelf, juſt as he ought to think.

8. The next diſeaſe, natural to every human ſoul, born with every man, is *Love of the world*. Every man is by nature a lover of the creature, inſtead of the Creator: a *lover of pleaſure*, in every kind, *more than a lover of God*. He is a ſlave to fooliſh and hurtful deſires, in one kind or another; either to the *deſire of the fleſh*, *the deſire of the eyes*, or *the pride of life*. *The deſire of the fleſh* is, a propenſity to ſeek happineſs in what gratifies one or more of the outward ſenſes. *The deſire of the eyes* is a propenſity to ſeek happineſs in what gratifies the internal ſenſe, the imagination, either by things grand, or new, or beautiful. *The pride of life* ſeems to mean a propenſity to ſeek happineſs in what gratifies the ſenſe of honour. To this head is uſually referred, *the love of money*, one of the baſeſt paſſions that can have place in the human heart. But it may be doubted, whether this be not an acquired, rather than a natural diſtemper.

9. Whether

9. Whether this be a natural diſeaſe or not, it is certain, *Anger* is. The ancient Philoſopher defines it, "A ſenſe of injury received, with a deſire of revenge." Now, was there ever any one born of a woman, who did not labour under this? Indeed, like other diſeaſes of the mind, it is far more violent in ſome than in others. But it is *furor brevis*, as the poet ſpeaks: it is a real, though ſhort madneſs wherever it is.

10. A deviation from *Truth* is equally natural to all the children of men. One ſaid in his haſte, *All men are liars*: but we may ſay, upon cool reflection, All natural men will, upon a cloſe temptation, vary from or diſguiſe the truth. If they do not offend againſt *veracity*, if they do not ſay what is falſe, yet they frequently offend againſt *ſimplicity*. They uſe art: they hang out falſe colours: they practiſe either ſimulation or diſſimulation. So that you cannot ſay truly of any perſon living, till grace has altered nature, *Behold an Iſraelite indeed, in whom is no guile*!

11. Every one is likewiſe prone by nature, to ſpeak or act contrary to *Juſtice*. This is another of the diſeaſes which we bring with us into the world. All human creatures are naturally partial to themſelves, and when opportunity offers, have more regard to their own intereſt or pleaſure, than ſtrict Juſtice allows. Neither is any man by nature *merciful*, as our heavenly Father is merciful: but all more or leſs tranſgreſs that glorious Rule of Mercy as well as Juſtice, *Whatſoever ye would that men ſhould do unto you, the ſame do unto them.*

12. Now if theſe are the general diſeaſes of human nature, is it not the great end of Education to cure them? And is it not the part of all thoſe to whom God has entruſted the education of children, to take all poſſible care, firſt, not to increaſe, not to feed any of theſe diſeaſes, (as the generality of parents conſtantly do) and next, to uſe every poſſible means of healing them?

13. To come to particulars. What can parents do, and mothers more eſpecially, to whoſe care our children are neceſſarily committed, in their tender years, with regard to the *Atheiſm* that is natural to all the children of men? How is this fed by the generality of parents, even thoſe that love, or at leaſt, fear God, while in ſpending hours, perhaps days with their children, they hardly name the name of God? Mean time, they talk of a thouſand other things in the world that is round about them. Will not then the things of the preſent world, which ſurround theſe children on every ſide, naturally take up their thoughts, and ſet God at a greater diſtance from them, (if that be poſſible) than he was before? Do not parents feed the Atheiſm of their children farther, by aſcribing the works of Creation to *Nature*? Does not the common way of talking about Nature leave God quite out of the queſtion? Do they not feed this diſeaſe, whenever they talk in the hearing of their children, of any thing *happening* ſo or ſo? Of things coming by *chance?* Of good or ill *fortune?* As alſo when they aſcribe this or that event, to the wiſdom or power of men: or indeed to any other Second Cauſes, as if theſe governed the world? Yea, do they not feed it unawares, while they are talking of their own wiſdom or goodneſs, or power to do this or that, without expreſsly mentioning, that all theſe are the gift of God? All this tends to confirm the Atheiſm of their children, and to keep God out of their thoughts.

14. But we are by no means clear of their blood, if we only go thus far, if we barely do not feed their diſeaſe. What can be done to cure it? From the firſt dawn of reaſon continually inculcate, God is in this and every place. God made you, and me, and the earth, and the ſun, and the moon, and every thing. And every thing is his: heaven and earth, and all that is therein. God orders all things: he makes the ſun ſhine, and the wind blow, and the trees bear fruit. Nothing comes by Chance: that is a ſilly word: there

is

is no ſuch thing as Chance. As God made the world, ſo he governs the world, and every thing that is in it. Not ſo much as a ſparrow falls to the ground, without the will of God. And as he governs all things, ſo he governs all men, good and bad, little and great. He gives them all the power and wiſdom they have. And he over-rules all. He gives us all the goodneſs we have: every good thought, and word, and work are from him. Without him we can neither think any thing right, nor do any thing right. Thus it is, we are to inculcate upon them, That God is all in all.

15. Thus may we counter-act, and by the grace of God aſſiſting us, gradually cure the natural Atheiſm of our children. But what can we do to cure their *Self-will?* It is equally rooted in their nature, and is indeed the original Idolatry, which is not confined to one age or country, but is common to all the nations under heaven. And how few parents are to be found, even among Chriſtians, even among them that truly fear God, who are not guilty in this matter? Who do not continually feed and increaſe this grievous diſtemper in their children? To let them have their own will, does this moſt effectually. To let them take their own way, is the ſure method of increaſing their ſelf-will ſevenfold. But who has the reſolution to do otherwiſe? One parent in a hundred? Who can be ſo ſingular, ſo cruel, as not more or leſs to *humour* her child? "And why ſhould you not? What harm can there be in this, which every body does?" The harm is, that it ſtrengthens their will more and more, till it will neither bow to God nor man. To humour children is, as far as in us lies, to make their diſeaſe incurable. A wiſe parent, on the other hand, ſhould begin to break their will, the firſt moment it appears. In the whole art of Chriſtian Education there is nothing more important than this. The will of the parent is to a little child in the place of the will of God. Therefore ſtudiouſly teach them to ſubmit to this while they are children, that they may be ready to ſubmit to

his will, when they are men. But in order to carry this point, you will need incredible firmneſs and reſolution. For after you have once begun, you muſt never more give way. You muſt hold on ſtill in an even courſe: you muſt never intermit your attention for one hour; otherwiſe you loſe your labour.

[*To be continued.*]

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 521.]

ON the ſixteenth of January, about eleven o'clock at night, being in bed, I thought ſomething ran its face to mine and gave a helliſh ſhriek, and was directly followed with a ſtrange rumbling ſound near the window. I looked for the author of this, and felt ſome apprehenſions of Satan's becoming viſible. About this time I fell into the hands of one of thoſe croakers who ſay, "Believe God has done it, and it is done." My poor diſtempered ſoul drank in this potion, and directly, when I went upon my knees told God, I believed he had done the work, and thanked him for it. But ſoon after, finding it otherwiſe, I charged God with unfaithfulneſs, and this made way for ſome dreadful blaſphemies and moſt grievous ſufferings. But Providence threw my reſpected friend, Mr. *Robert Windſor* into my way, who, by the grace of God, delivered me from this ſnare of the fowler.

On the 20th of January, the Lord handed me the bitter cup. My ſoul was in dreadful agonies. I cried out, Lord, now let me drink the laſt drop, the very dregs. I cried and ſtrained till I was ready to burſt.

Yea,

Yea, Lord, with deepeſt ſhame I own,
My wearineſs of all thy ways;
My haſte to throw the burden down,
Nor bear the hidings of thy face;
Nor wait till thou create me new,
And give the crown to conqueſt due.

Lord, haſt thou choſen for me various ſufferings? Through ſufferings then let me go. Lead on, my Captain, Conqueror and King.

Me and my brethren in diſtreſs,
Patient within thy kingdom keep;
Sure all thy fulneſs to poſſeſs,
Our harveſt in the end to reap;
Thy ſpotleſs nature to retrieve,
And glorious in thine image live.

On the 12th of April, I wrote down the following words: "O good Lord, what miſery I feel? hell! hell! hell! the fire of hell flames about me, and devils are ready to drag me to endleſs burnings. About the latter end of this month, I entered a hotter furnace than ever. My deareſt relation deſired to ſhake me off: all my acquaintances were ſet againſt me, and my ſpiritual family in a poor, dry ſtate. A violent fever ſeized my body, and ſore temptation aſſailed my ſoul. One day I ſeemed near death, and ſaw nothing but a dark valley before me, through which I muſt paſs. A horrible dread overwhelmed my ſoul, and the pains of hell gat hold upon me. In the midſt of theſe ſufferings, I felt no ſhadow of murmuring: nothing but love, patience and reſignation. This is but a ſmall part of my inward ſufferings, but enough perhaps to encourage ſome who may be under ſpiritual martyrdom. Notwithſtanding all my trials, I continued to meet a few friends weekly, and read ſermons to them, and met them as a Claſs. I reproved ſin wherever I came, diſtributed pamphlets,

pamphlets, and warned ſinners to flee from the wrath to come. I viſited the ſick ſoldiers in their barracks, and inſtructed them as well as I could. I was never eaſy in my mind, when I heard of any that were ſick, if I did not viſit them. I went among the lime-burners, (a graceleſs people, near to where I lived) and ſpoke to them, and gave them pamphlets, and reproved the ſabbath-breakers that I uſed to meet with in my way to Church; and in a word, endeavoured to lay out my whole talent for God's glory and the good of ſouls. The unfaithfulneſs of ſeveral whom I met conſtantly, as in a Claſs, cauſed me to ſhed many a tear. However, ſeveral were brought by my weak inſtrumentality to a ſaving knowledge of the truth; and I have now the pleaſure to find that the fruit of my tears and toil is not loſt.

Under my ſufferings, my ſoul has often been comforted by gracious anſwers to prayer. Once, when I was in ſore trouble, the Lord ſaid to me, "I will ſhew thee what great things thou muſt ſuffer for my name's ſake." A little after, in an agony of prayer, it was whiſpered to me, "I have bleſſed thee, yea, and thou ſhalt be bleſt." By theſe promiſes my ſoul was comforted and ſupported; and indeed without them, it muſt have fainted, as I had but very few and ſmall intervals between my ſufferings. I had greatly impaired my health with faſting, ſo that I was obliged to diminiſh this, and only uſe abſtinence. I continued in daily martyrdom for a few months more, earneſtly labouring to mortify the deeds of the body, and to perfect holineſs in the fear of God. My ſoul was on the ſtretch for a full deliverance from all the carnal mind; at times ready to believe that God had done the work, but had not ſufficient proof to ſupport my faith till the latter end of Auguſt. On the twentieth, I had a notion that the Lord was taking away all my ſin. On the twenty-ninth (a day of happy memory) I wrote down the following account in my Journal.

Where

Where ſhall my wondéring ſoul begin?
How ſhall I all to heavén aſpire?
A ſlave redeeméd from death and ſin,
A brand pluckéd from eternal fire!
How ſhall I equal triumphs raiſe,
Or ſing my great Delivérer's praiſe!

Glory be to God my Saviour, in whom I now truly believe and rejoice. This being my interceſſion-day, at twelve o'clock I kneeled down before the Lord. No ſooner was I upon my knees, than I felt a ſtrange alteration take place in my heart, as in a moment, and after a bliſsful pauſe, I cried out for near five minutes, "Glory be to God! Glory be to God." Then I ſaid, Lord, thou haſt delivered me from all ſin: thou haſt not failed of all that thou haſt promiſed. Glory be to thee, thou haſt given me my deſire over my enemies. I am ſure thou haſt deſtroyed ſin; I am ſure thou haſt! After praiſing my God for ſome time, I requeſted a text of Scripture by way of confirmation. I opened the Bible, and fixt my finger upon theſe words, *That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord*, Rom. v. 21. I fell down on my face and praiſed the Lord. I was loſt in wonder, love and praiſe! I felt indeed the "Silent heaven of love." Soon after, when I returned to prayer, I felt a much greater degree of love than before. I could not contain myſelf; whilſt I was praiſing God, I was ſo tranſported that I eſſayed ſeveral times to fly from my knees. I then began to bleſs God for Mr. *Weſley*, who preached to us the *whole* goſpel. And now what ſhall I ſay? O Lord! great and marvellous have been thy mercies towards me. They are without number, glory be to thy holy name! Thou, thou alone haſt wrought all my works in me. O do thou eſtabliſh the thing thou haſt wrought in me, and grant that it may be found unto the praiſe and glory of thy name, at the appearing of thy bleſſed Son, my Saviour, Jeſus Chriſt.

And now my unbelieving brethren, what will you ſay to theſe things? Will you go, as at other times, to ſeek for enchantments in order to overthrow this truth, or to explain away this glorious ſalvation? Will you not ceaſe to pervert the right way of the Lord, and bring an evil report on the good land, the reſt of Grace? Will you ſtill blaſpheme the work of the Holy Ghoſt, till God, in his juſt diſpleaſure, ſhall condemn your ſouls to a wilderneſs ſtate here, and perhaps ſave you but as by the ſkin of your teeth!—On the firſt of September, the language of my ſoul was, "O my Jeſus! my Chriſt! my Redeemer! my Saviour! Thou art lovely and precious! I glory in thee! I rejoice in thee! How wonderful has been thy love to me; ſurpaſſing all conception. O the many ſnares that are laid for me, and yet my bleſſed Jeſus does preſerve me, and will preſerve me to the end. I am weakneſs, ignorance and helpleſſneſs itſelf, but my Jeſus is Strength, and Wiſdom, and All Things to me!——Two or three days after this, Satan began to aſſault me. Impure things were ſo injected, that I could not read. I ſung and prayed, and the Lord anſwered me by Iſaiah vi. 7, "Thine iniquity is taken away, and thy ſin is purged." But directly after, I was attacked again, and God then directed me to theſe words, "If ye will not believe, ſurely ye ſhall not be eſtabliſhed," Iſaiah vii. 19. I ſtood reproved, and was enabled for a few days, to hold faſt my faith, in ſpite of many temptations and foul injections. One night I was ſadly harraſſed with dreaming of a lion purſuing me up and down. The next day, the lion roared upon me indeed! It was a day of ſore temptation. After dinner, I went with the family into the parlour to prayer, but I could ſcarce ſpeak. Before I had done, I ſunk upon the floor, quite overcome. I begged of them all to leave me, that I might wreſtle it out alone. O how I was torne and tempted! What torment did I endure, and yet I could praiſe God! I was much harraſſed concerning viſiting the ſick, that I had no knowledge of, nor knew how

to

to get admittance to. I believe Satan drove me into extremes in order to weary me out. It is unknown what croſſes I had to take up reſpecting this. In the mean time my language was, "O my God, forgive me all my unfruitfulneſs, and deliver me from all my fear and ſhame. My God, thou knoweſt that I not only delight in thee, but the great deſire of my ſoul is to bring ſinners to the fountain of love. I would give my life, that I might to the utmoſt improve my ſmall talent, and glorify my dear Redeemer. O my Saviour, give me grace, that I may wholly and ſimply follow thee, bearing thy reproach, and let it ever be my meat and drink to do thy will." Under all my ſufferings I was enabled, for the moſt part, to believe that I was ſaved from evil, and that God had given me a new heart.

On the 29th of September, being in *London*, I went to Spitalfields Chapel. After the Sermon was over, I went to prayer before Sacrament, when the Lord did in a moſt wonderful manner bleſs me. He poured his love ſo copiouſly into my ſoul that I hardly knew how to contain myſelf. There the glorious Lord was unto me as a place of broad rivers. I thought I muſt have cried out, the blood of Jeſus cleanſes from all ſin. I never was ſo overpowered in my life. My breath and ſtrength were well nigh exhauſted in praiſing God. In the midſt of my joys I had this Scripture impreſſed on my mind, "This day thou ſhalt be with me in paradiſe." Inſtantly, or ever I was aware, my ſoul was like the chariot of *Aminadab*. I was tranſported to the third heavens, and had a moſt glorious diſplay of that celeſtial place! O how did my ſoul exult and gaſp to breathe that purer air! I longed and expected to be diſſolved, and to be with Chriſt. O my God, I bleſs thee, for thou art mine, and I am thine for ever. Two or three days after this, I had another extatic view of the realms of bliſs, and found a ſtrong aſſurance of my Redeemer's love.

[*To be continued.*]

The Experience of Mr. ROBERT ROE.

[*Continued from page* 524.]

OCTOBER 7, 1775, I wrote the following lines to my Couſin: "I earneſtly deſire you will be open and free with me. It is of moment. The ſtate of my mind is ſo unhappy, that ſurely upon the knowledge of this, you will not refuſe to give me all the relief in your power. Anſwer me then plainly the following queſtions. Are you *really* happy? or, are you deceived and filled with vain imaginations? If you are as happy as you profeſs, convince me of it, that I may be happy too. Have you received an expreſs witneſs from God? or does it ariſe from a conſciouſneſs of having done your duty? I am miſerable beyond all expreſſion, and in doubt whether I ſhall ſee happineſs here or hereafter. If you can lead me in the way to it, you will make me your happieſt Couſin."—

In a ſhort time after, I received the following anſwer: "I *know* I am not deceived. God in his word ſays, *Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved.* Glory be to his name, I have the faith which works by love. He firſt convinced me that I was a ſinner, under condemnation; that if I did not obtain a pardon, I muſt die eternally; and that my evil heart *muſt* be changed.

"My ſins were a burden intolerable. That night I was afraid to go to bed, leſt I ſhould awake in eternal torments; and ſo I never cloſed my eyes to ſleep. At four o'clock the the next morning I aroſe and went down ſtairs. I prayed, but my heart ſeemed as hard as a ſtone, and my diſtreſs on this account was increaſed. I roſe from my knees, and walked and cried, Lord, what ſhall I do? I then fell on my knees and

and prayed again. This I did many times. At laſt, when I had almoſt loſt all hope, thoſe words were deeply impreſſed on my mind, *Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved.* I cried out in an agony, *What is* believing? What is real, ſcriptural faith? Lord teach me! I *know* nothing. I can *do* nothing. If thou ſaveſt me not, I periſh. It was then brought to my mind, "Caſt all thy care upon *him.*" I cried, Lord! the burden of my ſin is all my care: and may I caſt *this* upon thee? Wilt thou receive ſuch a ſinner? I know thou art *able* to ſave me, and thy blood is ſufficient to atone; but art thou indeed willing? It came into my heart, *Only believe.* I felt a ſpringing hope, and cried, *I will:* but my ſins ſtared me in the face, and I thought, O, it is impoſſible, my ſins have been ſo ſecret, ſo complicated. It came to me again, *Only believe.* I thought, O, it cannot be *now.* I muſt repent more, be more in earneſt; it is impoſſible he ſhould be ſo merciful, to forgive all my ſins *now.* It was applied a third time, *Only believe.* I ſaid, Lord help me to believe, and to caſt my ſoul upon thy free mercy. Let me *know* that I am indeed born of thee; that I do believe to the ſaving of my ſoul. I have nothing to plead but, Jeſus came to ſave ſinners, even the *loſt.* I am loſt! Thou haſt ſaid, *Come unto me all ye that are weary and heavy laden, and I* will *give you reſt.* I am weary and heavy laden. I come; therefore the promiſe is for me. Whilſt I was thus pleading, I was enabled to venture my ſoul upon the Redeemer, with an aſſured confidence in his promiſes. Then I was happy indeed. His love was ſhed abroad in my heart, and thoſe precious words were applied, *He that loveth is born of God.* Now if I had had a thouſand ſouls, I could have truſted him with them all. I found a real change in my heart. I was a new creature. I was a child of God, and I could rejoice with joy unſpeakable and full of glory."

You aſk if I truſted to a conſciouſneſs of having done my duty? No, no. I was convinced my juſt reward was eternal damnation.

damnation. You aſk if I am not deceived. How can I? I was a year and half under conviction. I ſincerely and earneſtly deſired to ſave my ſoul, and all this time I laboured to ſerve and love God, and make myſelf a new creature. It was in vain: I could not. Chriſt was my laſt refuge. I would gladly have done ſomething to deſerve God's favour; but I found my prayers, my tears, all my religious duties, and even my repentance and ſorrow for ſin, polluted. But now my burden was gone; the love of God was ſhed abroad in my heart. I had peace and joy in the Holy Ghoſt. Could this be the work of any human power? or could the Enemy of ſouls do this? Could ſuch a change as this be imagination only? Again, cannot we feel when we love God, as ſenſibly as we can feel we love an earthly friend?

[*To be continued.*]

Some Account of SARAH CLAY, written by herſelf: in a Letter to the Rev. JOHN WESLEY.

[*Continued from page* 530.]

AFTER the Foundry was taken, I came conſtantly to it, and could not reſt night or day, till I had a clear ſenſe of the pardoning love of God. One Sunday I went to St. Paul's, and ſat down at the bottom of the iſle; many of our people were there. I could compare myſelf to nothing but a dead dog before the Lord. When I came home I could neither eat nor drink; at night I went to the Foundry, and heard you preach on the 37th chapter of Ezekiel. When you came to thoſe words, "Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael; behold they ſay, Our bones are dried, and our hope is loſt, we are cut off for our parts." I felt my ſoul as it were cut off from God,

God, and as if I was juſt dropping into hell; but as you repeated the 12th, 13th, and 14th verſes, my ſoul was brought out of the grave of ſin, and my feet ſet upon the Rock of Eternal Ages. Now I could ſay, Thou art my Lord and my God; and with St. *Paul*, Whether in the body or out of the body I could not tell. But if I had had a thouſand lives, I could have laid them all down for the ſake of Jeſus. O what love had I now in my ſoul! I could have laid down my life for the worſt ſinner out of hell. I went home to my houſe juſtified. I was now exceeding happy. I walked upon the high places of the earth, and was fed with the heritage of Jacob my father! Before this, I had ſaved a little money; but now it all went; if I had had ever ſo much it would all have gone.

And now I thought I ſhould ſee war no more, and that the work was done; but I ſoon found myſelf miſtaken. Though I always retained a ſenſe of the love of God, and never loſt it from that time to this, the devil began to aſſault me, telling me it was all a deluſion, and I was deceiving myſelf. And indeed I reaſoned ſo much with him, that I was brought into great heavineſs; but the Lord ſoon anſwered for himſelf, giving me the ſpirit of adoption, whereby I could continually cry, Abba, Father. And now I had put on Chriſt, I ſaw I muſt go and die with him; die to every thing here below, that I might riſe with him, and ſit with him in heavenly places.

But in a ſhort time he began ſo to uncover my heart, that I ſaw there was nothing but pray or periſh; for I felt pride, anger, and all the roots of bitterneſs to that degree, together with the temptations of the devil that I thought I ſhould go out of my ſenſes. I have been conſtrained to cry out on ſuch occaſions,

What have I known ſince thee I knew,
What trials haſt thou brought me through,

Hardly

Hardly I yet can credit give;
Surely my ſoul, 'tis all a dream,
Savèd as by fire, if ſavèd I ſeem,
If ſtill the life of grace I live.

What have I felt, while from within,
Full of the energy of ſin,
Horror to think, and death to tell;
The prince of darkneſs ruléd his hour,
Sufferéd to ſhew forth all his powér,
And ſhake me o'er the mouth of hell.

But bleſſed be the Lord! he ſhewed me a fair proſpect, by which I ſurmounted all my trouble.

[*To be continued.*]

William Blake's Account of his Wife.

FROM the time that my Wife took her diſorder, ſhe had very little hopes of recovery. I believe ſhe was at times ſincerely ſeeking the favour of God. But from the time ſhe went to *Larn* her convictions ſeemed to increaſe. Yet ſtill ſhe had not the faith that juſtifies. For this ſhe mourned like a dove, and would not be comforted. When I ſpoke of God's willingneſs to make known his love to her, ſhe replied, "I know he is willing; but I ſee I can no more believe to the ſaving of my ſoul than I can fly." I then ſpoke of what Chriſt had done for her. "All this I know too, ſaid ſhe, but I feel I can no more believe that he did theſe things in particular for *me*, than I can remove a mountain." I then enquired particularly if there were any ſins, (mentioning thoſe things which I thought were moſt likely to cleave to her) that ſhe loved? She declared there was not a ſin ſhe did not hate with a perfect hatred! I then enquired if ſhe did

did not feel an unwillingneſs to give me and the children up? "No ſaid ſhe: for I have long ago given you all to God." This was about ten days before ſhe found a full aſſurance of the favour of God. From that time, the cry of her heart was, "When will the bleſſed moment arrive!"

On the 27th of November, about ſeven o'clock at night, the Day-ſtar aroſe on her benighted ſoul! I was ſtanding at her bed-ſide, when ſhe broke out, "I know that my Redeemer liveth! I know that God loves me! For I feel his love! *For I feel his love in my heart.*" She then took me in her arms moſt affectionately! triumphing at the ſame time in the ſalvation of God. Soon after, the Enemy endeavoured to perſuade her that her experience was a deluſion. But, by faith in the blood of Jeſus, ſhe ſoon repelled the fiery dart. After this I often heard her ſay, "My Beloved is mine, and I am his! Oh, how ſhall I praiſe him for ſuch undeſerved mercies! Praiſe the Lord, O my ſoul!"

A few days before her death ſhe expreſſed the moſt longing deſire to be diſſolved and to be with Chriſt: and would often ſay, "As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God! Oh why tarrieth my Beloved! and why are his chariot-wheels ſo long in coming! Come! Oh come, thou faireſt among ten thouſand! Come, Lord Jeſus! come quickly!"

About this time, as her ſiſter was weeping at the bed-ſide ſhe ſaid, "Why do you weep Harriot? Do you ſee any alteration in me? She replied, I do my dear; I think you will not be long here. She anſwered, "Glory be to God for that! that is good news indeed! One night, all being in bed but myſelf, when I thought ſhe was doſing, ſhe ſuddenly broke out, "I ſhall ſee my dear father there! and I ſhall ſee my three ſweet children there! Glory! glory! glory be to God for ever!"

The night before ſhe died, her deſire was greatly increaſed to be with him whom her ſoul loved. As this ſeemed almoſt

to border on impatience, I put her in mind of an expreſſion that had been of great uſe to her. She then prayed for patience and reſignation. A little after, her cry ſeemed to increaſe for the full enjoyment of God: and her language was again, "Come! O come!" I ſaid, it ſeems as if God was determined to make you willing to ſuffer. She replied, "Well! well!" I hope ſaid I, that the language of your heart is, Thy will be done. She anſwered, "Yes, bleſſed be God it is. Yet I cannot help longing to be gone from this world of pain and miſery."

Preſently after this, ſhe reſigned herſelf unto Him whom her ſoul loved.

Liſburn, Nov. 20, 1780. W. BLAKE.

A Copy of a Letter from the Rev. Mr. MOMPESSON, *Rector of Eyam, in Derbyſhire, during the time of the Plague, to his Patron, Sir* GEORGE SAVILE.

Honoured and dear Sir,

THIS is the heavieſt news that ever I wrote. The deſtroying Angel having taken up his quarters within my habitation. My deareſt Dear, is gone to her eternal reſt, having made a moſt happy end. Had ſhe loved herſelf as well as me, ſhe had fled from deſtruction, with her ſweet babes, and might have prolonged her days: but ſhe was reſolved to die a martyr to my intereſt. My drooping ſpirits are much refreſhed with the conſideration of her joys, which I believe are unutterable.

This paper, Sir, is to bid you a hearty farewel for ever, and bring you my humble thanks for all favours. And I hope you will believe a dying man, when he tells you he has as much love as ever for you; and I will bend my feeble knee

to

to the God of heaven, that you, my dear Lady, and children, and *their* children may be bleſt with external, internal, and eternal happineſs, and that the ſame bleſſings may fall upon my Lady *Sunderland* and her relations.

Dear Sir, let your dying Chaplain recommend this truth to you and your family: That no happineſs or ſolid comfort can be found in this vale of tears, like living a pious life. And pray, retain this rule, Never do any thing on which you dare not firſt aſk a bleſſing of God. I have made bold with your name, Sir, in my Will for an Executor, and I hope you will not take it ill. I have joined two others with you, that will take all the trouble. Your favourable aſpect will be a great comfort to my diſtreſſed orphans. I am not deſirous they may be great, but good: and my next requeſt is, That they may be brought up in the fear and admonition of the Lord. I thank God, I am content to ſhake hands with all the world; and have many comfortable aſſurances that God will accept me through his Son. I find God more good than ever I thought; and wiſh from my ſoul, that his goodneſs were not ſo much abuſed. Be pleaſed, Sir, to make choice of an humble, pious man to ſucceed me in the parſonage; and could I ſee your face before my departure hence, I would inform you which way I think he may live comfortably among his people, which would be ſome ſatisfaction to me before I die.

Dear Sir, I beg your prayers, and deſire you to procure the prayers of thoſe about you, that I may not be daunted by the powers of hell; that I may have dying grace; that when I come to die, I may be found in a dying poſture. And with tears, I beg, that when you are praying for fatherleſs infants, you will remember my two pretty babes.

I am, dear Sir,

Your moſt affectionate and grateful Servant,

Sept. 1, 1666. W. MOMPESSON.

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

[*Continued from page* 534.]

Of REPTILES.

NOT far removed from fiſhes are Reptiles, ſo named from their creeping on the belly. Many ſpecies of them have legs and feet, but very ſmall in proportion to the body. There is a world of contrivance in their motion. The whole body of the earth-worm, for inſtance, is a chain of annular muſcles, or rather, one continued ſpiral muſcle, the orbicular fibres whereof being contracted, make each ring narrower and longer, by which means it is enabled, like the worm of an augre, to bore its paſſage into the earth. Its creeping may be explained by a wire, wound on a cylinder. If this is taken off, and one end extended and held faſt, it will bring the other near it. So the worm having ſhot out its body, which is ſpiral, takes hold by its ſmall feet, and ſo brings on the hinder parts. Its feet are placed in a four-fold row, the whole length of the worm.

The moſt eminent ſpecies of Reptiles are Serpents, which we may therefore particularly conſider. Their bodies are of a very peculiar make, having a compages of bones articulated together. Here part of the body is applied to the ground, and the other part ſhot forward, which being applied to the ground in its turn, brings the other after it. The ſpine of their back variouſly writhed, helps their leaping. They make their leaps by means of the muſcles that extend the folds thereof.

The number of joints in the back-bone are very numerous. In the generality of quadrupeds they amount to not above thirty

thirty or forty. In the ſerpent-kind, to a hundred and forty-five, from the head to the vent, and twenty-five more from that to the tail. The number of theſe joints muſt give the back-bone a ſurpriſing degree of pliancy: but this is ſtill increaſed by the manner in which each of theſe joints is locked into the other. In men and beaſts the flat ſurfaces of the bones are laid one upon the other, and bound tight by ſinews; but in ſerpents the bones play one within the other like ball and ſocket, ſo that they have a full motion upon each other in every direction.

Though the number of joints in the back-bone, is great, yet that of the ribs is ſtill greater; for, from the head to the vent, there are two ribs to every joint, which make their number two hundred and ninety in all.

The ſkin contributes to its motions, being compoſed of a number of ſcales united to each other by a tranſparent membrane, which grows harder as it grows older, until the animal changes, which is generally done twice a year. This cover then burſts near the head, and the ſerpent creeps from it, by an undulatory motion, in a new ſkin, much more vivid than the former. If the old ſlough be then viewed, every ſcale will be diſtinctly ſeen like a piece of net-work.

There is much geometrical neatneſs in the diſpoſal of the ſcales, for aſſiſting the animals ſinuous motion. As the edges of the foremoſt ſcales lie over the ends of the following, ſo theſe edges, when theſe ſcales are erected, which the animal has a power of doing in a ſmall degree, catch in the ground, like the nails in the wheels of a chariot, and ſo promote and facilitate the animal's progreſſive motion.

Serpents differ very widely as to ſize. The Lyboija, of Surinam, grows to thirty-ſix feet long. The little ſerpent at the Cape of Good Hope is not above three inches, and covers whole ſandy deſarts with its multitudes! Their bones are in a great meaſure cartilaginous; and they are conſequently capable of great extenſion; the older therefore a ſerpent becomes, the larger

larger it grows; and as they live to a great age, they arrive at an enormous ſize. Leguat aſſures us, that he ſaw one at Java, that was fifty feet long.

Vipers are often kept in boxes for ſix or eight months, without any food whatever; and there are little ſerpents ſometimes ſent over to Europe, from Grand Cairo, that live for ſeveral years in glaſſes, and never eat at all, nor even ſtain the glaſs with their excrements.

Serpents will ſwim a long time, but they cannot ſtay long under water. In winter they retire under ſtones, roots of trees, old walls, or any warm, dry ſhelter. Here they ſleep half dead, though with their eyes open, till the returning ſun recals them to life.

Their brain little differs from that of fiſhes: but their ſtomach very much. It is like a looſe gut, which runs along, from the jaws quite to the tail. They have likewiſe ſolid ribs and vertebræ, at ſmall diſtances, from the neck to the end of the tail. Hereby they are enabled to raiſe themſelves up, to ſupport, to writhe themſelves into rings, to ſpring forward, and to ſuck or to ſwallow any thing with ſurpriſing force. And their whole fleſh is of ſo cloſe and firm a texture, that they will live for ſometime, even after they are cut in pieces.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

[*Continued from page* 536.]

Of IDENTITY.

"Sect. 8. AN Animal is a living organized body; and conſequently, the ſame animal, as we have obſerved, is the ſame continued life communicated to different particles

particles of matter, as they happen ſucceſſively to be united to that organized living body. And whatever is ſaid of other definitions, ingenuous obſervation puts it paſt doubt, that the idea in our minds, of which the ſound, man, in our mouths is the ſign, is nothing elſe but of an animal of ſuch a certain form: ſince I think I may be confident, that whoever ſhould ſee a creature of his own ſhape and make, though it had no more reaſon than even a Cat or a Parrot, would call him ſtill a man; or whoever ſhould hear a Cat or a Parrot diſcourſe, reaſon, and philoſophize, would call or think it nothing but a Cat or a Parrot; and ſay the one was a dull irrational Man, and the other a very intelligent, rational Parrot. A relation we have in an Author of great note,* is ſufficient to countenance the ſuppoſition of a rational Parrot. His words are,

"I had a mind to know from Prince *Maurice's* own mouth, the account of a common, but much credited ſtory, that I had heard ſo often from many others, of an old Parrot he had in *Braſil*, during his government there, that ſpoke and aſked, and anſwered common queſtions like a reaſonable creature; ſo that thoſe of his train there, generally concluded it to be witchery or poſſeſſion; and one of his Chaplains who lived long afterwards in *Holland*, would never from that time endure a Parrot, but ſaid, they all had a devil in them. I had heard many particulars of this ſtory, and aſſevered by people hard to be diſcredited, which made me aſk Prince *Maurice* what there was of it. He ſaid, with his uſual plainneſs and dryneſs in talk, there was ſomething true, but a great deal falſe of what had been reported. I deſired to know of him, what there was of the firſt? He told me ſhort and coldly, that he had heard of ſuch an old Parrot when he came to *Braſil*; and though he believed nothing of it, and it was a good way off, yet he had ſo much curioſity as to ſend for it, that it was a very great and a very old one; and when it came firſt into

* Sir William Temple.

the

the room where the Prince was, with a great many Dutchmen about him, it ſaid preſently, *What a company of white men are here?* They aſked it what he thought that man was, pointing at the Prince? It anſwered, *Some General or other*; when they brought it cloſe to him, he aſked it, *D'où venez-vous?* It anſwered, *De Marinnan.* The Prince, *A qui eſtes-vous?* The Parrot, *A un Portugais.* Prince, *Que fais-tu lá?* Parrot, *Je garde les Poules.* The Prince laughed, and ſaid, *Vous gardez les Poules?* The Parrot anſwered, *Ouy, moy, & je ſcay bien faire*; and made the chuck four or five times that people uſe to make to chickens, when they call them. I ſet down the words of this worthy dialogue in French, juſt as Prince *Maurice* ſaid them to me. I aſked him in what language the Parrot ſpoke, and he ſaid, in Braſilian; I aſked whether he underſtood Braſilian? he ſaid, No: but he had taken care to have two Interpreters by him, the one a Dutchman that ſpoke Braſilian, and the other a Braſilian, that ſpoke Dutch; that he aſked them ſeparately and privately, and both of them agreed in telling him juſt the ſame thing that the Parrot ſaid. I could not but tell this odd ſtory, becauſe it is ſo much out of the way, and from the firſt hand, and what may paſs for a good one; for I dare ſay this Prince, at leaſt, believed himſelf in all he told me, having ever paſſed for a very honeſt and pious man; I leave it to Naturaliſts to reaſon, and to other men to believe as they pleaſe upon it."

According to the foregoing account it is evident, Mr. *Locke* thinks, "Conſcioufneſs *makes* perſonal Identity:" i. e. *Knowing* I am the ſame perſon *makes* me the ſame perſon: was ever a more palpable abſurdity? Does knowing I exiſt, make me exiſt? No: I *am* before I *know I am.* And *I am the ſame*, before I can poſſibly *know I am the ſame.* (Obſerve! *Before* here refers to the order of *thinking*, not to the order of *time.*)

"Perſon, ſays he, is a *thinking* intelligent *being.*" Is it ſo? Then the ſame ſoul is the *ſame perſon*: and that whether it be

be conſcious of being the ſame or not: and whether it be joined to this or that body. But to conſtitute the *ſame man*, there muſt be the ſame body, as well as the ſame ſoul. But how can this be, ſeeing the body is changing every moment? That I deny. I deny that the human body changes at all, from the cradle to the grave. By the body I underſtand that ſyſtem of veſſels which we bring with us into the world, which from that moment is diſtended more and more, in every part by the adheſion of earthly particles, which circulate through, not only the veins and arteries, but every fibre of its frame. Now this does not, cannot change at all: it neither increaſes nor diminiſhes. The blood is in a continual flux; it is not the ſame for two moments together. But then fleſh and blood is not *the body*: it is only the body's *temporary clothing*. If this be totally changed every ſeven years, the body is the ſame. And therefore it is the *ſame man*, although he has put on another coat.

Let none then ſeek a knot in a bulruſh. The caſe is plain, unleſs it be puzzled by art. I call Cato the *ſame perſon* all his life, becauſe he has the *ſame ſoul*. I call him the *ſame man*, becauſe he has the *ſame body* too, which he brought into the world.

But what bleſſed work will Mr. *Locke's* hypotheſis make? If there be no perſonal identity without conſciouſneſs, then *Cato* is not the ſame perſon he was at two months old. For he has no conſciouſneſs at all of what he was then. Nay, I have no more conſciouſneſs of what I was or did at two years old, than of what *Julius Cæſar* did. But am I not the *ſame perſon* I was then?

Again. If conſciouſneſs ceaſing, identity ceaſes, a draught of *Lethe* would change a man into *another perſon*. Yea, or if a Fever wiped what was paſt out of the Memory, he would not be *the ſame perſon*, nor conſequently accountable either to God or man, for any thing that he, i. e. *another perſon*, had done before!

There may therefore be *identity* without *conſciouſneſs*. Conſequently, although the latter uſually accompanies the former, yet it is not the ſame thing. Yea, and *conſciouſneſs* may be without *identity*. I know the fact. There is a ſpecies of madneſs, which makes a man conſcious of things he never did, and of words he never ſpoke. Is he therefore accountable for them? So he thinks: but God's thoughts are not as his thoughts.

Upon the whole, if you take the word *perſon*, for a *thinking, intelligent being*, it is evident *the ſame ſoul*, conſcious or unconſcious, is *the ſame perſon*. But if you take it for *the ſame ſoul animating the ſame human body*, (in which ſenſe I have always taken it, and I believe every one elſe, that has not been confounded by metaphyſical ſubtlety) then you and I and every man living, is the *ſame perſon* from the cradle to the grave. And God will accordingly reward *every man*, or *every perſon*, (equivalent words) according to his own works: and that, whether he be conſcious of them or no; this will make no manner of difference. *What* every individual man or perſon *ſows* here, he will *reap* in eternity.

[*To be continued.*]

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Extracts from Mr. Bryant's *Analyſis of Ancient Mythology.*

[*Continued from page* 538.]

Of ANCIENT HEROES.

I Have ſhewn that the Grecians continually formed deities out of titles, and attributed to a ſingle perſon, what belonged to a people. Thus they attributed ſuch atchievements to heroes of the firſt ages, as it was impoſſible for them ſingly to perform. And theſe actions, however diverſified, and given to different perſons, will on examination be found to relate to one people, and to be at bottom one and the ſame hiſtory.

Oſiris

Oſiris is deſcribed as a mighty Conqueror, ranging over all the earth. He was eſteemed a great bleſſing to the Egyptians, both as a Lawgiver and a King: by whom, after his death, he was accounted a deity. The people of Memphis ſhew his taphos or high altar, on which is a ſacred pillar, giving a detail of his great actions: which were really performed by the Cuthites, one branch of the poſterity of Ham. Oſiris often means Ham; but generally Noah himſelf. When we read of his being expoſed in an ark; of his planting the vine; teaching men agriculture, and inculcating religion, none can doubt of the perſon deſcribed.

Hercules is ſaid to have performed abundance of exploits, more than any ſingle man could ever perform. In truth this was a title given to the chief deity of the Gentiles, and has multiplied into almoſt as many nations as worſhipped him. The things aſcribed to him, were done by his worſhippers, the ſame as the Oſirians or Cuthites. He is the ſame with Hermes and Oſiris.

Dionyſus is deſcribed as conquering the whole world, and is multiplied into as many perſons as Hercules. He is indeed the very ſame with him and Oſiris, and no other than Noah.

Seſoſtris is deſcribed as the greateſt of them all. But his whole hiſtory is a mere fable. If he ever exiſted, it was in the firſt ages of the world: but it is a great doubt whether he did or no.

Ninus is ſaid to have been the firſt King of Aſſyria, and to have conquered abundance of nations: afterwards he fell in love with *Semiramis*, married her and died, leaving one ſon, *Ninyas*, behind him.

Semiramis is ſaid to have made many more conqueſts; but it is a doubt, whether ſhe ever exiſted. Thoſe conqueſts were really made by the *Semarim*, a title aſſumed by the ancient Babylonians.

The ancient Perſians worſhipped the Sun under the title of *Zoroaſter*. His prieſts were termed Magi. Zoroaſter is Solaſterius. There were afterwards ſeveral men who bore this name: but we have nothing ſatisfactory delivered concerning them.

It has been doubted, whether there ever was ſuch a man as *Orpheus*: ſo various and contradictory are the accounts concerning him. The Grecians have comprehended the hiſtory of a whole people under this name. They were a colony from Egypt, termed Orpheans, from Orphi, the oracular temple of Orus on Mount Hæmus. This temple was demoliſhed, for the unnatural luſts and cruelties exerciſed by the prieſts.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Continued from page* [illegible]] 540

35. NOW the partition betwixt the loweſt degree of human, and the higheſt degree of brute-underſtanding, is ſo ſlender, that it is hardly perceptible, and could not in any degree be diſtinguiſhed but by a greater fluency of language; which though in the main it may be conſidered as an advantage to our ſpecies in general, yet is it none to thoſe who ſeldom make any other uſe of it, than to diſcover the emptineſs of their heads, the perverſeneſs of their wills, or the iniquity of their hearts, and ſhew how little the real difference is betwixt a ſegacious, good-natured, governable, uſeful animal, which we call a Brute; and a wrong-headed, vicious, ungovernable, miſchievous brute, whom we agree to call a Man.

36. What

36. What authority then have we to ſtrike out of the ſyſtem of immortality ſo great a part of the creation? If both Reaſon and Revelation aſſure us, that in their firſt creation they were all very good: as perfect in their ſeveral kinds, as beautiful in their ſeveral orders, as neceſſary to the univerſal harmony, as infinite Power and Wiſdom could make them; if by the ſpecial benediction of their Maker they were to increaſe and multiply, and perpetuate their ſeveral ſpecies, before Sin and Death entered into the world; how dare we reverſe this bleſſing, correct infinite Wiſdom, alter the eſtabliſhed order of things, and pronounce a ſentence of utter extinction upon numberleſs ranks of beings, created by infinite Wiſdom, to manifeſt the power and goodneſs of their Maker, by contributing to the beauty and harmony of the univerſal ſyſtem? Is it not more reaſonable, more conſiſtent with the nature of God, and the ſcripture-account of the creation, to ſuppoſe that the incorruptible eſſences of the whole ſyſtem, are immoveably fixed in their proper rank and order in the inviſible world, according to the model in the Divine Mind, by which every being in heaven and earth was made?

37. That all creatures were the productions of infinite Goodneſs, Wiſdom, and Power, and could therefore be only created in order to be as happy as their rank in Nature could admit; is as certain as that an infinitely wiſe, and good, and powerful Being, could not poſſibly make any creatures, to make them miſerable. And yet we ſee at preſent the whole face of Nature covered with darkneſs, confuſion, and deformity; a ſcene of ſin and folly, of miſery and ſorrow: and dare we ſay, that this was the original ſtate of things? Could diſorder and confuſion, vanity and miſery, proceed from the omnipotent Fountain of order, truth, and love? Muſt we not rather ſay, that we are in a preternatural ſtate, that the evils we ſuffer are the fatal conſequences of the tranſgreſſion of our firſt parents? And can we imagine that this unnatural ſtate ſhall laſt for ever? Is the ſtate of the whole

whole creation ſo deplorably miſerable, as to admit of no remedy? Shall the eternal purpoſes of infinite Wiſdom, Love, and Power be entirely defeated by the malice of evil ſpirits, and the infirmities of frail creatures? Is not this ſaying in effect, that the Almighty Creator, the Father of Mercies, and the God of all Compaſſions, whoſe mercies are over all his works, is either unwilling, or unable, to effect the eternal purpoſes of his infinite love? that the Devil is more powerful to deſtroy, than God to ſave?

38. And after all, what difficulty is there in comprehending that all the inferior creation ſhall at laſt be reſtored to their primitive happineſs? Why ſhould it be thought a thing incredible, that God ſhould do this? Eſpecially as Reaſon pronounces ſuch a renovation, not only poſſible, put probable, and Revelation declares it to be certain? Nothing can be added to their original perfection, nor ſhall any thing be able to deſtroy it. But in the end they ſhall ſtand in their proper rank and order, reſtored to the ſplendor of their firſt creation.

[*To be continued.*]

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 544.]

16. NOW I refer it to any man of common ſenſe, whether the Jew[a] does not reaſon as fairly as Mr. *Madan*, and whether if theſe principles be allowed, it be not eaſy to prove that the New Teſtament is a lie, and Chriſtianity an impoſture. If Mr. *Madan* contends that the caſe is not parallel, becauſe Polygamy belongs to the *moral* law, whereas circumciſion is a mere ceremonial inſtitution, I demand then *firſt* why, in aſſerting the *perpetuity* and *unchangeableneſs* of the

[a] See preceding Number, page 544.

law,

law, he expreſſed himſelf in terms which comprehend *every part* of the Moſaic œconomy? And I undertake *ſecondly*, to give him an inſtance of a change made by Chriſt, in a matter which is at leaſt as much a part of the moral law as Polygamy, and that is *divorce*. This was certainly allowed for very trifling reaſons, under the Moſaic diſpenſation, at leaſt as much as Polygamy was allowed. For ſuppoſing we tranſlate Deut. xxiv. 1——4, as Mr. *Madan* himſelf would have it tranſlated, viz. *When a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her, and he write her a bill of divorcement and give it in her hand, and ſend her out of his houſe, and ſhe ſhall have departed out of his houſe, and ſhe go and be another man's wife, and the latter huſband hate her and write her a bill of divorcement, her former huſband may not take her again, &c.* I ſay, ſuppoſing we tranſlate the paſſage thus, yet ſtill it contains a more expreſs allowance of divorce for every cauſe, than Deut. xxi. 15—17, tranſlated even as it is in our Bible, does of Polygamy. And we have the authority of our Lord for believing that Moſes (that is, the *law of Moſes*) *ſuffered the Jews to put away their wives*, though from the beginning it was not ſo.

17. Mr. *Madan* indeed, would fain perſuade us that Moſes "Gave this permiſſion, as a *politician*, independent of God, who he is confident never allowed it: and he lays much ſtreſs on the word *ſuffered*, found in the paſſage as recorded by St. Matthew; as if our Lord intended by uſing this word both to reprove the Phariſees for ſaying, "Moſes *had commanded* to give a writing of divorcement," and alſo to ſignify that Moſes had only *connived* at this practice, but never authoriſed it. Now to be convinced what a *partial* and *unfair* repreſentation of the matter this is, we have only to turn to the goſpel of St. Mark, where we read as follows: "The Phariſees came to him and aſked, Is it lawful for a man to put away his wife? And he anſwered, What did Moſes

command

command you? And they ſaid, Moſes *ſuffered* him to write a bill of divorcement, and to put her away: and Jeſus ſaid, for the hardneſs of your hearts, he wrote you this *precept*, την ἐντολην ταυτην, *this command*. Here you ſee, Rev. Sir, the exact reverſe of what we read in Matthew, as to phraſeology: the Phariſees uſe the word ἐπέτρεψε *ſuffered* or permitted, and our Lord the words ἐνετείλατο *commanded*, and ἐντολην *command*: whence it appears that the inſpired writers, lay no ſuch ſtreſs upon *words* as this author would make us believe, but regard rather the *ſenſe* and *meaning* of what the Lord uttered: and in the paſſage before us, they manifeſtly uſe the words ἐνετείλατο commanded, and ἐπέτρεψε *ſuffered*, indiſcriminately for the very ſame idea.

18. Now to ſuppoſe that Moſes *ſuffered*, *allowed*, or *commanded* the divorces in queſtion from motives of policy, without the authority of God, is to ſuppoſe that ſome part of the law of Moſes was given by *himſelf*, and ſome part of it by *God*: and if ſo, it is ſurely of deep importance, to be able to diſtinguiſh properly on this head, leſt we ſhould confound *Moſes* with his *Maker*, and the precepts which are *merely human*, with thoſe that are *wholly divine*. Mr. *Madan* therefore would do well to furniſh us with a proper and infallible criterion, whereby to judge in this caſe. The truth is, this notion of our author, (of a piece with the reſt of his book) is plainly repugnant to the whole Scriptures, which every where repreſent Moſes as the ſervant of God, doing nothing of himſelf, but every thing by divine authority, and in the execution of his truſt as being *faithful in all his houſe*. His laws therefore were not the laws of man, but *one* and *all* the laws of God.

With regard to the ſubject before us, I may further obſerve, that it is very manifeſt from Iſaiah l. 1. and Jeremiah iii. 1, as well as many other paſſages in the Old Teſtament, that to *put away one's wife* for other cauſes than Adultery was allowed under that diſpenſation, and accordingly very generally practiſed

practiſed among the Jews even until the time of Chriſt. Nay, and our Lord's diſciples were ſo poſſeſſed with an opinion of its lawfulneſs, that they expreſſed the utmoſt aſtoniſhment at hearing him condemn it. "If the caſe of a man (ſay they) be ſo with his wife, (that is, if he is not at liberty to put her away when he will) it is not good to marry;" which circumſtance plainly ſhews what was the received opinion of the Jews, even of ſuch as were pious, on the ſubject.

19. Here then, is a law manifeſtly of a moral nature, expreſsly allowing a man to put away his wife for other cauſes than adultery. Now apply Mr. *Madan's* reaſoning to this ſubject, and if it does not conclude as forcibly for this as the other, we may venture to give up the cauſe to him. Let us therefore make the trial, applying the very words, as far as the nature of the ſubject will admit, to *divorce*, which he has uſed in arguing for polygamy.

"By divorce, p. 75, I would be underſtood to mean the putting away one's wife for any cauſe which may render her diſagreeable." "It was this, p. 76, which was allowed of God, Deut. xxiv. 1, &c. conſequently (for who would cohabit with a woman he did not like?) practiſed by his people." *When a man hath taken a wife*, ſays God, by Moſes, *and hath married her, and it come to paſs that ſhe find no favour in his eyes, then let him write* (or and he write) *her a bill of divorcement, and give it in her hand, and ſend her out of his houſe.* It is true this was practiſed before, and that by holy men, as by Abraham, who put away his wife Hagar (and that after ſhe had borne him a ſon) in obedience to the command of God, who ſaid, Caſt out the bond-woman and her ſon. But it was not reduced into a law till now: but now being enjoined or tolerated by authority, and being ſo agreeable to the fickle and changeable mind of man, whom nothing can pleaſe long, we may be ſure it would be practiſed by thouſands, and that of all characters and ranks. It is true, it ſeems to be con-

demned by Chriſt in the New Teſtament. "But, p. 77, if we interpret that paſſage, Matt. xix, as ſuch an explanation of God's law from the beginning, as will ſerve to prove that all who put away their wives for any other cauſe than adultery, cauſe them to commit adultery, we muſt condemn a large generation of God's deareſt ſervants and children; and inſtead of believing that all theſe died in faith, we muſt ſay that many of them died in a ſtate of diſobedience and unbelief." But indeed, p. 79, "Chriſt ſo far from altering, changing or deſtroying the law, that he enters a caveat againſt ſuch a ſuppoſition, Matt. v. 17, which not only ſtamps unchangeableneſs upon the law, but upon its import, ſenſe, and meaning, as one and the ſame throughout all ages and generations, as an invariable rule of life for the members of God's viſible church upon earth, even to the leaſt jot or tittle." As to the paſſage in Matthew, "If it were meant to condemn the putting away one's wife for any cauſe, it amounts ſo far to a contradiction, or rather repeal of the old law which permitted it, and then more than a jot or tittle has paſſed from the law. If it means that it was always ſinful and againſt the law of God, it condemns, as was before obſerved, all that ever practiſed it, and falls heavy (no doubt) on ſome great ſaints, renowned for faith and holineſs." And now I appeal to any judicious perſon, if Mr. *Madan's* reaſoning concerning the unchangeableneſs of the law is of any weight, and proves that polygamy is ſtill lawful, (that is, ſuppoſing we allow it was permitted of old) whether it does not prove with equal evidence that it is ſtill lawful to put away one's wife for any cauſe, eſpecially as Mr. *Madan* has ſhewn, p. 182 and 183, that if a woman has a bad temper, or is refractory and diſobedient, to ſeparate from her and marry another, is a point of neceſſity which of conſequence is under the control of no law."

[*To be continued.*]

The

The True ORIGINAL *of the* SOUL.

[*Continued from page* 544.]

CHAP. IX.

That Original Sin cannot paſs but by propagation.

FROM the impoſſibility of the ſoul's creation, we proceed now to the neceſſity of the propagation thereof in reſpect of original ſin: the former being not more contrary to the nature of God, than this is agreeable to the courſe of nature:

For, firſt, as by God's ordination, original ſin paſſeth from one to all mankind, ſo by propagation all mankind proceed out of one.

Secondly, As original ſin overſpreads the whole man, both ſoul and body; ſo according to the courſe of nature, the whole man both ſoul and body is propagated.

Thirdly, As original ſin is ſeated chiefly in the ſoul, according to the ſcriptures: ſo the ſoul eſpecially is propagated according to the courſe of nature.

Wherefore that the truth of the one may appear in ſcripture, as the other is manifeſt in nature, I will prove firſt, that original ſin cannot paſs but by propagation: ſecondly, that it cannot be propagated unleſs the whole man be.

This may appear by the clear teſtimonies of ſcripture; for, ſaith the Apoſtle, *death paſſed upon all men, by one man in whom all men ſinned*: or, *becauſe all men ſinned in him.* Whence it is manifeſt not only that Adam was then all men, that is, the root of all men naturally; in whom all men were, and ſo ſinned in him and with him; but alſo that his ſin is therefore

imputed to his poſterity, becauſe they were in him. For if the death threatened to him for ſin, paſſed upon all, becauſe all were in him; it is plain, that the ſin for which that death was threatened, was imputed for the ſame cauſe; namely, becauſe we were all in him. Now for the ſame cauſe as it was imputed to us when we were in him, it is imputed now that we are out of him; and therefore as his ſin was then ours, becauſe according to the courſe of nature we were in him: ſo it is now ours, becauſe by the courſe of nature we are come out of him. So that Adam's ſin is ours by imputation, and by propagation: but by imputation only, becauſe by propagation.

This farther appears by the Antitheſis which the ſcripture makes between the firſt and ſecond Adam, Chriſt Jeſus. *For*, ſaith the Apoſtle, *As in Adam all die, ſo in Chriſt ſhall all be made alive. And as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.* And again, *If one died for all, then are all dead.* Whence it appears that as Adam was the ſtock of mankind, in whom all men were by nature; ſo was Chriſt the head of believers, in whom they all were by grace. For this is that admirable way, in conſideration whereof men and angels may ſtand amazed, whereby God had from eternity decreed, to give his creatures a higher perfection by grace, than he could poſſibly give them by nature; for therein ſtands the oppoſition, which alone well conſidered, may happily put an end to this queſtion; that miſtake being indeed the ground of this error. For they are deceived that think Adam's ſin is to be imputed as Chriſt's righteouſneſs: the one being by the ordinance of nature, and the other of grace; the one a voluntary inſtitution of the Creator, the other a neceſſary operation of the creature: the one a work of mercy wherein kindneſs muſt be ſhewed without cauſe, the other a work of juſtice, wherein puniſhment ought not to be inflicted but upon due deſert.

It

It being evident that original ſin cannot paſs, but by propagation, I proceed now to prove that it cannot be propagated, unleſs the whole man be; and this will eaſily follow upon the former grounds; for as we ſinned in Adam only as we were in him; ſo we are ſinful from him, only as we are from him. Wherefore as if the whole man was not in Adam, the whole man did not ſin in him; ſo, if the whole man did not proceed from him, the whole man cannot have original ſin from him. For it is impoſſible we ſhould be in him, and ſin in him, in that reſpect wherein we neither were in him nor could ſin in him, that is, without the whole man: and therefore if the whole man neither was, nor could be in him, nor from him, the whole man neither has, nor can ſin in him, or from him. So that if we ſay we were in him in our bodies only, then they only and not we ſinned in him: yea, even they did not ſin in him, for bodies ſimply conſidered cannot ſin; and therefore to ſay we ſinned in our bodies only, is as much as to ſay, we did not ſin at all. Beſides, it is manifeſt that neither the body nor the ſoul alone is the ſubject of ſin, but the perſon or whole man. Why elſe is the law given to the whole man? And the whole man rewarded or puniſhed, according to his virtuous or viſcious manner of living?

Seeing therefore I could not ſin in Adam, but as I was in him, and I ſinned in him in my whole perſon, conſiſting of ſoul and body: and that not by, I know not what imaginary imputation, but really and truly, as I was in him by the law of nature: it neceſſarily followeth that I was naturally and really in him, in my whole perſon, both ſoul and body, and ſo have proceeded from him. And hereto ſerve the former ſcriptures, *in him all men ſinned:* and, *in Adam all die*: ſpeaking of the whole perſon, and therefore ſo muſt we. For what is mortal man, that he ſhould contradict the Holy Ghoſt; or ſeek a new way when God hath chalked out the old? Wherefore I conclude that as none can partake of Chriſt's righteouſneſs, unleſs the whole man be born again, by and from his grace, ſo none

can

can partake of Adam's ſin, unleſs the whole perſon be generated, by and from his nature.

[*To be continued.*]

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Continued from page* 549.]

ABOUT the year 1678, I knew a young woman who was Niece to Alderman *Arundel*, in *Dublin*.

In her ſaid uncle's houſe ſhe was purſued with very terrible noiſes; as by violent ſtrokes on the wainſcots and cheſts, in the chambers ſhe frequented.

The blows were heard throughout the houſe, and were ſo troubleſome, as to occaſion the removal of the young woman to a houſe near Smithfield, in *Dublin*, not without hopes that the diſturbance might thereby ceaſe: but the noiſe purſued her thither, and was no more heard in her former dwelling.

Here ſhe continued as long as the owner of that houſe would bear the reſort of people, and terror of thoſe ſudden and frequent claps.

From this place ſhe was removed to a houſe in Patrick-ſtreet. Here ſhe met with the ſame exerciſe, and the noiſe was generally about two o'clock in the morning greater than at other times.

Several nights were ſpent in prayer with her by Mr. *Cox*, Dr. *Roles*, Mr. *Chambers*, Mr. *Keys*, &c. who with many others, aſſured me, they heard the ſaid blows in the room where they prayed, ſometimes on a great cheſt, ſometimes on the wall, &c.

Mr.

Mr. *Chambers* and Mr. *Keys* were employed there the night before I had promiſed to be with her.

The next night, Mr. *Cox*, having often heard the ſaid noiſes, and often prayed with the woman, was deſirous to accompany me. There were many people, as uſual, ſat up with us: I preached from Heb. ii. 18, and contrived to be at prayer at the time when the noiſe uſed to be greateſt.

When I was at prayer, the woman kneeling by me catched hold of my arm, and afterwards told us, ſhe ſaw a terrible ſight: but it pleaſed God there was no noiſe at all. And from that time, God graciouſly freed her from all that diſturbance.

Theſe noiſes laſted about three months, and ſhe was much enfeebled in body, and almoſt diſtracted thereby; but ſoon recovered upon the removal thereof.

DANIEL WILLIAMS.

THOUGHTS *on the Writings of Baron SWEDENBORG.*

[*Continued from page 552.*]

Of the HOLY GHOST.

"THE Holy Ghoſt is not God himſelf, but the divine operation of God."

"The Holy Ghoſt is divine truth. Therefore our Lord himſelf is alſo the Holy Ghoſt."

"The divine operation ſignified by the Holy Ghoſt, conſiſts in Reformation and Regeneration: and in proportion as theſe are effected, in renovation, vivification, ſanctification, and juſtification: and in proportion as theſe are effected, in purification from evils, remiſſion of ſins, and final ſalvation."

Whoever is acquainted with the proceſs of the work of God in the ſoul, muſt ſee with the fulleſt evidence that man

man talking of it after this rate is, if not a madman, ignorant of all vital Religion.

15. Another grand truth which the Baron flatly denies, is *Juſtification by Faith.* And he not only denies it, but ſuppoſes the belief of this alſo, to exclude all that believe it from ſalvation.

" Do not you know that Luther has renounced his error, with reſpect to *Juſtification by Faith?* And, in conſequence thereof, is tranſlated into the ſocieties of the bleſſed?"

" The bottomleſs pit, mentioned Rev. ix. 2, is in the ſouth-eaſt quarter. Here all thoſe are confined, who adopt the doctrine of *Juſtification by Faith alone.* And ſuch of them as confirm that doctrine by the word of God, are driven forth into a deſert, and mixt with pagans."

However they need not ſtay there always. For the Baron aſſures us, " Believing that God is not wind, but a man, and then they will be joined to heaven."

And we may hope the time is near. For he informs us, That " ſome months ago, the Lord called together his twelve Apoſtles, and ſent them forth through the whole ſpiritual world, as formerly through the natural, with a commiſſion to preach the goſpel."

So if men have not ſaving faith in this world, they may have it in the world to come.

But indeed there is no room for any Juſtification in the ſcripture ſenſe, that is, Forgiveneſs, if as he vehemently aſſerts (after Jacob Behmen) that God was never angry. " It is extravagant folly, ſays he, to teach that God can be angry and puniſh." Nay, " it is blaſphemy," ſays this bold man, " to aſcribe anger to God." Then the Scripture is full of blaſphemy; for it continually aſcribes anger to God, both in the Old and the New Teſtament. Nay, our Lord himſelf is a blaſphemer. For he " aſcribes anger to God." *His lord was wroth:* yea, wroth to ſuch a degree, that *he delivered him to the tormentors. So likewiſe ſhall your heavenly Father do alſo*

alſo unto you, Matt. xviii. 31, 32. In flat oppoſition to which the Baron affirms, "God cannot ſentence man to damnation!"

To thoſe who affirm with Jacob Behme, the Baron, and moſt of the Myſtics, That there is no wrath in God, permit me to recommend the ſerious conſideration of only one more paſſage of Scripture. *And the kings of the earth, and the great men—and every bondman, and every freeman—ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who ſhall be able to ſtand?* Rev. vi. 15, 16, 17. Here I would aſk, 1. Is not *He that ſitteth on the throne* diſtinct from the *Lamb?* 2. Is not the Lamb, Jeſus Chriſt? God and man? 3. Is no "wrath aſcribed to him" in theſe words? Who but a madman can deny it? And if there was no wrath in the Lamb, what were all theſe afraid of? A ſhadow, that never had any real exiſtence? Would the Baron have told them, "It is extravagant folly to ſuppoſe, that God can be angry at all?"

16. But it is no wonder that he ſhould utter ſuch bold aſſertions, ſeeing he judges himſelf to be far wiſer, not only than the inhabitants of this, but than thoſe of the other world. "I was amazed, ſays he, (in one of the viſits he favoured them with) that people who had reſided ſometime in the ſpiritual world, ſhould be ſo ignorant ſtill. Leſt they ſhould continue ſo, I waved my hand as a token for them to liſten." He informs you farther, "that ſome of them fell into fits." Hyſterical or Epileptic?

Again. "Being on a time in a converſation with angels, there joined us ſome ſpirits lately arrived from the other world. I related many particulars touching the world of ſpirits, which were *before unknown to them.*"

Yet again. "Being in the world of ſpirits, I obſerved a paved way, quite crowded with ſpirits. I was informed, it was the way which all paſs, when they leave the natural world. I ſtopped ſome of them, who did not yet know that

they had left it, and queſtioned them about heaven and hell. They ſeemed altogether ignorant of them. I was amazed and ſaid, There is a heaven and a hell; and you will know this, when your preſent ſtupidity is diſpelled. Every ſpirit, for a few days after death, imagines he is ſtill alive in the world." [No, not an hour; not a ſingle moment! It is abſolutely impoſſible.] "This is now the caſe with *you*. So ſaying, the angels diſpelled their ignorance: on which they exclaimed, O where are we? We ſaid, You are no longer in the natural world, but in the ſpiritual. They cried out, Then ſhew us the way to heaven. We ſaid, Follow us. They did ſo. The keepers of the gate opened it, and let us all in. But when thoſe who receive ſtrangers examined them, they ſaid inſtantly, Begone; for ye have no conjunction with heaven. So they departed and haſtened back."

17. Permit me now to mention a few of his peculiar ſentiments, before I proceed to thoſe relative to the world of ſpirits.

"Theſe truths are implanted in the underſtanding, in a place inferior to the ſoul."

What place is that in the underſtanding, which is *inferior to the ſoul?*

"Faith enters into man from the ſoul, into the *ſuperior regions* of the underſtanding."

Is then the ſoul placed between the *ſuperior* and *inferior region* of the underſtanding?

"The human underſtanding is, as it were, the *refining veſſel*, wherein natural faith is changed into ſpiritual faith."

I cannot at all comprehend this. It is quite above my underſtanding.

"The human mind is an organized form, conſiſting of ſpiritual ſubſtances within, and of natural ſubſtances without, and laſtly, of material ſubſtances."

Nay, natural ſubſtances muſt be either matter or not matter. But indeed, the mind is not matter, but ſpirit.

"Every

"Every man at death caſteth off the body, and retains the ſoul only, without circumambient accretion, which is derived from the pureſt parts of nature. But this accretion in thoſe admitted into heaven is undermoſt, and the ſpiritual part uppermoſt; whereas in ſuch as go to hell it is uppermoſt, and the ſpiritual part undermoſt. Hence a *man-angel* ſpeaks by influence from heaven; a *man-devil* by influence from hell."

"The form of God is truly and verily human: for God is true and very man."

But the ſcripture ſays, *God is not a man.* Which ſhall I believe? The Bible, or the Baron?

This is my grand objection to the Baron's whole ſyſtem relative to the inviſible world: that it is not only quite unconnected with ſcripture, but quite inconſiſtent with it. It ſtrikes at the very foundation of Scripture. If this ſtands, the Bible muſt fall.

18. The account which he gives of the Creation is this. "By the light and heat proceeding from the ſpiritual ſun, ſpiritual atmoſpheres were created. Theſe being three, three heavens were formed, one for the higheſt angels: another for angels of the ſecond degree, and the third for the loweſt angels. But the ſpiritual univerſe could not ſubſiſt, without a natural univerſe. Therefore the natural ſun was created at the ſame time. And by means of his light and heat, three natural atmoſpheres were formed, encloſing the former, as the ſhell of a nut does the kernel." (So then the ſpiritual world is incloſed in the natural! I thought it had been "in the midſt between heaven and hell"!) By means of theſe atmoſpheres the terraqueous globe was formed, to be the abode of man and other animals. So God *did not create* the univerſe *out of nothing*, but by means of the ſpiritual ſun."

But out of what did he create the ſpiritual ſun? It was created, unleſs it was eternal. Therefore this, or ſomething elſe was *created out of nothing*, unleſs ſome creature was coeternal with its Creator. So that we muſt come at laſt, to

ſomething created out of nothing: and this alone is properly creation. In this ſenſe it was that *God in the beginning created the heavens and the earth.* And what a ſublimity is there, with the utmoſt ſimplicity, in the Moſaic account of the creation! How widely different from the odd, whimſical account of the Baron and *Jacob Behme?*

19. He informs you farther, "There is a full correſpondence between angels and men." (Of what kind! Not the wiſeſt mortal can gueſs, till the Baron unfolds the myſtery!) There is not a ſingle ſociety in heaven, which does not correſpond with ſome part or membe in man. One ſociety in heaven is in the province of the heart or pancreas. Others are in correſpondence with the ſpleen or the ſtomach; with the eye or the ear, and ſo on. The angels alſo know, in what diſtrict of any part of man they dwell. I have ſeen a ſociety of angels, conſiſting of many thouſands, which appeared as a ſingle man."

"And God joins all the heavenly ſocieties in one, that they may be as a ſingle man in his ſight. Yea, and he joins together the congregations in hell, that they may be as a ſingle infernal form. He ſeparates theſe from heaven by a great gulph, leſt heaven ſhould be an occaſion of torment to them. When I had informed an aſſembly of ſpirits of theſe things, which they did not know before, the ſpirits which wore hats departed, *with their hats under their arms.* In the ſpiritual world, the intelligent ſpirits *wear hats*, but the ſtupid *wear bonnets*: becauſe they are bald; and baldneſs ſignifies ſtupidity."

I really think, this needs no comment. He that can receive it, let him receive it.

20. "As angels and ſpirits are men (for no angel was ever created ſuch) ſo they have divine worſhip. They have preaching in their temples; they have books and writings; particularly, the word of God."

"The

" The Word, kept in the temples of the ſpiritual world, ſhines like a ſtar of the firſt magnitude: ſometimes like the ſun, and from the radiance that encompaſſes it, there are beautiful rainbows formed about it. Yea, when any verſe of it is wrote on paper, and the paper thrown into the air, that paper emits a bright light of the ſame form with the paper itſelf. And if any one rubs his hands, face or clothes againſt the word, they emit a ſtrong light, as I have often ſeen. But if any one who is under the influence of falſehood, looks at the word, as it lies in the holy repoſitory, it appears to him quite black. If he touches it, it occaſions an exploſion, attended with a loud noiſe: and he is thrown to a corner of the room, where he lies as dead for the ſpace of an hour. If he write any paſſage of it on a piece of paper, and the paper be thrown up toward heaven, the ſame exploſion follows, and the paper is torn to pieces and vaniſhes away."

Obſerve. Theſe things could only be done, by the almighty power of God. And can any one think the All-wiſe God, would work all theſe miracles for no end?

21. " Every verſe communicates with ſome particular ſociety in heaven. And the whole communicates with the univerſal heaven. Therefore as the Lord is God, ſo alſo heaven is the Word." Exquiſite nonſenſe and ſelf-contradiction!

" There was an ancient word extant in the world, previous to that given to the children of Iſrael." (I cannot believe it. I believe there were no letters in the world, till God wrote the two tables.) " This word is preſerved in heaven: and alſo in Great Tartary."

" I have converſed with angels who came from great Tartary, and informed me, the Tartars have had it time immemorial. They ſaid likewiſe, that in this word is contained *the book of Jaſher*, mentioned Joſh. x. and the book called *The wars of the Lord*, mentioned Num. xxi. 13. They told me that they cannot endure any foreigner to come among them:

them: that the ſpirits from Tartary are ſeparated from others, dwelling in a more eminent expanſe: and they do not admit among them, any from the Chriſtian world. The cauſe of this ſeparation is, becauſe they are in poſſeſſion of another word."

What, and do they *envy* it to others! And does this envy occaſion their being ſo *inhoſpitable?* One may boldly ſay, this information never came from the angels of God!

[*To be continued.*]

An Extract from the Council of Chalons.

THE prevailing cuſtom of attending Plays, is much to be lamented. I wiſh I could ſay, that this evil prevailed among the laity only; but alas! it does not: multitudes of Clergymen at preſent lead the van. But in the early age of the Church it was not ſo. This the ninth canon of the third Council of Chalons, held even in the year 813, teſtifies, which runs thus:

"The Prieſts ought to abſtain from all thoſe objects which only charm the ears, and ſurpriſe the eyes, by appearances vain and pernicious: and they not only ought themſelves to reject and avoid Comedies, Farces, Maſks, Dancings, and ſuch Aſſemblies and Sports, which are *too mean* and *low*, as well as *wicked* for a Miniſter of Chriſt; but they ought alſo to repreſent to the faithful, the obligation they are under to reject and avoid them."

LETTERS.

LETTER CCCXIX.

[From Mrs. E. M——, to the Rev. Mr. Weſley.]

Rev. and dear Sir, Potto, Dec. 26, 1767.

GREAT was the conſolation I found in reading your letter; and indeed it could not be otherwiſe, while you were explaining the very language of my heart. But, O how unworthy

unworthy am I of ſuch a bleſſing! I truſt the Lord will keep me from falling, and preſerve me undefiled to the day of his glory. While life remains in my body, and grace deſcends into my ſoul, my ſpirit ſhall continue a daily pilgrim before him. And if it is but given me to triumph over my laſt enemy, it will make amends for all I ſuffer.

I have lately been accuſed by thoſe I love, for correſponding with you. Grievous things were laid to my charge; in particular, that I am become a tattler. I muſt ſay it is a ſin I abhor; and I hope you will reprove every appearance of it in me. If I know my heart, I only want to open it to you for inſtruction, correction, and comfort. Therefore, while you feel a liberty to write, I am unconcerned at the hard ſentences of any creature. But is not the enemy provoked at this and every other bleſſing we enjoy? Yet I ſee ſo many ſtumbling-blocks laid in the way of the faithful, that I often wonder that more are not turned out of it. All that believe are thankful to reign, yet I fear all are not willing to ſuffer.

My heart bleeds for the miſery of ſouls, and for the diſhonour done to God, while I am conſcious of ſurrounding dangers, yet I cannot but rejoice in the midſt of all I am expoſed to; and when I look back and ſee how wonderfully the Lord hath preſerved and delivered me to this moment, I am aſtoniſhed at his power, and adore his mercy; while wondering I ſink, and let ſilence ſpeak his praiſe. O help me by your prayers and inſtructions to live more to his glory, that at laſt we may meet all-glorious before him, and there ſhout victory, honour, adoration, and praiſe to God and the Lamb for ever and ever.

I am Rev. and dear Sir, yours, &c.

E. M——N.

LETTER

LETTER CCCXX.

[From the Rev. Mr. B——ge, to the Rev. Mr. Wesley.]

Everton, Jan. 1, 1768.

Dear Sir,

I See no reason why we should keep at a distance, whilst we continue servants of the same Master; and especially when Lot's herdsmen are so ready to lay their staves on our shoulders. Though my hand has been mute, my heart is kindly affected towards you. I trust we agree in Essentials, and therefore should leave each other at rest with his Circumstantials. I am weary of all disputes, and desire to know nothing but Jesus; to love him, trust in him, and serve him; to chuse and find him my only portion: I would have him my meat, my drink, my clothing, my sun, my shield, my Lord, my God, my All. Amen.

When I saw you in town, I gave you an invitation to Everton; and I now repeat it, offering you very kindly the use of my house and church. The Lord accompany you in all your journies. Kind love to your Brother. Adieu.

J. B——GE.

LETTER CCCXXI.

[From Mr. John Dillon, to the Rev. Mr. Wesley.]

Augher, Feb. 14, 1768.

Rev. Sir,

WHEN I came first into this Circuit, the want of health, the exceeding bad beds, damp rooms, and hardly food to support my body, was a trial to me. But, O, how can the Lord make hard things easy! For I had not been there long before I was quite willing to spend and be spent for the sake of the people. Indeed I have long thought that poverty, with real simplicity and the love of God, is much

much ſafer than the greateſt affluence without it. I am, through mercy, given to ſee clearly, that the buſineſs of a Preacher of the goſpel is not to mind (though he cannot do without them) what he ſhall eat or drink, or how he ſhall lie, &c. but how he ſhall ſave ſouls, and for that end become all things to all men, ſo he may gain ſome.

I have often preached three times a day, yet I have ſeveral invitations to freſh places, and believe there might be much good done if they could have conſtant preaching. I have been at S—— in my way to Derry, and had many hearers, who deſired to hear us again. Why may not good be done here, though they are in general Arians? If they were devils, with a poſſibility of being ſaved by Chriſt, ſurely the goſpel ſhould be preached to them. I find a great deſire to go to new places, where the goſpel has not yet been preached; but am almoſt conſtantly afraid of having my brains beat out; ſo that I frequently labour in much heavineſs.

O that God would deliver me from needleſs fears, and help me to add to my Faith, Courage! What a ſhame is it, that I who have been preſerved amidſt ſhowers of cannon-balls and bomb-ſhells, ſhould now fear!

Some time ago I was brought before the Provoſt of Inniſkillen, by a Clergyman, for preaching. I was near three hours with him and one or two Clergymen more, and a whole room full of Ladies, &c. The Clergyman took me by the hand; wiſhed me good luck; bid me God ſpeed; and deſired me to preach hell and damnation every where: and ſaid, "If you are the real ſervants of God, ſent forth to convert the world, I wiſh myſelf, with all my brethren who oppoſe you, ſeven feet under ground."

I am, Rev. Sir, yours, &c.

JOHN DILLON.

POETRY.

An INVITATION *in* WINTER.

[*To Miſs* SMITH, *of B*——.]

NOW hoary Winter, with reſiſtleſs powér,
Claſps ſhivéring Nature in his aged arms;
The meads diſrobéd of evéry plant and flowér,
With gloomy aſpect mourn their ravagéd charms.

The towéring elms, which grace yon mountain's brow,
Bend to the wild winds o'er the threaténing ſteep;
White wave the woods beneath involving ſnow,
And in their caves the frozen Naiads ſleep.

The cryſtal brooks, with icy fetters bound,
No more ſoft-murméring ſoothe the pains of love;
Nor moſſey banks, with verdant poplars crownéd,
Invite Menalcas to the muſeful grove.

Yet, Winter, thee my tranquil thoughts approve,
Though void of evéry gay alluring grace;
O'er thy dread ſcenes my fancy joys to rove,
And the wild ruins of thy reign to trace.

Thus, though the warblers of the vernal year
Droop, and cling lifeleſs to the naked ſpray;
Yet the ſweet Red-breaſt deems thee not ſevere,
But to the lone woods pours his cheerful lay.

Unchangéd,

Unchangéd, the pine and laurel rear their heads,
The conſtant yew extends its welcome ſhade;
Though laughing flowérs no more perfume the meads,
No more the ſun-beams dance along the glades.

All hail! ye pleaſures, permanent as great,
Which in the wreck of time, and nature pleaſe:
The kind companion, and the ſtill retreat,
Where all is virtue, harmony and eaſe.

The ſocial converſe of a friend ſincere,
Diſpels the terrors of the darkeſt ſtorm;
Delights, when vernal beauties diſappear,
And day ungenial the dull year deform.

Then, dear Amanda, bleſs my humble dome,
Sweet Friendſhip's glow ſhall brighten evéry eye;
With thee ſhall Mirth and genérous Freedom come,
And anxious Care at thy appearance fly.

Oh! how ſuperior theſe domeſtic joys,
To what the world calls pleaſure, pomp and ſtate;
Where Envy blaſts not, nor Diſtruſt annoys,
Nor falſe diſſemblers flatter thoſe they hate.

A HYMN.

[*By D. K. of Dublin.*]

HOW happy are thy ſervants Lord,
Who in thy temple ſtand;
Who ſee thy face, obey thy word,
And bleſs thy kind command.

To ſtreams of living water led,
Their tears are wipéd away;
With love and joy they all are fed,
Through one eternal day.

There ſhall I know, as I am known,
Whom here unſeen I love;
And all his great ſalvation own,
Through flaming worlds above.

Another.

[By the ſame.]

WHO is this mighty Conquéror, who,
That all my foes ſhall ſoon ſubdue?
Shall bruiſe them all beneath my feet,
And make my ſoul for glory meet?

The God of powér, the God of love,
Who rules o'er all, beneath, above;
He ſoon ſhall quell my evéry foe,
And give me all his love to know:

Preſerve, by his almighty powér,
In evéry dark, diſtreſſing hour;
Till all renewéd in love I riſe,
To claim my manſions in the ſkies.

There I ſhall in his preſence ſtand,
And reap the joys at his right hand;
Then range through evéry golden ſtreet,
And ſhout with all the ſaints I meet.

Walk in the light that flows from God,
Enjoy the bleſſings bought with blood;
For ever caſt my crown before
My God, and ſilently adore.

An

An Extract from the MINUTES *of a* CONFERENCE,

Held at BRISTOL, in JULY 1783,

Between the Rev. Mr. JOHN WESLEY, *and Others.*

Queſtion 1. WHAT Preachers are *admitted* this year?

Anſwer. Joſeph Cole, John Barber, Joſeph Algar, Thomas Wride, John Karr, William Weſt, James Chriſtie, William M'Carnock, Adam Clark.

Q. 2. Who *remain* on trial?

A. Alexander Suter, Thomas Cooper, Thomas Ellis, Charles Atmore, Chriſtopher Peacock, Robert Hopkins, Robert Scot, John Chricket, Guſtavus Armſtrong, George Dice, John Miller.

Q. 3. Who are *admitted* on trial?

A. John Cowmeadow, Lawrence Kane, William Wilſon, James Thom, Joſeph Jerom, Charles Bond, Samuel Edwards, George Holder, Edward Burbeck, John King, John Croſby.

Q. 4. Who *deſiſt* from travelling?

A. James Hindmarſh, David Evans, Thomas Readſhaw.

Q. 5. What Preachers have *died* this year?

A. Richard Boardman, a pious, good-natured, ſenſible man, greatly beloved of all that knew him. He was one of the two firſt that freely offered themſelves to the ſervice of our brethren in *America*. He died of an apoplectic fit, and preached the night before his death. It ſeems he might have been eminently uſeful, but good is the will of the Lord.

Robert Swindells had been with us above forty years. He was an Iſraelite indeed. In all thoſe years I never knew him to ſpeak a word which he did not mean: and he always ſpoke the truth in love: I believe, no one ever heard him ſpeak an unkind word. He went through exquiſite pain (by the Stone) for many years; but he was not weary. He was ſtill

"Patient in bearing ill, and doing well."

One

One thing he had almoſt peculiar to himſelf: he had no enemy! So remarkably was that word fulfilled, *Bleſſed are the merciful; for they ſhall obtain mercy.*

James Barry was for many years a faithful Labourer in our Lord's vineyard. And as he laboured much, ſo he ſuffered much; but with unwearied patience. In his death he ſuffered nothing, ſtealing quietly away in a kind of lethargy.

Thomas Payne was a bold ſoldier of Jeſus Chriſt. His temper was uncommonly vehement; but before he went hence, all that vehemence was gone, the lion was become a lamb. He went away in the full triumph of faith, praiſing God with his lateſt breath.

Robert Naylor, a zealous, active young man, was caught away by a fever in the ſtrength of his years. But it was in a good hour; for he returned to Him whom his ſoul loved, in the full aſſurance of faith.

A fall from his horſe, which was at firſt thought of little conſequence, occaſioned the death of *John Livermore*; a plain, honeſt man, much devoted to God, and determined to live and die in the beſt of ſervices.

Q. 6. Are there any objections to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers ſtationed this year?

A. As follows:

1	*London.*	J. Weſley, C. Weſley, T. Coke, T. Lee, T. Tenant, J. Atlay, J. Prickard. T. Rankin, Supernumerary.
2	*Suſſex.*	J. Kighley, W. Horner, H. Robins, Super.
3	*Kent.*	J. Wood, J. Acutt, W. Wilſon.
4	*Colcheſter.*	J. Booth, T. Cooper.
5	*Norwich.*	R. Whatcoat, J. Thompſon, W. Adamſon, A. Clark.
6	*Lynn.*	J. Brettel, J. Ingham. J. Parkin.
7	*Bedford.*	J. Peſcod, M. Moorhouſe.

8 *Northampton.*

8 *Northampton.* C. Watkins, J. Barber.
9 *Oxfordſhire.* J. Broadbent, S. Day, J. Cole.
10 *Glouceſterſhire.* J. Conſens, J. Brettel, R. Empringham.
11 *Sarum.* J. Maſon, G. Story, J. Jerom.
12 *Bradford.* J. Pritchard, J. Poole, G. Wadſworth.
13 *Briſtol.* G. Shadford, J. Hampſon, W. Green.
14 *Devon.* W. Aſhman, N. Ward, C. Bond, J. Furz, Supernumerary.
15 *Plymouth.* J. Moon, J. Hall.
16 *Cornwall Eaſt.* Fran. Wrigley, J. Thom, J. Algar, J. Cowmeadow.
17 ——— *Weſt.* J. Taylor, W. Moore, J. Wittam, W. Holmes.
18 *Glamorgan.* J. Watſon, Jun. W. Hoſkins.
19 *Pembroke.* J. Perfect, W. Church, S. Hodgſon.
20 *Brecon.* J. Leech, W. Saunders.
21 *Birmingham.* R. Rodda, C. Boone.
22 *Borſlam.* J. Fenwick, T. Hanby.
23 *Macclesfield.* J. Rogers, S. Bardſley.
24 *Mancheſter.* J. Murlin, J. Hern, W. Percival.
25 *Cheſter.* D. Wright, J. Goodwin, G. Gibbon.
26 *Liverpool.* P. Greenwood, W. Eells, Z. Udal, T. Vaſey.
27 *Leiceſter.* J. Bradford, S. Randal, J. Robertſhaw.
28 *Nottingham.* W. Myles, J. Hampſon, Jun. G. Snowdon, Supernumerary.
29 *Derby.* T. Longley, S. Edwards.
30 *Sheffield.* T. Taylor, T. Johnſon, W. Simpſon.
31 *Grimſby.* Thomas Carlill, R. Scot, S. Bolls, J. Harper.
32 *Gainſborough.* T. Corbit, T. Wride, J. Ray.
33 *Epworth.* J. Beanland, P. Mill, P. Hardcaſtle.
34 *Leeds.* W. Thompſon, R. Roberts, S. Bradburn.
35 *Birſtal.* J. Valton, J. Allen, I. Brown.
36 *Huddersfield.* T. Hanſon, J. Shaw.
37 *Bradforth.* A. Mather, J. Benſon, W. Dufton.
38 *Kighley.* B. Rhodes, T. Mitchell.

39 *Coln.*

39	*Coln.*	J. Eaſton, R. Coſterdine, T. Warrick.
40	*Whitehaven.*	T. Ellis, H. Moore.
41	*Iſle of Man.*	J. Robinſon, G. Button, E. Burbeck.
42	*York.*	J. Pawſon, T. Simpſon, C. Atmore.
43	*Scarborough.*	L. Harriſon, R. Howard, T. Shaw.
44	*Hull.*	E. Jackſon, B. Thomas, R. Johnſon.
45	*Thriſk.*	R. Swan, J. Croſby, J. Watſon.
46	*Yarm.*	T. Briſco, C. Peacock.
47	*Whitby.*	W. Thom, R. Hopkins.
48	*The Dales.*	J. Peacock, M. Lum, J. King.
49	*Sunderland.*	W. Collins, G. Holder.
50	*Newcaſtle.*	T. Dixon, C. Hopper, W. Boothby.
51	*Berwick.*	W. Hunter, J. Bogie.
52	*Edinburgh.*	J. Pilmoor, A. Inglis.
53	*Dundee.*	J. Sanderſon, W. Warrener.
54	*Aberdeen.*	Duncan M'Allum, A. Suter, T. Bartholomew, J. Ogylvie.
55	*Dublin.*	T. Rutherford, D. Jackſon.
56	*Waterford.*	T. Davis, J. Price.
57	*Cork.*	H. Moore, A. Blair, L. Kane.
58	*Limerick.*	R. Watkinſon, W. Weſt.
59	*Caſtlebar.*	G. Dice, J. Mealy.
60	*Athlone.*	N. Price, R. Blake, T. Halliday, Super.
61	*Sligo.*	R. Lindſay, Guſta. Armſtrong.
62	*Balliconnel.*	R. Armſtrong, J. Karr.
63	*Clones.*	G. Brown, J. Cricket, W. M'Cornock.
64	*Initſkillen.*	J. Jordan, J. Miller.
65	*Charlemount.*	T. Barber, J. Chriſtie, J. Rennick.
66	*Liſleen.*	S. Mitchell, T. Hetherington, J. Armſtrong.
67	*Londonderry.*	J. Watſon, T. Tatterſhall.
68	*Belfaſt.*	H. Foſter, G. Mowat, R. Bridge.
69	*Liſburn.*	J. Crook, J. Brown.

ERRATUM. In the preceding Number, page 530, line 12, *for* He was were with me, *read* He who was with me.

THE

Arminian Magazine,

For DECEMBER 1783.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 566.]

I Return to the Vindication of the Synod. You [Mr. *B.*] ſay, *Contrary to this Accuſer, the Synod declareth,* (Art. 2. Sect. 3.) This death of the Son of God is the only and moſt perfect ſacrifice and ſatisfaction for ſins, of infinite value and price, abundantly ſufficient to expiate the ſins of the whole world, *and that it is,* therefore ſufficient becauſe this death was joined with the ſenſe of God's wrath and curſe, which we by our ſins had merited. But how is this *contrary* to this *Accuſer*? Indeed it is *beſides* him, if you will, and as much *beſides* the purpoſe. There is in the Chamber of *London* as much treaſure as will pay the debts of all the priſoners about the city; and it is ſo much the more current, becauſe it is excellent

old gold: but what is this to the poor priſoners redemption, as long as the Mayor and Aldermen, in whoſe ſole power it is to diſpoſe of that treaſure, will not diſburſe it to that purpoſe? The ſuperabundant ſufficiency that is proclaimed to be in the Exchequer, doth not relieve the diſtreſſed, for whoſe benefit it is not employed, but rather upbraid the want of liberality in him who is maſter of it, and hath the power, but wants the will to lay it out in ſuch charitable uſes.

But, you ſay, *The ſins of all the world were charged on Chriſt, and he bore their penalty.* To what end? To load *him*, or eaſe *them?* Was it to purchaſe ſaving grace, faith and repentance for them? You ſay, No. Was it to make ſatisfaction and procure pardon? You cannot affirm it, if you ſpeak conſonantly to the principles of the Synod; for, as you confeſs, Sect. 7, they determine concerning all the Non-elect, that God left them in that miſery, into which they were precipitated by the fall of *Adam*, and decreed to *damn* them for this and all other ſins, which would inévitably follow upon their dereliction, as the cauſes of their damnation. So that this decree hath from all eternity, laid the ſins of the Non-elect upon their own ſhoulders, and they are immutably deſigned to ſink under them; why then ſhould they be charged on Chriſt? Why ſhould he bear the penalty of them? Is not Chriſt a principal link in that golden chain of means, compoſed by Eternal Predeſtination to draw the Elect to glory? From hence the Divines of the Synod conclude, that the death, and all ſalutary benefits of Chriſt, belong only to the Elect. And you tell your reader, in the preface of your *Call to the Non-converted*; God's *decrees ſeparate not the end and means, but tie them together.* If it be ſo, why do you untie them here, and aſcribe the death of Chriſt, which is a prime means of ſalvation, in any meaſure to the Reprobates, who are immutably appointed to another end, unleſs you affirm withal, (which is the doctrine delivered by many of your party,) that Chriſt's death belongs no further to them than it may be a means of their deſtruction?

But,

But, you ſay, *They add alſo*, (Sect. 5.) *That the promiſe of ſalvation to all that will believe, muſt be preached to all without difference, with the command of faith and repentance.* This command is either legal or evangelical; legal I know you will not ſay: if evangelical, then there is a promiſe of ſtrength annext to thoſe commands, to enable us to perform them, for this makes the difference betwixt precepts purely legal and evangelical; the Goſpel doth afford ſtrength, the Law none. And redemption from our vain converſation, being the firſt part of our ſalvation; our ſalvation muſt needs commence in an oblation of ſtrength, the tendery of a gracious ſubſidy towards faith and repentance; which yet you deny the unregenerate to have any promiſe of, and how then can the promiſe of ſalvation be preached unto them?

2. If by ſalvation, you underſtand only eternal life, then to preach repentance and faith, as the condition of it, to men, who are under an utter inability to repent and believe, is no leſs abſurd, than to run in amidſt a multitude of blind men, and promiſe them ten thouſand pounds apiece, if they would but view ſuch colours and diſtinguiſh the green from the white. And if you take remiſſion of ſins into this *promiſe of ſalvation*; and tell us, That is to be granted too, even to the Non-elect, *if they will repent and believe*; this is as if a phyſician ſhould come into a hoſpital full of diſeaſed perſons, and profeſs ſeriouſly, Alas! poor wretches! what a number of ſad objects are here! But I have compaſſion in ſtore for you, and yet he adminiſters nothing effectually to work their cure. Come, be ye ruled by me, do you but purge your humours, and allay the inflammation of your blood, and reduce your bodies to a good temper, and I will ſave your lives. Were not this a comfortable proclamation? But ſuppoſe a command were added, and a commination appendant to that command, that if thoſe blind men do not diſtinguiſh thoſe colours, and thoſe ſick

men do not recover their health, they ſhall be tormented in flames of fire, what would you think of ſuch a tender of ſalvation?

[*To be continued.*]

SERMON XIX.

On PROVERBS xxii. 6.

[*Concluded from page* 574.]

16. IF you are not willing to loſe all the labour you have been at, to break the will of your child, to bring his will into ſubjection to yours, that it may be afterward ſubject to the will of God, there is one advice, which though little known, ſhould be particularly attended to. It may ſeem a ſmall circumſtance: but it is of more conſequence than one can eaſily imagine. It is this; never, on any account, give a child any thing that it cries for. For it is a true obſervation, (and you may make the experiment as often as you pleaſe) If you give a child what he cries for, you *pay him for crying*: and then he will certainly cry again. "But if I do not give it him when he cries, he will ſcream all day long." If he does, it is your own fault; for it is in your power, effectually to prevent it. For no mother need ſuffer a child to cry aloud after it is a year old. "Why, it is impoſſible to hinder it." So many ſuppoſe; but it is an entire miſtake. I am a witneſs of the direct contrary; and ſo are many others. My own Mother had ten children, each of whom had ſpirit enough. Yet not one of them was ever heard to cry aloud, after it was a year old. A gentlewoman of *Sheffield*, (ſeveral of whoſe children I ſuppoſe are alive ſtill) aſſured me, ſhe had the ſame ſucceſs, with regard to her eight Children. When ſome were

were objecting to the poſſibility of this, Mr. *Parſon Greenwood*, (well known in the North of *England*,) replied, "This cannot be impoſſible: I have had the proof of it in my own family. Nay, of more than this. I had ſix children by my former wife. And ſhe ſuffered none of them to cry aloud, after they were ten months old. And yet none of their ſpirits were ſo broken, as to unfit them for any of the offices of life." This therefore may be done by any woman of ſenſe, who may thereby ſave herſelf abundance of trouble, and prevent that diſagreeable noiſe, the ſquawling of young children, from being heard under her roof. But I allow, none but a woman of ſenſe, will be able to affect this. Yea, and a woman of ſuch patience and reſolution, as only the grace of God can give. However, this is doubtleſs the more excellent way: and ſhe that is able to receive it, let her receive it!

It is hard to ſay, whether Self-will or *Pride* be the more fatal diſtemper. It was chiefly Pride that threw down ſo many of the ſtars of heaven, and turned angels into devils. But what can parents do, in order to check this until it can be radically cured?

Firſt, beware of adding fewel to the flame, of feeding the diſeaſe which you ſhould cure. Almoſt all parents are guilty of doing this, by praiſing their children to their face. If you are ſenſible of the folly and cruelty of this, ſee that you ſacredly abſtain from it. And in ſpite of either fear or complaiſance, go one ſtep farther. Not only do not encourage, but do not ſuffer others, to do what you dare not do yourſelf. How few parents are ſufficiently aware of this? Or at leaſt ſufficiently reſolute to practiſe it? To check every one at the firſt word, that would praiſe them before their face. Even thoſe who would not on any account "ſit attentive to their own applauſe," nevertheleſs do not ſcruple to ſit attentive to the applauſe of their children? Yea, and that to their face! O conſider! Is not this the ſpreading a net for their feet? Is it not a grievous incentive to Pride, even if they are praiſed, for what

what is truly praiſe-worthy? Is it not doubly hurtful, if they are praiſed, for things not truly praiſe-worthy? Things of an indifferent nature, as ſenſe, good breeding, beauty, elegance of apparel! This is liable not only to hurt the heart, but their underſtanding alſo. It has a manifeſt and direct tendency, to infuſe Pride and Folly together: to pervert both their taſte and judgment, teaching them to value what is dung and droſs in the ſight of God.

18. If on the contrary, you deſire, without loſs of time to ſtrike at the root of their Pride, teach your children, as ſoon as poſſibly you can, that they are fallen Spirits; that they are fallen ſhort of that glorious image of God, wherein they were at firſt created; that they are not now, as they were once, incorruptible pictures of the God of glory; bearing the expreſs likeneſs of the Wiſe, the Good, the Holy Father of Spirits; but more ignorant, more fooliſh, and more wicked, than they can poſſibly conceive. Shew them, that in pride, paſſion and revenge, they are now like the devil. And that in fooliſh deſires and grovelling appetites, they are like the beaſts of the field, and watch over them diligently in this reſpect, that whenever occaſion offers, you may, "Pride in its earlieſt motions find," and check the very firſt appearance of it.

If you aſk, "But how ſhall I encourage them when they do well, if I am never to commend them?" I anſwer, I did not affirm this: I did not ſay, "You are *never* to commend them. I know, many writers aſſert this, and writers of eminent piety. They ſay, To commend man, is to rob God, and therefore condemn it altogether. But what ſay the Scriptures? I read there, that our Lord himſelf frequently commended his own diſciples: and the great Apoſtle ſcruples not to commend the Corinthians, Philippians, and divers others to whom he writes. We may not therefore condemn this altogether. But I ſay, uſe it exceeding ſparingly. And when you uſe it, let it

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be with the utmoſt caution, directing them at the ſame moment, to look upon all they have as the free gift of God, and with the deepeſt ſelf-abaſement to ſay, *Not unto us! Not unto us! but unto thy name give the praiſe!*

19. Next to Self-will and Pride, the moſt fatal diſeaſe with which we are born is, *Love of the World.* But how ſtudiouſly do the generality of parents cheriſh this in its ſeveral branches? They cheriſh *the deſire of the fleſh*, that is, the tendency to ſeek happineſs in pleaſing the outward ſenſes, by ſtudying to "enlarge the pleaſure of taſting in their children to the uttermoſt: not only giving them before they are weaned other things beſide milk, the natural food of children, but giving them both before and after, any ſort of meat or drink that they will take. Yea, they entice them long before nature requires it, to take wine or ſtrong drink; and provide them with comfits, ginger-bread, raiſins, and whatever fruit they have a mind to. They feed in them *the deſire of the eyes*, the propenſity to ſeek happineſs in pleaſing the imagination, by giving them pretty play things, glittering toys, ſhining buckles or buttons, fine clothes, red ſhoes, laced hats, needleſs ornaments, as ribbons, necklaces, ruffles: yea, and by propoſing any of theſe as *Rewards* for doing their duty, which is ſtamping a great value upon them. With equal care and attention they cheriſh in them the third branch of the Love of the world, *the pride of life*, the propenſity to ſeek their happineſs in *the honour that cometh of men.* Nor is the love of money forgotten: many an exhortation do they hear, on "ſecuring the main choice;" many a Lecture exactly agreeing with that of the old Heathen,

Si poſſis, rectè; ſi non, quocunque modo rem.

Get money honeſtly if you can; but if not; get money.

And they are carefully taught, to look on Riches and Honour as the Reward of all their labours.

20. In

20. In direct oppoſition to all this, a wiſe and truly kind parent, will take the utmoſt care, not to cheriſh in her children the deſire of the fleſh, their natural propenſity to ſeek happineſs in gratifying the outward ſenſe. With this view ſhe will ſuffer them to taſte no food but Milk till they are weaned: (which a thouſand experiments ſhew is moſt ſafely and eaſily done at the end of the ſeventh month.) And then accuſtom them to the moſt ſimple food, chiefly of vegetables. She may innure them to taſte only one food, beſide bread, at dinner, and conſtantly to breakfaſt and ſup on milk, either cold, or heated; but not boiled. She may uſe them to ſit by her at meals and aſk for nothing, but take what is given them. She need never, till they are at leaſt nine or ten years old, let them know the taſte of tea, or uſe any other drink at meals, but water or ſmall beer. And they will never deſire to taſte either meat or drink between meals, if not accuſtomed thereto. If fruit, comfits or any thing of the kind be given them, let them not touch it but at meals. And never propoſe any of theſe as a reward; but teach them to look higher than this.

But herein a difficulty will ariſe, which it will need much reſolution to conquer. Your ſervants who will not underſtand your plan, will be continually giving little things to your children, and thereby undoing all your work. This you muſt prevent if poſſible, by warning them when they firſt come into your houſe, and repeating the warning from time to time. If they *will* do it notwithſtanding, you muſt turn them away. Better loſe a good ſervant than ſpoil a good child.

Poſſibly you may have another difficulty to encounter, and one of a ſtill more trying nature. Your Mother, or your Huſband's Mother, may live with you; and you will do well to ſhew her all poſſible reſpect. But let her on no account have the leaſt ſhare in the management of your children. She would undo all that you had done: ſhe would give them their own will in all things. She would humour them to the deſtruction of

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their ſouls, if not of their bodies too. In fourſcore years I have not met with one woman that knew how to manage Grand-children. My own Mother who governed her Children ſo well, could never govern one Grand-child. In every other point obey your Mother. Give up your wills to hers. But with regard to the management of your Children, ſteadily keep the reins in your own hands.

21. A wiſe and kind parent will be equally cautious, of feeding *the deſire of the eyes* in her children. She will give them no pretty play things, no glittering toys, ſhining buckles or buttons, fine or gay clothes: no needleſs ornaments of any kind; nothing that can attract the eye. Nor will ſhe ſuffer any other perſon to give them what ſhe will not give them herſelf. Any thing of the kind that is offered, may be either civilly refuſed, or received and laid by. If they are diſpleaſed at this, you cannot help it. Complaiſance, yea and temporal intereſt, muſt needs be ſet aſide, when the eternal intereſts of your children is at ſtake.

Your pains will be well requited, if you can inſpire them early, with a contempt of all finery; and on the other hand, with a love and eſteem, for neat plainneſs of dreſs. Teaching them to aſſociate the ideas of plainneſs and modeſty; and thoſe of a fine and a looſe woman. Likewiſe inſtil into them as early as poſſible a fear and contempt of pomp and grandeur, an abhorrence and dread of the love of money, and a deep conviction, that riches cannot give happineſs. Wean them therefore from all theſe falſe ends: habituate them to make God their end in all things, and innure them in all they do, to aim at knowing, loving and ſerving God.

22. Again, The generality of Parents feed *Anger* in their children, yea the worſt part of it, that is, Revenge. The ſilly mother ſays, "What hurt my child! Give me a blow for it." What horrid work is this? Will not the old murderer teach them this leſſon faſt enough? Let the chriſtian parent ſpare no pains, to teach them juſt the contrary. Remind them of the words of our bleſſed Lord, *It was ſaid of old, An eye for*

an eye, and a tooth for a tooth. But I ſay unto you, that ye reſiſt not evil. Not by returning evil for evil. Rather than this, *if a man take away thy cloak, let him take thy coat alſo.* Remind him of the words of the great Apoſtle, *Dearly beloved, Avenge not yourſelves. For it is written, Vengeance is mine: I will repay, ſaith the Lord.*

23. The generality of Parents feed and increaſe the natural *Falſehood* of their Children. How often may we hear that ſenſeleſs word? "No, it was not *You*; it was not my child that did it: ſay, it was the Cat." What amazing folly is this? Do you feel no remorſe, while you are putting a lie in the mouth of your child, before it can ſpeak plain? And do not you think, it will make good proficiency, when it comes to years of diſcretion? Others teach them both diſſimulation and lying, by their unreaſonable ſeverity: and yet others, by admiring and applauding their ingenious lies and cunning tricks. Let the wiſe parent on the contrary, teach them to *put away all lying*, and both in little things and great, in jeſt or earneſt, ſpeak the very truth from their heart. Teach them that the Author of all falſehood is the Devil, who *is a liar and the father of it.* Teach them to abhor and deſpiſe, not only all lying, but all equivocating, all cunning and diſſimulation. Uſe every means to give them a love of truth: of veracity, ſincerity and ſimplicity, and of openneſs both of ſpirit and behaviour.

24. Moſt Parents increaſe the natural tendency to *Injuſtice* in their children, by conniving at their wronging each other, if not laughing at, or even applauding their witty contrivances to cheat one another. Beware of every thing of this kind: and from their very infancy, ſow the ſeeds of Juſtice in their hearts; and train them up in the exacteſt practice of it. If poſſible, teach them the love of Juſtice, and that in the leaſt things as well as the greateſt. Impreſs upon their mind the old proverb, "He that will ſteal a penny, will ſteal a pound."

pound." Habituate them to render unto all their due, even to the uttermoſt farthing.

25. Many Parents connive likewiſe at the *Ill-nature* of their Children, and thereby ſtrengthen it. But truly affectionate parents will not indulge them in any kind or degree of *Unmercifulneſs*. They will not ſuffer them to vex their brothers or ſiſters, either by word or deed. They will not allow them to hurt or give pain to any thing that has life. They will not permit them to rob Birds-neſts, much leſs to kill any thing without neceſſity: not even Snakes, which are as innocent as worms, or Toads, which, notwithſtanding their uglineſs, and the ill name they lie under, have been proved over and over, to be as harmleſs as flies. Let them extend in its meaſure, the rule of doing as they would be done by, to every animal whatſoever. Ye that are truly kind parents, in the morning, in the evening, and all the day beſide, preſs upon all your children, to *walk in love, as Chriſt loved us, and gave himſelf for us:* to mind that one point, *God is love: and he that dwelleth in love, dwelleth in God and God in him.*

London, July 12, 1783.

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 579.]

ON the 5th of October, I wrote as follows: "The Lord poured his love into my ſoul this morning. I went to Church very happy. I do not know that I ever had the teſtimony of the Spirit more clear to the forgiveneſs of ſin, than I had this morning of my being cleanſed from all ſin. When I put the queſtion to my ſoul, Yea, hath God deſtroyed ſin in me? I felt the Spirit ſo ſtrongly anſwer me,

that I cannot better expreſs the ſenſation, than by comparing it to what *Elizabeth* felt, when ſhe heard the ſalutation of *Mary*, The babe leapt in her womb. In prayer, after dinner, I was overcome with what I felt. The love of God came ſo powerfully upon me, that I could ſcarcely bear under it. I thought I muſt have ſunk down. A few days after I ſaid, The Lord ſtill bleſſes me with an increaſe of his love. I ſcarce ever go upon my knees but I have very bleſſed and glorious diſplays of his love. I feel no doubt, no unbelief, nor (bleſſed be my God) any thing but pure love. My ſole deſire is after the living God, and for more of his image. I feel the preſence of the Almighty, and his banner over me is love. I long to hear that word, Ariſe my love and come away!

October 24. O how did the Lord reveal himſelf to me this day! He gave me the ſpirit of prayer and ſupplication. I recapitulated, with joy and thankfulneſs, the particular mercies received ſince my converſion, and felt an inundation of love. All yeſterday I felt ſweet ſerenity of ſoul, and this day has been as yeſterday, and much more abundant.

Oct. 26. This morning, from half paſt four till near eight, I ſpent delightfully in prayer and ſinging. I found my God moſt remarkably preſent. I ſung and prayed with tears of love, till my ſtrength was exhauſted.

Nov. 16. I was ſeized with an illneſs, which terminated in a *Cholera Morbus*. I looked for death every hour; but O, with what tranſport was I filled! My joy was unſpeakable and full of glory. I ſaw the bleſſed Jeſus ready to receive me. I was ſick of love! I cried out in theſe awful moments, The blood of Jeſus Chriſt truly cleanſes from all ſin. I felt it, giving glory to God. All the day long Jeſus was my joy and my ſong. The next day my raptures were encreaſed. The name of Jeſus, or a thought of him, did ſo agitate my body, that I thought the veſſel muſt break to ſet the ſoul at large! I cried out, "The Love of God will kill me! It is too much. I cannot

not contain myſelf!" The raptures of my ſoul were inexpreſſible, and my joy inſupportable. My tongue was fully employed all day in declaring the loving kindneſs of the Lord.

Nov. 18. I was apprehenſive of death, and was truly happy. In the midſt of prayer, theſe words were applied to my heart, "Gad, a troop ſhall overcome him, but he ſhall overcome at the laſt." How truly theſe words were verified the ſequel will ſhew. I told a friend who came in, that I had ſome trial coming on, and began preparing for battle. About four that afternoon I thought (and only thought) I felt ſomething contrary to love. In an inſtant I loſt ſight of God, and Chriſt, and all conſolation. My condition may be conjectured from what I wrote down after this.

Dec. 20. O good Lord, my caſe is deſperate! I am undone for ever! O my God, let this cup paſs from me! I cannot ſtand under my ſufferings. Woe is me! Woe is me! O let me loſe all my remorſe, that I may enjoy a little peace and comfort in this world. O implacable enemy, curſed fiend! Thou ſporteſt with me; I am now in thy hands. O my God, command that he ſpare my ſoul. O that I were a dog or any creature but a man! O that I had never ſeen the light! My ſoul is ſorrowful even unto death. I am the moſt miſerable creature breathing. O pity me! pity me, O my God, my Jeſus! All around me is diſmal! Look where I will, nothing but horror preſents itſelf; ſtanding, walking, ſitting, rolling on the floor! In this ſtate I beſought the Lord, but ſeemingly in vain.

Dec. 11. While at dinner with ſome friends one day, my ſoul was ſurrounded with devils. I thought I was *Bunyan's* Barren Fig-tree. Deſpair, almoſt ſeized me. When my friends were gone out of the parlour, I fell back in my chair, and with my arms extended, body diſtorted, and eyes up-lifted, I bleſſed my God, and kiſſed that hand that ſeemed to be conſuming me for my unfaithfulneſs. I could only adore. I could

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not blame nor accuſe my God. I am amazed that nature could endure ſo much.

To conclude this year's account. Although I endeavoured to be as uſeful as my ſmall talent would permit, and lived a life of prayer and ſelf-denial, giving myſelf up to God, and to the profit of my fellow-creatures; yet Satan was continually driving me on into things beyond my meaſure, and hiſſing into my ears that I was "an unprofitable ſervant." Not diſcerning the agency of Satan, this, together with an Ague and Fever my body was afflicted with, cauſed me ſore diſtreſs, as will appear in the ſubſequent Account.*

[*To be continued.*]

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The Experience of Mr. ROBERT ROE.

[*Continued from page* 582.]

OCTOBER 17, 1775. After long ſtriving in vain to overcome the world, the fleſh and the devil, my Couſin ſaid, You cannot mend yourſelf; but one drop of Jeſu's blood will waſh you white as ſnow. I ſaid, But Chriſt will not accept me. She ſaid, That is a temptation; how do you know he will not? He has promiſed to caſt no ſinner out who comes unto him; only make the trial. Go into private and pray. I did ſo, and felt a reviving hope. I lifted up my heart and ſaid, Lord I believe, help my unbelief. Yet ſtill I could not caſt my ſoul upon the promiſes. I thought on my Couſin's letter, and felt thoſe words applied, "Only believe;" and as I was at tea, I felt a ſtrange change in my mind, and a

* We hope the Reader will excuſe the ſmall quantity of the Preacher's Life inſerted in this Number, as we thought it moſt proper to break off, in the end of the Volume, with his Experience at the concluſion of a Year.

ſpring

ſpring of love to God. Theſe words were moſt ſweetly applied to my ſoul, "Holy, holy, holy Lord God of Sabaoth;" and I had ſuch a ſenſe of the enjoyment there is in praiſing God, that I longed to join the heavenly choir. I was amazed ſuddenly to feel my burden gone, and all my fears and dread. I told my Couſin and Brother what I felt, and they encouraged me to hold faſt. I then threw myſelf upon God and his promiſes, and ſweet peace filled my heart. I ſaid, I know this cannot be a deluſion, for I love God, and feel the fruits of his Spirit. I then went with my Brother to *John Barber's*, and we rejoiced together with our dear friends.

Till Saturday 21, I was moſtly happy; yet Satan at times would ſuggeſt, All is a deluſion: and this night I gave way to a reaſoning ſpirit, and was tempted to give up my Confidence. Sunday 22, as Mr. *Simpſon* was reading the Church-ſervice, and a Sermon in my Father's dining-room, (for he was at this time hindered from preaching in the Old Church) my love to God encreaſed and kindled into a flame. I longed for all preſent to experience the ſame, and indeed they were all much wrought upon. It was a ſolemn ſeaſon; my cup ran over; I was filled with joy unſpeakable, and exhorted all around, without fear of offending. I told my Father at night, "I am ſure the Lord was with us this morning." He ſaid, I *hope* ſo. I replied, I am *ſure* of it, for I felt his preſence, and never was ſo happy in my life. He ſeemed ſtruck with ſurpriſe at my freedom of ſpeech, but gave me no anſwer. I talked to my Mother and Miſs *J*—— without reſerve, and thought I ſhould ſoon be the *means* of converting all I converſed with; forgetting the ſtrong prejudices I once had myſelf. While I remained at *Macclesfield*, I was much comforted and helped forward by the advice of Mr. *S*——, Couſin *R*, — and my Brother, — and by attending the Claſs-meetings, &c. but I ſoon began to meet with oppoſition from many. Some caſt bitter and ill-natured expreſſions at me; ſome jeered and pitied me as a poor, deluded creature; others

were

were ſtruck and affected with the change, and all who loved God truly, rejoiced with me. My Father began to think I had loſt my vivacity, &c. He ſeemed wiſhful to rebuke me, but was reſtrained. He believed I was in the right way to eternal ſalvation, but he feared the cenſures of the world.

When the time drew near of my appearing again in *Oxford*, it was a damp to my joy. I dreaded the meeting with my former acquaintance who had been ſnares to me before, leſt I ſhould again turn to folly: but the people of God joined often in prayer for me, and I was comforted. In the latter end of November, I ſet out for *Oxford*, having had a refreſhing ſeaſon at Mr. *Simpſon's*, the night before, while joining with his family in prayer; but I felt much grief at parting with my dear chriſtian friends. Brother *Joſeph* went with me to *Leek*, and did all in his power to encourage me, and charged me to pray at every Inn on the road, which I did. Brother *Samuel* went with me as far as *Birmingham*, and behaved very kind: there is ſomething very noble and generous in his ſpirit. On the road afterwards, I had a ſweet, calm peace, and a confidence that God would be my keeper. But when I arrived at *Oxford*, having rode all the night, my ſtrength and ſpirits ſeemed ſpent, and I could not refrain from tears, when I thought I was now ſeparated from all my dear friends, and the means of grace, and knew nothing of any one to whom I could open my mind. Yet ſtill I had a ſecret truſt in God. I greatly feared a quarrel with the D——'s family, and heard they were already offended at my not ſending a note with my Brother's preſents: therefore by the advice of Mr. *H*—, one of the Fellows, I went over, and was ſurpriſed at being received very kindly. I now dreaded more from their civility, than I did before from perſecution, and cried to the Lord to keep the avenues of my heart. Once my S——r, broke out into paſſion, and called the Methodiſts a parcel of Coblers and Tinkers, &c. He ſaid, "What good will your College-Education do you, if you ramble after *them?*

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It is only ſpending your Father's money to no purpoſe, &c." But as I made no reply, all was ſoon calm again, and they were very friendly. After ſome time, I wrote to my Father for permiſſion to go to *London*, and obtained his leave. I ſet off on Friday, December 29, and was kindly received by my Aunt *Stockdale*.

[*To be continued.*]

Some Account of SARAH CLAY, written by herſelf: in a Letter to the Rev. JOHN WESLEY.

[*Concluded from page* 584.]

YOUR preaching, Sir, was now greatly bleſſed to my ſoul, in building me up in my moſt holy Faith. And the Lord guided me by his bleſſed Spirit, and gave me a watchful heart. I was driven to many extremes, but the Lord kept me daily on the right ſide. I found ſuch a hunger and thirſt after inward holineſs, that it drank up my ſpirits. The Lord indeed gave me many of the bunches of grapes of the good land. I ſeldom came to the preaching, but I died away with the power of God: but ſtill it was not the thing I deſired. I wanted the bent of backſliding taken away. I wanted to love God with all my heart, and ſoul, and ſtrength. I wanted my ſoul to be ſo united to God, as to become one ſpirit with him; and that nothing might ſtand between him and my ſoul, no not for a moment. For this I mourned in ſecret places; and one day as I was deeply mourning, the Lord Jeſus ſhewed me the Father. I never knew the worth of Jeſus as I did now: my ſoul was ſo let into the attributes of God, his love, his mercy, his holineſs, his purity; but above all, his ſtrict juſtice! And now I live devery day as if it were my laſt; yet I thought I would live a thouſand times more

ſtrict if it were poſſible. O the love that I felt for the Lord Jeſus. Now indeed I ſaw nothing would have done but that great atonement. For the ſpace of three weeks, my very fleſh ſeemed to crawl upon my bones, with the awfulneſs of God upon my ſoul. O how did I long to be loſt in the fulneſs of his love. Indeed I was in ſweet diſtreſs, I had none to ſpeak to but God. But here I could not reſt; I muſt go on; I had not got that which I had in view. I found no gift or grace could ſave me, but the Giver himſelf.

I went on about three months after that, in cloſe walking with God; and one day as I was at home at work, longing and looking for that great ſalvation, all my natural ſtrength was taken away from me; indeed I was brought to nothing. But, O Sir, where ſhall I begin, or what ſhall I ſay! All words muſt fail: I muſt be ſilent before the Lord. My ſoul was brought ſo nigh to God the Father, and ſo united to him, I could only ſay, It is finiſhed. He has finiſhed the tranſgreſſion and made an end of ſin, and brought in everlaſting righteouſneſs. All the day I could do nothing but ſay to every one, God is Love, and whoſoever dwelleth in love, dwelleth in God, and God in him. My ſoul was brought into the inner-court; it entered as it were within the vail. Now I knew what that meaneth, "I have written unto you fathers, becauſe you know him that was from the beginning." Now I knew indeed that my ſoul had caſt anchor. I found that reſt of laſting Joy and Peace, where all is calm within; I knew all was quietneſs and aſſurance for ever. I found the Lord did take away all my unbelief, all my bent to backſliding: I found it as natural to pray as it was to breathe.

This was about two years after I was juſtified: from that time I have found, that whatever comes from any quarter, whether from men or devils, it is always broad-day between God and my ſoul. At preſent, I find nothing ſtands between, no not for a moment; but ſtill I am a beggar continually, and I muſt receive out of his bounty, grace upon grace. Methinks I have

I have yet every thing to learn, and I feel my ſoul every moment in the ſchool of Chriſt, waiting to know, and do his will more perfectly. The Lord is continually opening freſh ſcenes of glory to my ſoul. I know that while I am in the body, he will enlarge my ſoul, and fill it with his fulneſs, and when I have done receiving, I ſhall ceaſe to be.

I bleſſed the Lord from the firſt time I heard you and your Brother. I knew you were the true Miniſters of Jeſus Chriſt; and I never had a deſire to hear any other but thoſe in connection with you. I feel a love ſtronger than death to you all, for your work ſake. I hope, Sir, you will not ceaſe to pray for, your dutiful daughter,

SARAH CLAY.

Some ACCOUNT *of Mrs.* CRASK.

MRS. *Craſk*, of *York*, about ſeventeen years ago, was convinced that ſhe was a guilty ſinner. She trembled at the voice of an avenging God. But it was not long before he healed the broken in heart. And the fruit of it appeared from that day, till her ſpirit returned to God.

During the laſt ten years of her life, ſhe was a daughter of affliction. But ſhe was perſuaded, that all would work together for her good. Indeed ſoon after her happy change, it pleaſed God to viſit her with a ſevere fever. In the midſt of which Mr. *Weſley* came to *York*, and was deſired to pray with her. He did ſo. She recovered from that moment; a mercy which ſhe remembered to the day of her death.

Her patience under ſufferings was invincible. She was often ſo ſtraitened in her circumſtances as to want, even the neceſſaries of life. But ſhe would ſay,

"Welcome whate'er my God ordain,
Reproach or poverty, or pain."

Some years after ſhe had found peace, ſhe ſaw there was a higher ſalvation, and reſolved not to ſtop ſhort of it. She reached forth unto the things that are before, until he ſaid, "Be thou clean:" from that hour ſhe lived in the exerciſe of every chriſtian temper, and enjoyed an uninterrupted witneſs of Chriſt reigning in her heart.

A little before her death, one aſked her, "How are you?" She anſwered, "Pure and comfortable. But I have had a ſore conflict: I was ſometimes afraid, that I ſhould be impatient, or that I ſhould loſe my ſenſes. But I cried mightily to God: and he heard and anſwered me." Seeing one of her children weeping, ſhe ſaid, with uncommon vehemence, "Right eyes muſt be plucked out. Did not you tell me yeſterday, you had given me up? Do not turn coward? Bear this croſs boldly, and you will be the better able to bear the next."

One ſaying to her, "Before next ſabbath you will more fully prove what theſe words mean,

"I ſee a world of ſpirits bright,
Who reap the promiſe there;
They all are robèd in ſpotleſs white,
And conquèring palms they bear."

She ſaid, "It is moſt likely." Then, with uncommon cheerfulneſs, ſhe repeated the next lines:

"O what are all our ſufférings here,
If, Lord, thou count us meet,
With that enrapturèd hoſt to' appear,
And worſhip at thy feet!
Give joy, or grief, give eaſe, or pain;
Take life, or friends away:
But let me find them all again,
In that eternal day."

She added, "It is a ſhame for us to complain of our croſſes, when we are ſo well ſupported." Then recollecting ſome of Mrs.

Mrs. *Hall's* laſt words, "Precious faith!" She ſaid, "Now I prove it precious! It is all in all." We then kneeled down to prayer; after which ſhe ſaid, "My heart was engaged, though my voice failed me. I am ſorry my acquaintance did not converſe with me more, while I was able to ſpeak for God. I might have been profitable to them: but the opportunity is paſt: I cannot now ſpeak as I wiſh to do." However, as long as ſhe had breath, ſhe exhorted all around her, to be bold for God, her complete Saviour. Three hours after, ſhe fell aſleep.

York, May 24, 1783.

An authentic Account of the laſt Moments of VOLTAIRE.

DOCTOR *Tronchin* (having been ſent for) found him in the greateſt agonies, exclaiming with the utmoſt horror, I am abandoned by God and man! The Rector of the pariſh had juſt quitted the room, *(omni reinfecta.)* On a ſudden, before he could be prevented, he ſeized what was in the chamber-pot, and ate it. This Dr. *T.* related afterwards to all his acquaintance; and added, that he wiſhed all who had imbibed the irreligious tenets of this unhappy man, could have been preſent at his laſt ſcene, as it muſt have been productive of the beſt effects. Several of the Coryphæi of the ſect endeavoured to prevail with the Doctor to ſuppreſs or ſoften what he ſaw and heard; but in vain. As long as he lived, he uniformly perſiſted in giving the ſame account.

Two perſons had undertaken to print a moſt elegant edition of *Voltaire's* works; but all the French Biſhops having repreſented to the King, the dangerous conſequences with which they would be attended to the cauſe of religion, he has ordered them to be ſuppreſſed.

See Gentleman's Magazine for Nov. 1782, *page* 529.

A Gentleman,

A Gentleman, then in France, adds, When Dr. *Tronchin* firſt came to Monſieur *Voltaire*, he ſaid, "Doctor, I will give you half of what I am worth, if you can give me ſix month's life." The Doctor anſwered, "Sir, you cannot live ſix weeks." He replied, "Then I ſhall go to hell, and you will go with me."

And this is the Hero of modern Infidels! This is the Man, whoſe Works are publiſhed here, for the honour of *England!*

An Extract from A SURVEY *of the* WISDOM *of* GOD *in the* CREATION.

[*Continued from page* 590.]

Of REPTILES.

THE poiſon of a Rattle-Snake is equally fatal with that of a Viper, and more ſwift in its operation. For it frequently kills within an hour. The Snake is from ten to fifteen feet long. But whenever it moves in order to bite, the tail begins to rattle; and that conſiderably loud; ſo that a man, if he has preſence of mind, may eaſily get out of his way. When he bites a hare, he is obſerved to lick her all over before he takes her into his mouth: probably, that having moiſtened and ſmoothed her ſkin, he may the more eaſily ſwallow her.

It is very remarkable, that he frequently ſtays under a tree, on which a bird or ſquirrel is hopping about, with his mouth wide open. And the event conſtantly is, the creature in a while drops into it. Sir *Hans Sloane* thinks he has wounded it firſt: and that he then waits under the tree, till the poiſon works and the animal drops down into the mouth of its executioner.

But

But this is not the caſe, as plainly appears, from what many have been witneſſes of. A Swallow, purſuing his prey in the air, if he caſts his eye on a Snake beneath him, waiting with his mouth wide open, alters his courſe, and flutters over him in the utmoſt conſternation, till ſinking gradually lower and lower, he at laſt drops into his mouth.

To the ſame purpoſe is the famous experiment of Dr. *Sprenger*, mentioned in the *Hamburgh* Magazine. He let looſe a mouſe on the ground, at a little diſtance from a common ſnake. It made a few turns, and ſqueaked a little, and then ran directly into the mouth of the ſnake, which all the while lay ſtill, and without motion.

The Rattle-Snake being leſs nimble than others, would find difficulty in getting its prey, were it not for the ſingular proviſion made by the rattle in his tail. When he ſees a ſquirrel or bird on a tree, he gets to the bottom, and ſhakes this inſtrument. The creature looking down, ſees the terrible eye of the Snake bent full upon it. It trembles, and never attempts to eſcape, but keeps his eye upon the deſtroyer, till tired with hopping from bough to bough, it falls down, and is devoured. Indeed the ſame power is in the Viper. The field-mice, and other animals, which are its natural food, if they have once ſeen his eyes, never eſcape, but either ſtand ſtill or run into his mouth.

But Vipers in general will not eat, after they are under confinement. The Viper-catchers throw them together into great bins, where they live many months, though they eat nothing. It is only a female Viper, when big with young, that will eat during its confinement. If a mouſe be thrown into the bin, at the bottom of which forty or fifty Vipers are crawling, among which one is with young, ſhe alone will meddle with it, and ſhe not immediately. The reſt paſs it by, without any regard, though it be their natural food. But the female, after ſhe has done this ſeveral times, will at length begin to eye it. Yet ſhe paſſes by it again, but ſoon after ſtops

ſtops ſhort, and holding her head facing that of the mouſe, ſeems ready to dart at it, which however ſhe never does, but opens her mouth, and brandiſhes her tongue. Her eyes having now met thoſe of the mouſe, ſhe never loſes ſight of it more; but they face one another, and the Viper advances with her open mouth, nearer and nearer, till without making any leap, ſhe takes in the head, and afterward the whole body.

A common Snake will avoid a man; but a Rattle-Snake never turns out of the way. His eye has ſomething ſo terrible in it, that there is no looking ſtedfaſtly at him. But he creeps very ſlow, with his head cloſe to the ground, ſo that one may eaſily get out of his way. His leaping is no more than uncoiling himſelf, ſo that a man is in no danger, if he is not within the length of the Snake. Neither can he do any harm, unleſs he firſt coil, and then uncoil himſelf; but both theſe are done in a moment.

The noiſe they make is not owing (as ſome imagine) to little bones lodged in their tails. But their tail is compoſed of joints that lap over one another, like a lobſter's, and they make that noiſe by ſtriking them one upon another. This is loudeſt in fair weather; in rainy weather they make no noiſe at all. It is remarkable, that whenever a ſingle Snake rattles, all that are within hearing rattle in like manner.

Of how extremely penetrating a nature is their poiſon? A man provoking one of them to bite the edge of his broad-axe, the colour of the ſteeled part preſently changed: and at the firſt ſtroke he made with it in his work, the diſcoloured part broke out, leaving a gap in the axe.

A gentleman in *Virginia* has lately given a particular account, of what he felt after being bit by one of them.

"Hearing, ſays he, a bell upon the top of a ſteep hill, which I knew to be on one of the cows of the people where I then quartered, I went right up the hill; but near the top my foot ſlipped, and brought me down upon my knees. I laid

laid my hand on a broad ſtone to ſtay myſelf; I ſuppoſe the Snake lay on the other ſide, who bit my hand in an inſtant, then ſlid under it, and ſounded his rattles. But I ſoon found him, cruſhed his head to pieces with a ſtone, took him up in my left hand, and ran home, ſucking the wound on my right hand, and ſpitting out the poiſon. This kept it eaſy; but my tongue and my lips grew ſtiff and numb, as if they were froze. When I came home, one preſently ripped a fowl open, and bound it upon my hand. This eaſed me a little. I kept my elbow bent and my fingers up, which kept the poiſon from my arm. Another bruiſed ſome tumeric, and bound it round my arm, to keep the poiſon in my hand. This kept my arm eaſy for ſome hours; and my hand, though numb, was not much ſwelled, nor even painful: but about midnight it puffed up on a ſudden, and grew furious, till I ſlit my fingers with a razor. I alſo ſlit the back of my hand, and cupped it, and drew out a quart of ſlimy ſtuff, yet my arm ſwelled. Then I got it tied ſo faſt, that it was almoſt void of feeling. Yet would it work, writhe, jump, and twine like a Snake, change colours and be ſpotted. And the ſpots moved to and fro upon the arm, which grew painful at the bone. All things were applied for two days which could be thought on; but without effect, till the aſhes of white aſh-bark made into a plaiſter with vinegar, drew out the poiſon. We then untied my arm; but within two hours all my right ſide turned black. Yet it did not ſwell, nor pain me. I bled at the mouth ſoon after, and continued bleeding and feveriſh four days. The pain raged ſtill in my arm, and I was by times delirious for an hour or two. After nine days the fever went; but my hand and arm were ſpotted like the Snake all the ſummer. In autumn my arm ſwelled, gathered and burſt, ſo away went poiſon, ſpots and all.

But the moſt ſurpriſing circumſtance was my dreams. In all ſickneſſes before, theſe were always pleaſant. But now all were horrid. Often I was rolling among old logs; ſometimes

I was a white oak cut in pieces. Frequently my feet would be growing into two hickary trees; ſo that it was a terror to me, to think of going to ſleep.

[*To be continued.*]

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EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING; *with ſhort* REMARKS.

[*Continued from page* 596.]

Of the Aſſociation of IDEAS.

"Sect. 1. THERE is ſcarce any one that does not obſerve ſomething that ſeems odd to him, and is in itſelf really extravagant in the opinions, reaſonings, and actions of other men. The leaſt flaw of this kind, if at all different from his own, every one is quick ſighted enough to eſpy in another, and will, by the authority of Reaſon, forwardly condemn, though he be guilty of much greater unreaſonableneſs in his own tenets and conduct, which he never perceives, and will very hardly, if at all, be convinced of.

"Sect. 2. This proceeds not wholly from ſelf-love, though that has often a great hand in it. Men of fair minds, and not given up to the over-weening of ſelf-flattery, are frequently guilty of it; and in many caſes one with amazement hears the arguings, and is aſtoniſhed at the obſtinacy of a worthy man, who yields not to the evidence of reaſon, though laid before him as clear as day-light.

"Sect. 3. This ſort of unreaſonableneſs is uſually imputed to education and prejudice, and for the moſt part truly enough, though that reaches not to the bottom of the diſeaſe, nor ſhews diſtinctly enough whence it riſes, or wherein it lies. Education is often rightly aſſigned for the cauſe, and prejudice is a good general name for the thing itſelf: but yet, I think, he ought to look a little farther, who would trace this

this ſort of madneſs to the root it ſprings from, and ſo explain it, as to ſhew whence this flaw has its original in very ſober and rational minds, and wherein it conſiſts.

" Sect. 4. I ſhall be pardoned for calling it by ſo harſh a name as Madneſs, when it is conſidered, that oppoſition to Reaſon deſerves that name, and is really Madneſs; and there is ſcarce a man ſo free from it, but that if he ſhould always, on all occaſions, argue or do as in ſome caſes he conſtantly does, would not be thought fitter for Bedlam, han civil converſation. I do not here mean, when he is under the power of an unruly paſſion; but in the ſteady, calm courſe of his life. That which will yet more apologize for this harſh name, and ungrateful imputation on the greateſt part of mankind is, that enquiring a little by the bye into the nature of madneſs, B. 2. C. 11. Sect. 13, I found it to ſpring from the very ſame root, and to depend on the very ſame cauſe we are here ſpeaking of. This conſideration of the thing itſelf, at a time when I thought not the leaſt on the ſubject which I am now treating of, ſuggeſted it to me. And if this be a weakneſs to which all men are ſo liable; if this be a taint which ſo univerſally infects mankind, the greater care ſhould be taken to lay it open under its due name, thereby to excite the greater care in its prevention and cure.

" Sect. 5. Some of our Ideas have a natural correſpondence and connexion one with another: it is the office and excellency of our Reaſon to trace theſe, and hold them together in that union and correſpondence which is founded in their peculiar beings. Beſides this, there is another connexion of Ideas wholly owing to chance or cuſtom; ideas that in themſelves are not at all of kin, come to be ſo united in ſome mens minds, that it is very hard to ſeparate them, they always keep in company, and the one no ſooner at any time comes into the underſtanding, but its aſſociate appears

with it; and if they are more than two, which are thus united, the whole gang, always inſeparable, ſhew themſelves together.

" Sect. 6. This ſtrong combination of Ideas, not allied by nature, the mind makes in itſelf either voluntarily, or by chance; and hence it comes, in different men, to be very different according to their different inclinations, educations, intereſts, &c. Cuſtom ſettles habits of thinking in the underſtanding, as well as of determining in the will, and of motions in the body; all which ſeem to be but trains of motion in the animal ſpirits, which once ſet a-going, continue in the ſame ſteps they have been uſed to, which by often treading, are worn into a ſmooth path, and the motion in it becomes eaſy, and as it were, natural. As far as we can comprehend thinking, thus Ideas ſeem to be produced in our minds; or if they are not, this may ſerve to explain their following one another in a habitual train, when once they are put into that tract, as well as it does to explain ſuch motions of the body. A muſician uſed to any tune, will find, that let it but once begin in his head, the Ideas of the ſeveral notes of it will follow one another orderly in his underſtanding, without any care or attention, as regularly as his fingers move orderly over the keys of the organ to play out the tune he has begun, though his unattentive thoughts be elſewhere wandering. Whether the natural cauſe of theſe Ideas, as well as of that regular dancing of his fingers, be the motion of his animal ſpirits, I will not determine, how probable ſoever, by this inſtance, it appears to be ſo: but this may help us a little to conceive of intellectual habits, and of the tying together of Ideas.

[*To be continued.*]

Extract

Extracts from Mr. Bryant's *Analyſis of Ancient Mythology.*

Of Ancient Heroes.

[*Continued from page* 596.]

THE name of *Cadmus* is as famous as any of the foregoing: and the time of his arrival in *Greece*, is looked upon as a fixt æra. He is ſaid to have introduced letters into *Greece*. But I am perſuaded no ſuch perſon ever exiſted, as his whole ſtory is full of inconſiſtencies. No ſingle perſon could poſſibly have gone through ſo many regions, or have effected what is attributed to him. Certainly then the travels of *Cadmus*, like thoſe of *Oſiris*, *Perſeus*, and *Seſoſtris*, relate to Colonies, which at different times went abroad. *Cadmus*, was one of the names of *Oſiris*: ſo were both *Europa* and *Harmonia*. They were titles of the deity, aſſumed by Colonies which ſettled under thoſe denominations. All who embarked under the ſame title, were in after-times ſuppoſed to have been under the ſame leader: and to him was attributed the honour of every thing which they performed. *Cadmus* was alſo one of the titles of *Hermes*, and the ſame as *Thoth*. He may principally be eſteemed *Ham*, whom his poſterity looked up to as the Sun, and worſhipped under his titles. The Sun was ſtiled *Achad: Cadmus* is a compound of *Achad-Ham*, rendered by the Greeks *Academus*, and contracted *Cadmus*. From him the Academia at Athens was named. The ſtory then of *Cadmus* and *Europa*, relates to people from Egypt and Syria, who at various times ſettled in various countries. *Cadmus* firſt introduced the worſhip of the Serpent into Greece, yea and Egypt itſelf.

A twofold

A twofold Colony of Cadmians came both from Egypt and Syria; from Egypt firſt, and then from Syria. They ſpread through many countries, in all which they introduced the worſhip of the Serpent, who in Syria had the title of *Bel*, *Baal*, and *Belial*, and was the ſame with *Oſiris*. And hence they were called *Ophites* and *Hivites*, which is one and the ſame name.

The *Cuthites* are always repreſented as great travellers, and propagating every where the worſhip of the Sun and of Fire; and at the ſame time of the Serpent. In all theſe particulars they agreed with the *Cadmians*, who were doubtleſs the ſame people. They all came ultimately from Babylonia, or the land of Ur. What preceded the arrival of the *Cadmians* in theſe parts, is utterly unknown.

[*To be continued.*]

An Extract from a Book entitled, FREE THOUGHTS *on the* BRUTE-CREATION: *by John Hilldrop, D. D.*

[*Concluded from page* 598.]

39. AND this opens to us a new ſcene of wonder and love, worthy the moſt ſerious attention of a religious mind, That there ſhall be an *univerſal reſtitution* of all that fell by *Adam's* tranſgreſſion; when all that was loſt in *the firſt Adam* ſhall be renewed in *the ſecond*. That there ſhall be *new heavens* and a *new earth*, which ſhall be the habitation of righteouſneſs, God has plainly promiſed by the mouth of all his holy Prophets. And if the whole material world ſhall be reſtored to its primitive perfection, there muſt be of conſequence a renovation of all the various productions of fruits, flowers, animals, and all different inhabitants of the ſeveral regions of nature. All nature ſhall put off the corruption,

corruption, deformity, darkneſs and confuſion of their preſent ſtate, and be reſtored to the purity, ſplendor, and beauty of their firſt creation.

40. I ſuppoſe you will reply, that all thoſe paſſages of Scripture which are brought in ſupport of this doctrine, repreſent only the mighty change that was to be introduced into the moral World by the preaching of the goſpel. Let it be granted, that thoſe magnificent deſcriptions which the Scriptures give of the redemption of the World, and renovation of Nature, have a primary regard to the human nature; yet that it does not exclude the other parts of the creation, is equally certain. When we conſider that the whole ſyſtem of nature were partakers of the original happineſs, that every part of the animal and vegetable world, received through our firſt parent ſuch divine communications of life, light, and glory, as were neceſſary to compleat their happineſs, which entirely depended upon his obedience; that by his tranſgreſſion he forfeited, for them as well as for himſelf, the favour of his Maker; it is natural to conceive, that as the whole animal creation ſuffers with their ſinful, unhappy lord and maſter, ſo they ſhall with him, in due time, recover their loſt happineſs; that the redemption and glorification of the one, will be the redemption and glorification of the other; that as they, as well as we, fell *in* and *by* the tranſgreſſion of the firſt Adam, ſo they, as well as we, ſhall be reſtored by the meritorious obedience of the ſecond, which the royal Pſalmiſt plainly declares, Pſal. xxxvi. 6, *Thou Lord, ſhalt ſave both man and beaſt.* And by parity of reaſon we may conclude, that the vegetable as well as animal creation, ſhall have their proportionable degrees of the ſame glory; ſo that all the original bleſſings implanted in the vegetable world at the firſt creation, ſhall be reſtored again.

41. The Certainty of this grand event, is plainly and fully atteſted by St. *Paul*, Rom. viii. 19, 20, 21, 22.

There

There is an expreſſion in ver. 22. which may be juſtly conſidered as an infallible key to the Apoſtle's whole meaning. That is, *that the whole creation groaneth and travaileth in pain together till now.* Now, it is plain, that the *creation, which groaneth and travaileth is that very creature who waiteth for the manifeſtation of the ſons of God; and ſhall be delivered from the bondage of corruption into the glorious liberty of the ſons of God.* Whatever part of the creation, therefore, ſuffers under any kind or degree of imperfection, may be juſtly conſidered as *groaning and travailing in pain,* and by conſequence as candidates for redemption and immortality. Now, no part of the creation is exempted from *the bondage of corruption*; ſo no part ſhall be excluded from the *univerſal deliverance*; ſo that whatever ſuffers by the fall, ſhall be reſtored *into the glorious liberty of the ſons of God.*

42. I ſhall now give you a plain paraphraſe of the paſſage. "The ſtruggles and diſtreſſes of the viſible creation are ſtrong indications of an univerſal degeneracy, from which they ſeem to labour and ſigh for deliverance, and which they ſhall certainly obtain at the glorious appearance of their great Redeemer, who ſhall come with his angels, to triumph over ſin and death, to repair the ruins of fallen nature, and eſtabliſh the kingdom of God upon this very earth, in which his will ſhall be done as it is in heaven. For the vanity and miſery under which they now groan, was not the effect of any tranſgreſſion of their own, but was brought upon them by our firſt parents, but under a certain hope of redemption, by the all-ſufficient merits of our Lord Jeſus Chriſt, who is their Saviour as well as ours; when he ſhall have accompliſhed the number of his elect, and begun to eſtabliſh his kingdom: then ſhall the whole viſible creation be reſtored and be partakers of the bleſſings and glories of the kingdom of God. At preſent we ſee the whole creation ſubject to vanity and death, from which, like a woman in travail, it labours to be delivered, but has not ſtrength to bring forth,

nor

nor can hope for deliverance till the great Redeemer ſhall reſtore whatever has been decayed."

43. That the Brue-Creation are intereſted in this great event, is atteſted by many prophecies of the Old Teſtament. Thus, Iſa. xi. 6, 7, 8, 9, ſpeaking of the peaceful and glorious reign of the Meſſiah, illuſtrates it in a particular manner, by the harmony that ſhall be reſtored through the whole animal creation. "The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, and the calf and the young lion and the fatling together, and a little child ſhall lead them. And the cow and the bear ſhall feed, their young-ones ſhall lie down together, and the lion ſhall eat ſtraw like the ox. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den: they ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea." So again, chap. lxv. 25, "The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock, and duſt ſhall be the ſerpent's meat; they ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord." The Prophet Hoſea foretels the ſame thing, chap. ii. 18, "In that day will I make a covenant for them with the beaſts of the field, and the fowls of heaven, and with the creeping things of the ground," who ſhall loſe the malignity, which was employed to ſcourge and puniſh their rebellious lord; all the enmity of the creatures ſhall ceaſe; the diſcordant motions of the elements ſhall be entirely ſwallowed up in univerſal harmony, peace and love. *And the glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works*, Pſal. civ. 51.

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 602.]

20. BUT Mr. *Madan* ſays, "As to the divorces which *Moſes* permitted, (Vol. 2. p. 23.) it was a mere toleration to avoid worſe conſequences, if thoſe hard hearted Jews had been forced to keep their hated wives. It was no repeal, or even ſuſpenſion of God's poſitive law, but only operated as an exemption from the cenſure of the magiſtrate." And as to Deut. xxiv. 1—4, he obſerves in a note on P. 87. Vol. 1, "That the cuſtom of putting away wives, is in that place, neither approved by *Moſes*, nor plainly condemned, but left, as it were, indifferent. And the obſervation of our Saviour, that this permiſſion was given by *Moſes*, becauſe of the hardneſs of their hearts, ſufficiently makes it appear, that the Moſaical indulgence, doth not amount to an approbation, but ſignifies only a bare toleration, or connivance, exempting from civil puniſhment." Now apply theſe obſervations to Polygamy, and you have, at once, a true reaſon why it was connived at under that imperfect diſpenſation, and alſo a ſufficient anſwer to every argument Mr. *Madan* has brought from the Old Teſtament in favour of it. "It was only tolerated to avoid worſe conſequences, if that fickle and lewd people had been confined to one wife each. There was no repeal or even ſuſpenſion of God's law from the beginning, whereby one male was bound to one female; but only by an exception from the cenſure of the magiſtrate." And as to Deut. xxi. 15, &c. the "cuſtom of marrying more wives than one, is in that place neither approved by *Moſes*, nor plainly condemned, but left, as it were, indifferent." And the obſervation of our Saviour, reſpecting Divorce, which is equally true of Polygamy,

gamy, "That this permiſſion was given by *Moſes*, becauſe of the *hardneſs of their hearts*, ſufficiently intimates that the Moſaical indulgence doth not amount to an approbation, but ſignifies only a bare toleration, exempting from civil puniſhment."

21. And now let Mr. *Madan* take the ſide he likes beſt. Let him either give up his whole argument from the law of *Moſes*, in favour of Polygamy, and allow us to believe (as he ſays of Divorce, Vol. 2. P. 12, "That theſe are things peculiar to the Jews at that time, and cannot concern us, becauſe as we live under the general law againſt Polygamy, delivered, Gen. ii. 24, which equally binds all mankind, it is moſt aſſuredly unlawful for us to marry more wives than one." Or let him allow us to plead for Circumciſion and Divorce on the ſame footing. To this dilemma we tie him down, and defy him to avoid one ſide or the other of it. As to example, though I reverence in many things, the character of *Abraham*, *Jacob*, *David*, *Solomon*, and ſome other Polygamiſts, mentioned in the Old Teſtament; and though I believe the two former of them *Abraham* and *Jacob*, were both led into Polygamy undeſignedly, when they intended nothing leſs, *Abraham* by his unthinking wife, through her over eager deſire of a child, and *Jacob* by his crafty and idolatrous father-in-law, *Laban*, in whoſe country Polygamy ſeems to have been cuſtomary, and who wiſhed to have both his daughters married to this proſperous man; and though I think, they were all influenced by a deſire of multiplying the holy ſeed, which rendered their caſe ſomewhat excuſeable; yet I believe they are not wholly to be defended in thus deviating from the original law of marriage; any more than ſome of them are to be defended in deviating from the original law of truth, decency and love, in their equivocating, lying, acting the madman, or curſing their enemies, of which one might give ſeveral inſtances. But we have cauſe to be thankful that we live under a better diſpenſation, attended

with clearer light and greater privileges, and pregnant with brighter examples, and may wonder Mr. *Madan*, a Preacher of the goſpel of Chriſt, ſhould be ſo little acquainted with that œconomy, of which he is a miniſter, as not to know, that though *the law made nothing perfect, yet the bringing in of a better hope did:* and that goſpel purity is by no means to be meaſured by Jewiſh attainments. What is it to us what *Jacob*, *David* or *Solomon* did under their twilight diſpenſation? So far as they did right, it is our duty to follow them; but wherein they did wrong they are no examples to us.

22. As to the inſtances Mr. *Madan* produces of God's bleſſing ſome of theſe after-marriages, as much as the firſt, and the ſecond women, being ſome of them, choſen to be the anceſtors of Chriſt, if this argument proves any thing, it will prove too much: it will prove the lawfulneſs of inceſt, adultery and murder; for it may be ſaid on this ground, *Judah's* inceſt with his daughter *Tamar*, was ſo owned and approved by God, that ſhe brought forth twins in conſequence of that act, one of whom was the Anceſtor of Chriſt; and *David's* taking *Bathſhebah*, though attended with the murder of *Uriah*, was ſo countenanced and bleſſed by God, that ſhe was choſen in preference to all *David's* wives to be the mother of *Solomon*, both an eminent type and progenitor of Chriſt, and alſo, ſave in the matter of Polygamy, the wiſeſt King that ever lived, ſo that there would be no end of this way of arguing. It might be carried any length. Allowing then Mr. *Madan* to make the beſt of this argument, it will only prove, that thoſe who in that ſhadowy diſpenſation, influenced by cuſtom (to which unhappy *Lamech* had given birth) practiſed it, did not *knowingly* and *wilfully* commit ſin, and therefore not rejected by God. But it will never prove, that it is equally excuſeable, and may be practiſed with as little blame under a clearer and more perfect diſpenſation, wherein the law of Marriage, that was from the beginning, being fully explained by Chriſt, is better underſtood.

23. Inaſmuch

23. Inaſmuch as the ſuperior glory of the Chriſtian diſpenſation above the Jewiſh, is a ſubject of which our Author has little or no knowledge; and inaſmuch as his ignorance of it, is at the bottom of all the deſtructive errors maintained in theſe volumes, I beg your patience, Sir, while I dwell a little upon it, referring thoſe who deſire further information, to Mr. *Fletcher's* Checks, and to your Sermons and Tracts on the ſubject.

As to the Moſaic diſpenſation, it is repreſented every where in the Scripture as imperfect. God declares by his prophet, that *he gave them ſtatutes which were not good and judgments that were not righteous.* St. *Peter* affirms, it *was a yoke which neither they nor their fathers could bear.* St. *Paul* affirms, *it could not make the comers thereunto perfect, that it could not perfect the worſhipper, as pertaining to the conſcience, and that there was a diſannulling of the commandment, going before, becauſe of the unprofitableneſs of it,* for *that the law made nothing perfect.* He aſſures us that if *the firſt covenant had been faultleſs, no place would have been found for a ſecond, but finding fault with this, he ſays, Behold the day is come, when I will make a new covenant with the houſe of Iſrael and with the houſe of Judah, not according to the covenant which I made with their fathers, when I took them by the hand to bring them out of the land of Egypt.* And referring to the time when this covenant ſhould take place, the Lord declares by the Prophet *Zechariah, He that is feeble among them at that day ſhall be as David, and the houſe of David as God,* (viz. conformed to God) *as the angel of the Lord before them.* And no wonder, for the *Holy Ghoſt was not then* fully *given,* either as a ſpirit of truth or of holineſs, *becauſe Jeſus was not then glorified.* But as ſoon as the goſpel diſpenſation was compleated and the ſpirit fully given, then, *what the law of Moſes could not do, in that it was weak through the fleſh, God having ſent his own Son in the likeneſs of ſinful fleſh, condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in thoſe who walk not after the*

the flesh, but after the spirit. And examples appeared, such as were not to be found in former times, men who could say in their measure, *As he was so are we in this world*; and *Be ye followers of us as we also are of Christ.*

24. Therefore when he asserts, p. 327, and again, p. 346, "That the idea of Christ's setting up a more excellent law, than that contained in the books of *Moses*, is replete with folly and blasphemy; and p. 328, that it "goes beyond folly and borders on madness;" and p. 300 calls it, "horrible blaspemy," it is plain he neither understands what he says, nor whereof he affirms; and it is well for him, that blasphemy against the Son of man may be forgiven. Indeed the whole plan adopted by our Author of explaining, not the *Old Testament* by the *New*, (which has been the common method) but the *New* by the *Old*, as it is quite new and extraordinary, so it reflects a dishonour upon Christ and his Apostles not to be endured by Christians. For it implies, that instead of answering the character given of them, as casting light upon a dark dispensation, by supplying what was wanting to compleat the revelation of God's will to mankind, they *darkened counsel by words without knowledge*, uttering nothing but what had need to be carried to the Old Testament for explanation. On this plan it may be asked, Whereto then, serveth the Gospel? What valuable end does this *second* and *after* part of divine revelation answer? It seems, it neither teaches any new doctrine nor explains any formerly taught. What use then shall we make of it? Nay, but inasmuch as the New Testament was given *after* the Old, and was intended to be a *fuller* and *clearer* discovery of God's will to mankind, it would be much more consonant with reason and truth to retort our Author's argument, and to say, "Let us Christians carry what we hear from Mr. *Madan* concerning Polygamy, to the *New Testament*: if it exactly tallies with that, we may be sure it is a right interpretation of the *Old*; if otherwise, it must be false; because the mind of God can never vary, dis-

agree

agree with, or contradict itself." This we shall accordingly do, by and by, and as we shall undoubtedly find it prohibited in the *New Testament* we may, according to our Author's reasoning, conclude from thence that it is also forbidden in the *Old*.

25. As to what he affirms, p. 169, "That *David* died as really a Christian-believer as St. *Paul* did," I beg leave to dissent from him, and impute his assertion to his want of a better acquaintance with that Gospel of which he is a Minister. The truth is, *David* was not a Christian-believer at all; he was a Jewish-believer, and no more. He believed in a Messiah to come, and like all the Old Testament saints, only saw the promises afar off, even the promise of Christ to come in the flesh, and the promise of the great effusion of the Holy Ghost. But the case is different with Christian-believers; they believe in Christ already come, who hath loved them, and given himself for them; they have received the gift of the Holy Ghost, *Christ liveth in them, and the life they live in the flesh, is by faith in the Son of God.* Now if Mr. *Madan* will prove any thing to the purpose by example, he must shew us some of these practising polygamy, and if he can shew us further, that God approved of them in it, we will then, and not before, conclude ourselves to be at liberty to go and do likewise. As for the Old Testament saints, they are no examples to us in doubtful cases, nor can any thing be proved to be lawful for *us* because *they* did it, till it is proved *first*, that God approved of them in what they did, as acting according to the best light of their dispensation; and *secondly*, that our dispensation does not exceed theirs in light and glory. Till Mr. *Madan* therefore has proved these two points, I shall beg leave to dismiss his whole reasoning from their example as of no weight at all in this controversy.

I am, Rev. Sir, your Servant in Christ,

J. BENSON.

[*To be continued.*]

The

The True ORIGINAL *of the* SOUL.

CHAP. X.

Natural reaſons, proving the ſoul's propagation.

[*Concluded from page* 606.]

WE have proved the ſoul's propagation, by teſtimonies and reaſons out of Scripture: now we are to proceed to natural reaſons.——As to the oppoſite opinion, it is not only contrary to Scripture and Reaſon, but alſo to the whole order of nature, and of all God's extraordinary works. For although the ſupreme goodneſs of God would not content itſelf without producing more good, for which cauſe he created the world: yet for as much as his eſſence is chiefly manifeſted in the virtues which are eſſential to himſelf only, and the end of all his works is to manifeſt himſelf, which as it is the greateſt good, is his greateſt glory: he therefore could not without diſparagement to his own excellency, work always immediately in the matters of his creatures, as in creating new ſubſtances of nothing, but only in bringing to a higher perfection, by qualifying them with his own eſſential virtues, ſo far as the creature is capable: and for this cauſe, at their firſt creation he diſpoſed all things in ſuch order, that they might perſiſt of themſelves, without his immediate working any more in their matter or ſubſtance, which order we call nature.

And it pleaſed the wiſdom of God to make choice of this courſe, not only for the former reaſon, namely becauſe it was moſt fit for the excellency of his nature, which might work no more in the ſubſtance of his creatures than needs muſt: but alſo for the meanneſs of ours, which requires his working by means, after a natural order, proportionable to that reaſon he hath given us (which only our nature was capable of) the better to manifeſt himſelf unto us.

Again,

Again, that ſo he might propagate his church of mankind ſucceſſively by the courſe of nature, who thus according to his decree might, and did all fall moſt fitly and juſtly in one Adam by nature; as they are reſtored again moſt fitly and juſtly in another Adam, Chriſt Jeſus, by grace.

And laſtly, that he might not work perpetual miracles, which only manifeſt his power, one of the meaneſt of his attributes: which yet is ſo fully manifeſted without it, in the firſt creation of all things of nothing, and ſtill preſerving them.

By this mediate manner of God's working, I mean the rules of nature, and that order which God inſtituted for all creatures in the beginning: it is impoſſible that Adam ſhould be our father and we his children, if we have not our whole man, as well ſoul as body from him. For if we receive only the leaſt part of ourſelves, that is, our bodies from him, then he doth not beget a man, that is to ſay, a reaſonable creature, but only I know not what formeleſs matter or dead carcaſe: for ſuch an uncouth thing is the body without the ſoul: and though a ſoul comes afterward from another, that is nothing to the parents, for they beget only the former: and if man does not beget the whole man, he cannot poſſibly be ſaid to be a father to the whole man.

Nay, man would then be ſo far from being a father to the whole man, that he could be father to no part of him. For he can be put partly a father that begets but part of a creature, and ſo not a whole father to any part. And if fatherhood conſiſts eſpecially in giving the ſoul, and that comes only from God, He only is a father to the whole man: yea, is not there much more reaſon to ſay, God only is our father, becauſe the ſoul, the more noble part, comes from him; than that Adam is, becauſe the baſer part, the body comes from him.

And thus he cannot be father to our bodies, unleſs to our ſouls alſo: yea, it is impoſſible in nature, that he ſhould beget any thing without the ſoul.

If therefore man doth not propagate the ſoul, together with the body, he cannot propagate any thing but a mere nullity, viz. nothing at all.

Again, If man cannot beget man, he is herein inferior to brute beaſts, yea, even the baſeſt creatures, who can propagate their like.

Neither is it without force, that children are ordinarily like their parents, and not only in the features of the body, but in the faculties of the mind alſo. Now though all ſouls be eſſentially alike, and this is not always true, neither in ſoul nor body, for divers reaſons, yet ſince it is true in both for the moſt part, it appears that the parents have more in generation, than the body; yea, ſomuch as the whole man is ordinarily like the parents, ſo much is the whole man propagated from him.

I conclude therefore firſt, that the ſoul is neither immediately created by God of nothing, nor yet merely propagated by man without his immediate power: but that he hath inſtituted a natural order whereby the whole man begets the whole man, both ſoul and body, and as well the one as the other. Not the ſoul the body, nor the body the ſoul, neither the ſoul the ſoul alone, nor the body the body alone, yet in this order, the ſoul begets the ſoul only immediately, but mediately by the body: and the body begets the body only immediately; but mediately by the ſoul. And thus man propagates the whole man as well as other creatures: although the immediate power of God concurreth.

From this natural, yet divine beginning, I alſo conclude the immortal nature of the ſoul. For ſeeing it is not produced by the power of nature alone, nor yet made of matter, but ſpiritual both for matter and manner, wherein it excelleth all other creatures, though united, through God's inſtitution, to the natural generation: it follows, of unavoidable neceſſity, that it is immortal, though we go no higher than the rules of nature.

Hence

Hence alſo I conclude, that all Adam's offspring are infected with that ſtain of nature which he contracted by ſin; which is propagated from parents to children, together with the whole man, the ſubject thereof; and that without any fault in God, it being our act and not his, our ſinful ſoul proceeding not from him, but our ſinful parents, and ſo not being corrupted by him, but by ourſelves in Adam.

And laſtly, hereby alſo appears the purity of Chriſt's incarnation, who, though he were true man like unto us, and made of the ſame ſubſtance both for ſoul and body, yet he was not propagated after the common manner of men, to avoid that infection of ſin which we receive in propagation.

Now if any cannot conceive, how the ſoul ſhould miniſter any matter to the producing of another, no more can we conceive how it can be united with the body, the one being as hard to conceive as the other. But ſince I ſee the one is, I believe the other may be. And further I add, that though this did ſeem to diſagree with reaſon, yet we ought rather to believe it than the other which we plainly ſee diſagrees with religion. But to conclude, let us not be ſo vainly curious to enquire, of that which we cannot certainly know, let us content ourſelves awhile not to reaſon, but to believe; and ſhortly all theſe things ſhall be revealed unto us.

An Extract from Mr. BAXTER's *Certainty of the* WORLD *of* SPIRITS: *fully evinced by unqueſtionable Hiſtories of Apparitions, Witchcrafts, &c.*

[*Concluded from page* 607.]

A Letter concerning an Apparition at Belfaſt; *by Mr.* Emlin, *a worthy Preacher in* Dublin.

THERE having been a long conteſt between *Lemuel Matthews*, Archdeacon in the county of *Down*, and *Claudius Gilbert*, Miniſter of *Belfaſt*, about their right to *Drumbeg*, a

ſmall pariſh near *Belfaſt*; it proved troubleſome to the pariſhioners, who paid their dues to Mr. *Gilbert*, the Incumbent; but the Archdeacon claimed it to be paid to him alſo, for which he procured a warrant; and in the execution of it by his ſervants, at the houſe of one *Charles Loftin*, they offered ſome violence to his wife who refuſed entrance, who died of the injury a few weeks after; but ſhe being an infirm woman, little notice was taken of her death, till ſome time after, by her ſtrange appearance to one *Thomas Donelſon*, (a ſpectator of the violence done to her,) ſhe affrighted him into a proſecution of *Robert Eccleſon*, the criminal. She appeared divers times, but chiefly upon one Lord's-day evening, when ſhe fetched him, with a ſtrange force, out of his houſe into the yard, and fields adjacent. Before her laſt coming, (for ſhe did ſo three times that day) ſeveral neighbours were called in, to whom he gave notice that ſhe was again coming, and beckoned to him to come out; upon which, they went to ſhut the door, but he forbad it, ſaying, that ſhe looked with a terrible aſpect upon him when they offered it: but his friends laid hold on him and embraced him, that he might not again go out; notwithſtanding which, (a plain evidence of ſome inviſible power) he was drawn out of their hands in a ſurpriſing manner, and carried abroad into the field and yard as before, ſhe charging him to proſecute *Eccleſon*; which voice, as alſo *Donelſon's* reply, the people heard though they ſaw no ſhape. There are many witneſſes of all this yet alive, particularly *Sarah* the wife of *Charles Loftin*, ſon to the deceaſed woman; and one *William Holyday* and his wife, &c.

Upon this, *Donelſon* depoſed what he knew, before Mr. *Randal Brice*, a Juſtice of the Peace, and confirmed all at the aſſizes at *Down*, in the year 1685, as I remember; where the ſeveral witneſſes were ſworn, and their examinations were entered in the records of the ſaid aſſize, to the amaſement and ſatisfaction of all the country, and of the Judges, whom I have

have heard ſpeak of it at that time with much wonder; inſomuch that the ſaid *Eccleſon* hardly eſcaped with his life, but was burnt in the hand.

The ſaid *Donelſon* is yet living in the ſame place, with the other witneſſes.

All this I heard ſpoken of myſelf, with univerſal amazement, at the time when tranſacted; and I ſhould not have been beholden to any to have believed this relation who had been at the trial at *Down*.

THOMAS EMLIN.

THOUGHTS *on the Writings of Baron SWEDENBORG.*

Of the HOLY GHOST.

[*Concluded from page* 614.]

22. MANY of the preceding errors are not ſmall; neither are they of little importance. But of far greater importance are the accounts he gives us, "Concerning heaven and hell." I have now his treatiſe on this ſubject lying before me: a few Extracts from which I ſhall lay before the Reader.

"Many learned Chriſtians, when they find themſelves after death in a body, in garments, and in houſes, are in amazement."

And well they may be: ſince the Scripture gives us not the leaſt intimation of any ſuch thing.

"I have converſed with all whom I knew in the body, after their departure from it: with ſome, for months, with ſome a year: and with many others, in all, I ſuppoſe a hundred thouſand; many of whom were in heaven, and many in hell."

Perhaps, in a courſe of years, the Gentleman of Argos, might ſee one hundred thouſand actors.

"Spirits are men in human form: and ſtill they ſee, hear, and enjoy their ſenſes."

"When

"When they enter the other world, they retain the ſame face and voice that they had before. But after a time, theſe are changed, according to their predominent affection, into beauty or deformity."

"As ſoon as they arrive, all who were relations, friends, or acquaintance before, meet and converſe together, having a perfect remembrance of each other. But they are ſoon parted, according to the different lives they had led, and no more ſee or know one another."

"Arians find no place in heaven, but are gradually diveſted of the power of thinking right on any ſubject. At length they either become mutes, or elſe talk fooliſhly, moping about with their arms hanging down before them, like paralytics or ideots."

"When a man dies, he is equally in the body as before, nor is there to all appearance the leaſt difference; only it is a ſpiritual body, freed from all the groſsneſs of matter. So he ſeems to himſelf to be as he was in this world, and knows not as yet that he has paſſed through death. He poſſeſſes every outward and inward ſenſe that he poſſeſt before; and he who took delight in ſtudying, reads and writes as before. He leaves nothing behind him, but his earthly covering: he takes with him his Memory; retaining all that he ever heard, ſaw, read, learned, or thought in the world, from his infancy to his leaving it."

Who is able to reconcile this, either with Scripture, Philoſophy, or Common Senſe?

"After death the examining Angels inſpect a man's face, and commence their inqueſt; which begins at the fingers of each hand, and is from thence continued throughout the whole body."

Was ever ſo odd a thing imagined, as this examining ſpirits from the fingers ends?

23. "The new comers are tried by good ſpirits. They are known from turning themſelves frequently to certain points

points of the compaſs, and from taking the ways that lead thereto, when they are left alone."

"Men eminently holy are taken to heaven immediately after death, and men eminently wicked, caſt into hell. But moſt ſpirits go through three ſtates, before they enter either hell or heaven."

"In the firſt, men do not know that they are dead. This may continue a week, a month, a year. Men and their wives commonly continue together a longer or ſhorter time, according as they agreed in this world. But if they had lived in varience, they uſually break into ſtrife and quarrelling, even unto fighting. Yet they are not totally ſeparated, till they enter their ſecond ſtate."

"The ſecond ſtate is their inferior ſtate, in which both the good and bad, being ſtript of all diſguiſe and all ſelf-deceit, ſee and ſhew what ſpirit they are of."

"The third ſtate is a ſtate of inſtruction for them to go to heaven."

"But few ſpirits go to heaven, till they have undergone Vaſtation. This is performed in ſubterraneous places, where ſome paſs through very painful diſcipline. Here they are diveſted of all earthly affections, without which admiſſion into heaven would be attended with danger. The region appointed for vaſtation is under the feet, and ſurrounded with infernals. Evil ſpirits are employed in the vaſtations of the good."

Then *the wicked* do not *ceaſe from troubling*, neither *are the weary at reſt!*

How exceeding ſmall is the difference, between the Romiſh, and the Myſtic purgatory?

24. "Spirits that deſire to go to heaven are told, that God denies entrance into heaven to no one; and if they deſire it, they may be admitted into it and ſtay there. Some of them accordingly were admitted. But no ſooner did they enter, than they were ſtruck with the influx of the heavenly light,

and

and ſeized with ſuch a heart-felt agony, that they were racked with infernal pains, and being mad with anguiſh, caſt themſelves down headlong."

"Sometimes hypocrites inſinuate themſelves into heaven. But they preſently feel an inward anguiſh, on which they caſt themſelves headlong into hell among their fellows."

But how did they paſs the *great gulph?* Is it filled up ſince the time of Dives and Lazarus?

25. Let us now conſider what account the Baron gives of the *inhabitants* of heaven.

"God ſometimes appears in heaven in an Angelical form, but commonly as a Sun: not horizontally or vertically, but before the face of the Angels, in a middle attitude. He appears in two places, in one before the right eye, in the other before the left eye. Before the right, he appears as a perfect Sun; before the left, as a bright Moon, of the ſame ſize with our Moon, and ſurrounded with many leſſer Moons."

How agrees this poor, low, childiſh account, with that grand one of the Apoſtles, *Who dwelleth* in the light which no man can approach, *whom no man hath ſeen, or can ſee*, 1 Tim. vi. 6. No nor *Men*. *Angels* as the Baron calls them.

"There is not an angel in heaven that was created ſuch, nor a devil, that was once a good angel: but all the angels and all the devils were formerly men upon earth."

This grand poſition of the Baron which ruins all his works, That "all angels and devils were once men," without which his whole hypotheſis falls to the ground, is palpably contrary to Scripture. We read in the 28th chapter of Job, *When I laid the foundations of the earth, the morning ſtars ſang together, and all the ſons of God ſhouted for joy.* But man was not yet created. Therefore theſe ſons of God were not, nor ever had been men.

On the other hand, we read, 2 Cor. xi. 3, *The ſerpent*, that is, the devil, *beguiled Eve through his ſubtilty*. But this devil could not have been a man: for *Abel*, the firſt man that died, was not yet born.

"The

" The angels are of both ſexes, and there is marriage in heaven as well as on earth. Their beatitudes of ſpiritual conjugal love may be reckoned up to many thouſands." How is this conſiſtent with our Lord's words, *In the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven?* Matt. xxii. 30.

" The angels are not always in the ſame ſtate, with regard to love and wiſdom. Sometimes their love is intenſe, ſometimes not. When it is loweſt, they may be ſaid to be in the ſhade and in the cold, as their brightneſs is obſcured, and their ſtate unjoyous. They are eclipſed and in a joyleſs ſtate; otherwiſe they would be carried away by ſelf-love."

What! Can the angels in heaven be " carried away by ſelf-love!" Then they may drop into hell.

" The angels of the higheſt heaven are naked, becauſe they are in perfect innocence." (I thought all the angels had been in perfect innocence!) " The next in flamed-coloured robes, the lower, in white."

" The angels of an inferior heaven cannot converſe with thoſe of the ſuperior. Neither can they ſee them when they look up, their heaven being veiled as it were, with a dark miſt. Nor can the ſuperior angels converſe with them, without being deprived of their wiſdom.

" Divine influx paſſes from God to man through his forehead: from the lower angels, all round from his forehead and temples; from the higheſt angels, through the back part of his head."

26. It would be tedious to point out the particular oddities and abſurdities in the preceding account. It may ſuffice to remark in general, that it contains nothing ſublime, nothing worthy the dignity of the ſubject. Moſt of the images are low and mean, and earthly, not raiſing, but ſinking the mind of the reader: repreſenting the very angels of God in ſuch a light, as might move us not to worſhip, but deſpiſe them. And there is a groſſneſs and coarſeneſs in his whole deſcription of

the inviſible world, which I am afraid will exceedingly tend to confirm rational Infidels in a total diſbelief of it.

27. But the moſt dangerous part of all his Writings I take to be the account which he gives of hell. It directly tends to familiarize it to unholy men, to remove all their terror, and to make them conſider it, not as a *place of torment*, but a very tolerable habitation.

" In hell, ſays he, there appear bats and owls, and likewiſe wolves, tigers, rats and mice: and there grow thorns and thiſtles, briers and brambles. But theſe ſometimes diſappear: and then nothing is to be ſeen but heaps of ſtones, and fens full of croaking frogs."

Yes, much more is to be ſeen, in his Treatiſe of Heaven and Hell. Hear his own words.

" I was allowed to look into the hells. (there are three hells, as well as three heavens) Some of them appeared like caverns in rocks, firſt proceeding far horizontally, then deſcending either perpendicularly, or by windings to a great depth. Some reſembled the dens of wild beaſts: others the ſubterraneous works in mines. Moſt of them are of three degrees of deſcent; the uppermoſt dark, the loweſt of a fiery appearance. In ſome hells appear, as it were ruins of houſes, in which infernal ſpirits ſkulk. In the milder hells are a kind of rude cottages; in ſome places like a city with ſtreets and lanes, inhabited by infernal ſpirits, that live together in hatred, quarrellings, and fighting even to blood, while in the ſtreets thefts and robberies are committed. There are alſo gloomy woods in which the ſpirits wander like wild beaſts, and caves, into which ſome, when perſued by others, fly for refuge. Moreover there are ſandy deſerts, with ragged rocks and ſcattered cottages. And to theſe deſerts the worſt ſpirits are at laſt driven."

28. But how does this agree with what we read in the Scripture, concerning hell-fire?

The

The Baron anſwers. "Hell-fire is not a material fire, but it is the love of ſelf and the world, together with all the inordinate paſſions and evil concupiſcencies ſpringing therefrom. They who are in hell have no ſenſation of heat or burning, but only ſuch kind of heat as inflames their evil paſſions. But this heat is turned into intenſe cold, on any influx of heat from heaven. At ſuch times the infernals are ſeized with a convulſive ſhivering, like people in an ague fit."

It was ſaid, "Evil ſpirits caſt themſelves into hell of their own accord. How does this come to paſs? There exhale from hell into the world of ſpirits certain fetid vapours, which evil ſpirits are greedily fond of. For as was the ſin which each was fond of in this life, ſuch is the ſtink of which he is fond in the next. Thus they that had perverted divine truths, delight in urinous ſmells: miſers in ſuch ſmells as proceed from ſwine and putrifying fleſh: while ſuch as lived in ſenſual pleaſures, find their gratification in ordure. And hence we may perceive, whence melancholy and lowneſs of ſpirits proceed. Thoſe ſpirits that delight in things indigeſted and putrid, ſuch as meats corrupted in the ſtomach, hold their confabulations in ſuch ſinks of uncleanneſs in man, as are ſuitable to their impure affections. Theſe ſpirits are near the ſtomach, ſome higher, ſome lower, and occaſion uneaſineſs of mind. But this anguiſh, thoſe who know no better aſcribe to diſorders of the ſtomach or bowels."

But to return. "From every particular hell, exhale effluvia from the qualities of the ſpirits therein. Theſe ſtriking the ſenſes of thoſe that are of ſimilar affections, excite in them the moſt grateful perceptions. They preſently turn to the quarter whence thoſe effluvia riſe, and haſten to be there. On their firſt arrival, they are received with a ſhew of kindneſs. But it laſts only a few hours. Then they are vext all manner of ways. And theſe miſeries are called *Hell-fire*."

"*Gnaſhing of teeth* means, the various diſputes and wranglings of ſuch as are in error."

How egregiouſly trifling is this account! So puerile, ſo far beneath the importance of the ſubject, that one who did not know the character of the Writer, might naturally imagine, he was turning it into burleſque.

29. But the maſter-piece of all he has wrote upon the head, you have in the following account, which I tranſcribe at large, that the pious reader may know how to judge of this *highly illuminated* Author.

"The ſtate of thoſe who enter the other world, is as follows: 1. As ſoon as they die, they do not know for ſome days, but that they are living in the former world." This is a favourite ſentiment of the Baron. But how palpably abſurd? 2. "They then ſee, they are in the world of ſpirits, which is between heaven and hell." No: this will never agree with our Lord's words, *To-day ſhalt thou be with me in paradiſe.* Neither with thoſe, *The rich man alſo died; and in hell he lifted up his eyes, being in torment.* Here was no interval; but as ſoon as ever he had left the earth, he was lifting up his eyes in hell! 3. "The new ſpirit is led about to various ſocieties, good and bad, and examined how he is affected by one or the other." 4. "If he is affected with good, he is introduced to good ones of various kinds, till he comes to a ſociety correſponding with his own natural affection. He there puts off the natural, and puts on the ſpiritual affection, and then is taken up into heaven." How utterly contrary is this roundabout way, to the plain words of Scripture, *The poor man died, and was carried of angels into Abraham's boſom.* See, the inſtant the ſoul left the body, it was lodged in the paradiſe of God! 5. "They who have no affection to good, are introduced to the evil ſocieties of various kinds, till they come to one that correſponds with their evil affections." O no! The devil and his angels will make ſhorter work with thoſe that know not God! 6. "Such as formerly enjoyed power and authority,

authority, are made rulers over ſocieties. But as they knew not how to uſe their authority, after a few days they are degraded from it. I have ſeen ſuch ſpirits when they were removed from one ſociety to another, and inveſted with power in each; yet after a ſhort time, degraded in all." 7. "After frequent degradations they do not care to engage in any other public office, but retire and ſit down in ſadneſs, till they are removed into a deſert, where there are cottages for their habitations. There work is given them to do, and in proportion as they do it, they receive food. But if they do it not, they are kept faſting, till hunger forces them to work. Food in the ſpiritual world is like the various kinds of food in our world. And it is given from heaven by the Lord to every one, according to the ſervices he performs. For to him who does no ſervice, no food is given." Did ever mortal before ſo practiſe the *Art of ſinking?* Give ſo poor, low, groſs an account of the other world? But he proceeds. 8. "After ſome time, they are diſguſted with all employment; and then they go out of their cottages, and ſit down in ſolitude and indolence. But as no food is given them, they grow hungry, and think of nothing, but how they may get ſomething to eat. Some of whom they aſk alms, ſay, "Come with us, and we will give you work and meat too!" Can any one believe this? That ſpirits ſuffer hunger, and are obliged to go a begging? 9. "They work awhile, but then leave their work and betake themſelves to company till their maſters turn them off." 10. "On their diſmiſſion, they ſee a path that leads to a ſort of cavern. The door is opened, and they enter in, and aſk, whether any food is to be had there? Being anſwered, There is, they aſk leave to ſtay there, and leave is given them. Then they are brought into the cavern, and the door is ſhut after them. The governor of the cavern comes and ſays, Ye are never to leave this place more. Behold your companions. They all work hard; and in proportion to their work they receive food from

from heaven. Their companions then tell them, "Our governor knows, for what work every one is beſt ſuited. He enjoins it daily, and when we have finiſhed our work we receive our food." O how much more comfortable is the condition of theſe ſpirits in hell, than that of the galley-ſlaves at *Marſeilles*, or the Indians in the mines of *Potoſi!* "But if we will not finiſh our work, we receive neither food, nor clothes." Clothes? I never knew before that we ſhould want any, in the other world. "If any does miſchief to another, he is thrown into a corner of the cavern, upon a couch of curſed duſt." Does he mean of hot aſhes? "Here he is miſerably tormented, till the governor ſees he repents; and then he is taken off, and ordered again to his work." Was ever any thing more curious? Or more encouraging to men that reſolve to live and die in their ſins? You ſee, there is place for repentance, even in hell? If he repent of his ſins even there, though he may be tormented awhile, yet the devil ſeeing him penitent, will have mercy upon him! But here is more comfort ſtill. "Every one in hell is at liberty to walk, converſe, and to ſleep, when he has done his work! He is then"——Surely ſuch a thought never entered into the heart of a Chriſtian before! "He is then led into the inner part of the cavern, where there are harlots, and he is permitted to take one for himſelf." Amazing! So the Chriſtian Koran exceeds even the Mahometan! Mahomet allowed ſuch to be in paradiſe: but he never thought of placing them in hell! The Baron ſhould have concluded here; for nothing can exceed this. But he adds, "Hell conſiſts of ſuch caverns, which are nothing but *eternal work-houſes!* The work of thoſe who were unjuſt judges is to prepare vermillion, and to mix it up into a paint, to paint the faces of harlots." "The moſt abandoned ſpirits are driven into a wilderneſs, and compelled to carry burdens."

So here is the uttermoſt puniſhment that is allotted for the worſt of all the damned ſpirits!

30. I will

30. I will add but one more of the Baron's dreams, to illuſtrate one of the preceding. "Satan was once permitted to aſcend out of hell with a woman to my houſe. She was of the tribe of Sirens, who can aſſume all figures, and all habits of beauty and ornament. All ſuch are harlots in the world of ſpirits. I aſked Satan, If the woman was his wife? He anſwered, Neither I, nor any in our ſociety have wives: ſhe is my harlot. She then inſpired him with wanton luſt, and he kiſſed her and cried, Ah my Adonis! I ſaid, What do thou and thy companions think of God? He ſaid, God, heaven, angels and the like, are all empty words. I anſwered, O Satan, thou haſt loſt thy underſtanding. Recollect, that thou haſt lived in another world? Immediately his recollection returned, and he ſaw his error. But the cloud ſoon returned upon his underſtanding, and he was juſt the ſame as before."

31. Having now taken a ſufficient view of the Baron's reveries, let us turn to the oracles of God. What ſaith the ſcripture? What account does God himſelf give of the ſtate of wicked men after death? Not to multiply texts, I will cite a very few out of many that might be produced. *Tophet is ordained of* old:——*he hath made it deep and large* (God himſelf, not man) *the pile thereof is fire and much wood: the breath of the Lord, as a ſtream of brimſtone, doth kindle it*, Iſa. xxx. 33. *If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire: where their worm dieth not, and the fire is not quenched*, Mark ix. 47, 48. *Depart from me, ye curſed in to everlaſting fire, prepared for the devil and his angels*, Matt. xxv. 41. *Who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power*, 2 Theſſ. i. 9. And in what condition are thoſe that are puniſhed with this everlaſting deſtruction? Do they *eat*, and *drink*, and wear *apparel*, and chuſe themſelves *harlots*, and *walk*, and enjoy ſweet *ſleep*? Nothing leſs. If the word of God

God is true, if *the ſcripture cannot be broken*, the wicked, one and all, *are caſt into a lake of fire, burning with brimſtone*, Rev. xix. 20. Yea, *whoſoever is not found written in the book of life, will be caſt into the lake of fire*, chap. xx. 15. But they will not *eat*, or *drink*, or *converſe*, or dally with women: neither will they *ſleep* there. For *they have no reſt, day or night: but the ſmoke of their torment aſcendeth up for ever and ever!*

32. Who *illuminated* either *Jacob Behme*, or Baron *Swedenborg*, flatly to contradict theſe? It could not be *the God of the holy Prophets:* for he is always conſiſtent with himſelf. Certainly it was the ſpirit of darkneſs. And indeed *the light which was in them was darkneſs*, while they laboured to kill the never-dying worm, and to put out the unquenchable fire! And with what face can any that profeſs to believe the Bible, give any countenance to theſe dreamers; that *filthy dreamer* in particular, who takes care to provide harlots, inſtead of fire and brimſtone, for the devils and damned ſpirits in hell! O my brethren! Let none of you that fear God, recommend ſuch a writer any more! Much leſs labour to make the deadly poiſon palatable, by ſweetening it with all care! All his folly and nonſenſe we may excuſe; but not his making God a liar: not his contradicting, in ſo open and flagrant a manner, the whole oracles of God! True, his tales are often exceeding lively; and as entertaining as the tales of the faries. But I dare not give up my Bible for them: and I muſt give up one or the other. If the preceding Extracts are from God, then the Bible is only a fable. But if *all ſcriptures are given by inſpiration of God*, then let theſe dreams ſink into the pit from whence they came.

Wakefield, May 9, 1782.

LETTERS.

LETTERS.

LETTER CCCXXII.

[From the Rev. Mr. Wesley, to the Rev. Mr. Plendelieth.]

Rev. and dear Sir, May 23, 1768.

SOME years ago it was reported, that I recommended the use a Crucifix, to a man under sentence of death. I traced this up to its author, Dr. Stennet, an Anabaptist Teacher. He was charged with it. He answered, "Why, I saw a Crucifix in his cell, (a picture of Christ on the cross.) And I knew Mr. Wesley used to visit him. So I *supposed* he had brought it." This is the whole of the matter. Dr. Stennet himself I never yet saw. Nor did I ever see such a picture in the cell. And I believe the whole tale is pure invention.

I had for some time given up the thought of an interview with Mr. Erskine, when I fell into the company of Dr. Oswald. He said, "Sir, you do not know Mr. Erskine. I know him perfectly well. Send and desire an hour's conversation with him, and I am sure, he will understand you better." I am glad I did send. I have done *my* part, and am now entirely satisfied.

I am likewise glad, that Mr. E. has spoke his mind. I will answer with all simplicity, in full confidence of satisfying *you*, and all impartial men.

He objects, First, That I attack Predestination as subversive of all Religion, and yet suffer my followers in *Scotland*, to remain in that opinion. Much of this is true. I did attack Predestination eight and twenty years ago. And I do not believe now, any Predestination which implies irrespective Reprobation. But I do not believe, it is *necessarily subversive*

of all Religion. I think hot diſputes are much more ſo. Therefore I never willingly diſpute with any one about it. And I adviſe all my friends, not in *Scotland* only; but all over *England* and *Ireland*, to avoid all contention on the head, and let every man remain in his own opinion. Can any man of candor blame me for this? Is there any thing *unfair* or *diſingenuous* in it?

He objects, Secondly, That I "aſſert the attainment of Sinleſs Perfection by all born of God." I am ſorry Mr. E. ſhould affirm this again. I need give no other anſwer, than I gave before, in the ſeventh page of the little tract I ſent him two years ago.

"I do not maintain this. I do not believe it. I believe Chriſtian Perfection is not attained by any of the children of God, till they are what the Apoſtle John terms *Fathers*. And this I expreſsly declare in that ſermon which Mr. E. ſo largely quotes."

He objects, Thirdly, That I "deny the imputation of Chriſt's active obedience." Since I believed Juſtification by Faith, which I have done upwards of thirty years. I have conſtantly maintained that we are pardoned and accepted wholly and ſolely for the ſake of what Chriſt hath both *done and ſuffered* for us.

Two or three years ago Mr. Madan's ſiſter ſhewed him what ſhe had wrote down of a ſermon which I had preached on this ſubject. He intreated me, to write down the whole and print it, ſaying, It would ſatisfy all my opponents. I was not ſo ſanguine as to expect this: I underſtood mankind too well. However I complied with his requeſt: a few were ſatisfied. The reſt continued juſt as they were before.

As long as Mr. E. continues of the mind, expreſt in his *Theological Eſſays*, there is no danger that he and I ſhould agree, any more than light and darkneſs. I love and reverence him: but not his doctrine. I dread every approach to Antinomianiſm. I have ſeen the fruit of it, over the three kingdoms. I never

I never ſaid that Mr. E. and I were agreed. I will make our diſagreement as public as ever he pleaſes: only I muſt withal ſpecify the particulars. If he *will* fight with me, it muſt be on this ground. And then let him do what he will, and what he can.

Retaining a due ſenſe of your friendly offices, and praying for a bleſſing on all your labours,

I remain, Rev. and dear Sir,

Your affectionate Brother and Servant,

J. WESLEY.

LETTER CCCXXIII.

[From Mrs. J. H. to the Rev. Mr. Weſley.]

Rev. and dear Sir, Beverley, June 26, 1768.

I Have reaſon above *all* creatures to praiſe God. I have been *much* given up to Him ſince you left us. I have a deeper manifeſtation of his love, ſo that I am enabled to rejoice in all things! I cannot expreſs the joy I felt in hearing you ſet forth the glorious privileges of the children of God. I truſt I ſhall be enabled *always* to rejoice. I have trials, but what are they? My confidence in God is beyond *all* that can come againſt me. O that I may never loſe *my* hold, but that I may look ſimply unto God at *all* times, that my heart may be more and more filled with the fulneſs of God! O how is my heart enlarged towards God: I feel what my pen cannot expreſs!

I remain yours affectionately, J. H.

LETTER CCCXXIV.

[*From the ſame.*]

Rev. and dear Sir, Beverley, June 28, 1768.

I Have lately received a larger meaſure of the grace of God. O, how can I explain it! I cannot! I am loſt! On reading your letter over again, I became more deſirous

of a ſtill cloſer union and communion with God. O, never had I ſuch a depth of divine enjoyment before! I am full to the brim! I have, at preſent, as it were, loſt my body! I am loaded with love. O, could I not die for Chriſt! Yes I could! I long to ſuffer ſomething for his ſake. When, when will my happy change come! But, if for me to continue in the fleſh is the Lord's will, I gladly ſubmit. What fuller heaven could I deſire than this? O, that I could but perſuade my poor brethren to wreſtle more ſtrongly for this! How would it rejoice my heart! O, Sir, I doubt not but you will help me to praiſe God.

I am, Rev. Sir, yours affectionately,

J. H.

LETTER CCCXXV.

[From the Rev. Mr. Whitefield, to the Rev. Mr. Weſley.]

Tabernacle, Dec. 28, 1768.

Rev. and very dear Sir,

PRAY have you or I committed the unpardonable ſin, becauſe we differ in particular caſes, and act according to our conſciences? I imagine the common ſalvation is not promoted by keeping at ſuch a diſtance. Enemies rejoice. Half-way friends eſpecially are pleaſed.

You will be glad to hear that the time for compleating the Orphan-houſe affair ſeems to be come. Do you know of a good, judicious, ſpiritual Tutor? Will you, without delay make the firſt preſent of your Works to the Library? I hope we ſhall have a Nurſery for true Chriſtian Miniſters. I know you will ſay, Amen. Yeſterday, fifty-four years old. God be merciful to me a ſinner! Though you are older, I truſt you will not get the ſtart of me, by going to heaven before, Rev. and very dear Sir, leſs than the leaſt of all.

G. WHITEFIELD.

POETRY.

POETRY.

An ELEGY *on leaving the River of Plate, after the unſucceſsful attack of Nova Colina de Sacramento, by the Lord Clive, the Ambuſcade, and the Gloria: the former of which was loſt with moſt of her crew.*

[*By the Rev. Mr. Penroſe.*]

WHILE the torn veſſel ſtems her labouring way,
Ere yon blue hills ſink ever from my view;
Let me to ſorrow raiſe the tribute lay;
And take of them my long, my laſt adieu.

Adieu! ye walls; you fatal ſtreams farewel;
By wars ſad chance, beneath whoſe muddy wave,
Full many a gallant youth untimely fell,
Full many a Briton found an early grave.

Beneath thy tide, ah! ſilent now they roll,
Or ſtrew with mangléd limbs thy ſandy ſhore;
The trumpet's call no more awakes their ſoul!
The battle's voice they now ſhall hear no more.

In vain the conſtant wife and feeble ſire
Expectant wiſh their lovéd return to ſee;
In vain their infant's liſping tongue enquire,
And wait the ſtory on their father's knee.

Ah! nought avails their anxious, buſy care;
Far off they lie; on hoſtile ſeas they fell;
The joy of Relatives no more to ſhare,
The tale of glorious deeds no more to tell.

Learn then, ye Fair, for others woes to feel,
Let the ſoft tear bedew the ſparkling eye;
When the brave periſh for their Country's weal,
'Tis pity's debt to heave the heartfelt ſigh.

Ah!

Ah! glorious Drake! far other lot was thine,
Fate gave to thee to quell the hoſtile pride;
To ſeize the treaſures of Potoſis mine,
And ſail triumphant o'er la Plata's tide,

But Providence, on ſecret wonders bent,
Conceals its purpoſes from mortal view;
And Heavèn no doubt with ſome all-wiſe intent,
Deniéd to numbers what it gave to few.

An ELEGY *on the* USE *of* POETRY.

[*Inſcribed to the Rev. Randle Darwall, M. A.*]

HAIL! gentle Evening, clad in ſober grey,
Mild mother, thou, of Fancy's airy train:
How ſweet to fly the vain purſuits of day,
And range with thee the ſolitary plain!

Far from the dome, where ſplendid Anguiſh weeps,
Where Guilt, or Envy, blaſt the midnight hour;
Lead me, where poppy-crownéd Contentment ſleeps,
To the light breeſe, that fans the dew-bathéd flowèr.

Slow winding near yon Oſier-fringed ſtream,
On whoſe green marge ſoft Silence loves to ſtray,
O modeſt Eve! indulge my muſe-rape dream,
That breathes no light-tunéd air, or wanton lay.

At this ſtill hour oft through the high-archéd grove,
Where dwells ſage Contemplation, let me roam,
Where heavèn-born Truth, and keen-eyéd Genius rove,
Where Peace reſides in Freedom's moſs-rooſéd dome.

Theſe Heavèn ordainéd the guardian of the Muſe;
Beneath their ſacred influènce unconfinéd
She ſoars, ſuperior to terreſtrial views,
To harmonize, inſtruct, and charm mankind.

Her

Her pleaſing taſk, through Nature's variéd plan,
To trace the goodneſs of Almighty Powér;
To vindicate the ways of God to man;
Soothe Care's deep gloom, and cheer the lonely hour.

Nor ſcornéd ſhe mild, to ſing of ſwains and flocks,
In ſimple elegance to haunt the plain;
In dorian mood beneath impending rocks
To breathe the rural reed to ſofter ſtrains.

To paint the ſcenes, which ſportive Fancy drew,
To Love and Truth attune the tender lyre,
While her chaſte ſteps fair Virtue's paths purſue,
Scorning each ſordid wiſh and low deſire.

Shame to the hand, that firſt her powér abuſéd,
And with licentious freedom ſtainéd the page,
Whoſe wit infectious poiſon wide diffuſéd,
Or ſacrificéd to gold the noble rage.

When Vice would taint the Morals of mankind,
When Pride or Envy would debaſe a name,
When Flattéry has her venal chaplet twinéd,
Shall theſe degrade the Muſe's ſacred flame?

When Beauty from the chaſte-robéd graces flies,
To hold bright converſe with the cyprean Queen;
While bluſhing Modeſty with down-caſt eyes,
Gives place to Mirth's loud laugh, or Jeer obſcene.

Shall theſe a place in Fame's fair records gain,
Who ſtrew pierian flowérs on Vice's ſhrine:
No, let oblivion ſhrowd each guilty ſtrain,
Though wit and learning all their powérs combine.

For one, the meaneſt of the tuneful throng,
If e'er to themes like theſe my voice I raiſe;
If venal flattéry e'er debaſe my ſong,
Or ought but Merit gain my honeſt praiſe:

Periſh

Periſh the blooms, which from the vernal field,
This hand has culled fair Friendſhip's brows to wreathe;
No pleaſure may the humble offering yield,
No grateful odours, or ſweet fragrance breathe.

To Gratitude and Friendſhip flows this ſtrain;
Accept, O *Darwall!* what thy Verſe inſpired,
Elſe have I waked my rural reed in vain,
Elſe has the Muſe in vain my boſom fired.

But ſhould thy eye with wonted candour view,
This well-meant lay, by truth and freedom planned;
Should theſe fair ſtrokes, which ſimple nature drew,
Paſs unreproved beneath thy judging hand;

I aſk no more; happy, with this poor bough,
This tributary ſtrain of artleſs youth,
If gracious thou ſhalt deign to bind thy brow,
O! Friend to Virtue, Piety and Truth!

A REFLECTION *on ſome Lines of* HORACE, *which ſeem to repreſent Life only as a Scene of Luxury.*

[*Extracted from a late Author.*]

DELUDED ſouls! that ſacrifice
Eternal hopes above the ſkies,
And pour their lives out all in waſte,
To the vile idol of their taſte!
The higheſt heaven of their purſuit
Is to live equal with the brute:
Happy, if they could die as well,
Without a judgment or a hell.

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