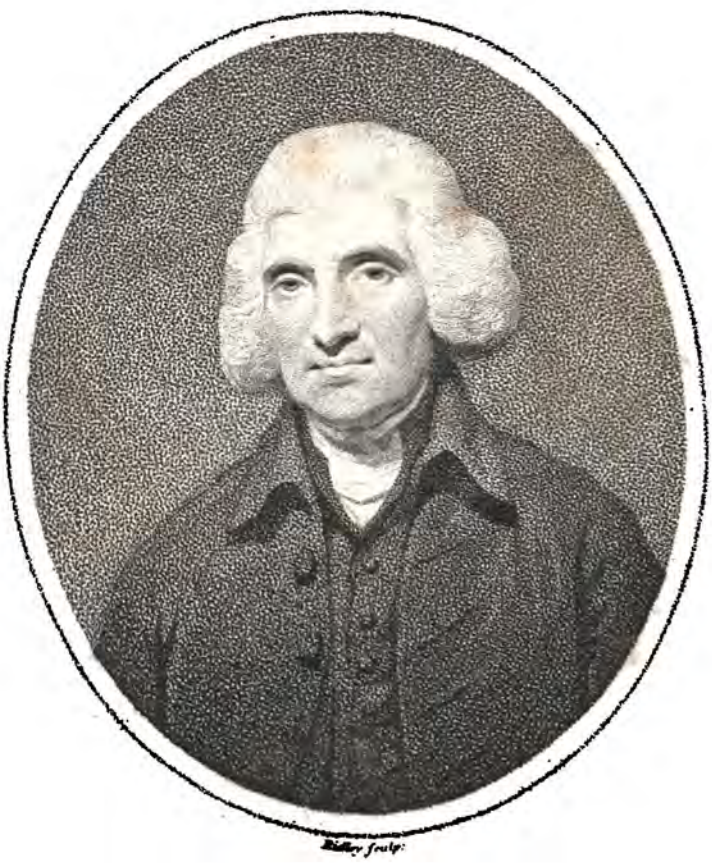


Mr. JOHN PAWSON

Aged 58.

Preacher of the Gospel.

THE

Arminian Magazine,

For the YEAR 1796.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

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THE
Arminian Magazine,
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A ſhort Account of the Experience of Mr. JAMES BUCKLEY.

I WAS born December 20, 1770, at a place called Cowlitiah-Lane, in the pariſh of Crampton, Lancaſhire. God, as a tender parent, began to draw me by the Cords of Love, at a very early period; I can remember being under ſerious impreſſions at three years of age: at this time I was often led to meditate upon, and inquire after God; I wondered where, and how he lived. I often rambled into the fields, and looked upon the works of the Almighty that lay within my obſervation, with amazement. I had a great deſire to know how he made the graſs to grow, and the flowers to be ſo variegated. My infant mind was frequently impreſſed with horror when I heard hell mentioned; but was filled with great joy when I heard the pleaſures and happineſs of heaven deſcribed. My parents were phariſees of the ſtricteſt ſect, of the Church of England; they watched over me with great exactneſs, and my convictions waxed ſtronger and ſtronger.

At ten years of age, ſome ſcriptures were opened to me in ſuch a manner, that I could not read them without being much affected, and ſome times burſting into a flood of tears. One day while I was reading at ſchool, the parable of the Houſholder who had planted a vineyard and digged a wine-preſs in it, I thought I was like one of thoſe ungrateful Huſbandmen who had killed his ſon by my ſins: I attempted to ſhut the book, but my Maſter inſiſted upon my proceeding: In the attempt, I dropped down as though I had been dead; I thought that I ſhould go to hell for my wickedneſs. Sin appeared to be exceeding ſinful, and the ſecret inquiry of my heart was, "What ſhall I do to be ſaved?" But I did not know what to do, nor where to go for inſtruction or comfort. As the word of God and religious books augmented my miſery, I hated them with a perfect hatred. I ſtrove to get into all kinds of irreligious company, to divert my mind from ſerious impreſſions; I graſped at every empty ſhadow that preſented itſelf, but alas! was always diſappointed.

Thus I continued to ſin, and repent, till the year 1784, when it pleaſed God to bring me among the Methodiſts. One of my aunts who was in connection with the ſociety, came to my father's on a viſit, and had deſired a preacher to call upon her. When I was acquainted with this circumſtance, I went into the workſhop to the ſervants and told them, in a ſatirical way, "that a Methodiſt

parſon was to come to our houſe." This being ſuch a phænomenon to me, I was determined to ſee him. But as ſoon as I came in his preſence, I was convinced that his countenance was expreſſive of ſomething different from other men; and it ſeemed as if a voice from heaven had ſaid, "this man has got what you want to conſtitute you happy." I began to weep like a Magdalen at the feet of Jeſus, ſaying, with Saul, "Lord, what wouldeſt thou have me to do!" I took up the Bible, kiſſed and bathed it with my tears, reſolving to break off my ſins by repentance.

I began now to pray in ſecret five or ſix times a day, and to attend all the means of grace. Sometimes I was drawn by love, at others impelled by fear. I ſaw the flaming ſword of juſtice ſuſpended over my guilty head; the Law condemned, Conſcience accuſed, Heaven appeared to frown, and Hell to be moved from beneath to meet me at my coming. Yet I could not help but love Jeſus; yea, I thought if I was damned, I ſhould love him, becauſe he firſt loved me. I was received into ſociety at Oldham by Mr. William Thompſon. My claſs-leader gave me great encouragement, and often enforced the doctrine of Juſtification by faith. I frequently walked into the fields to lament my ſin and unbelief. When contemplating the works of God in the creation, I thought, every thing can praiſe God, but ſuch an unworthy ſinner as me. The heavens manifeſt his glory, the vegetables diſplay his boundleſs wiſdom and goodneſs, and all the animated world, from the higheſt to the loweſt order, offer up their praiſes, and do the will of their almighty, all-wiſe Creator; but I, for whom the incarnate God has bluſhed in blood, cannot praiſe him! O! wretched man that I am, who ſhall deliver me from the body of this death?"

I continued thus to weep and mourn before the Lord till the latter end of the year 1786. One evening as I was going to a public prayer-meeting, being in a deſponding ſtate of mind, I cried out, "What ſhall I do? I know nothing, I feel nothing, I can do "nothing that is good; I am exhorted to believe, but to my "apprehenſion, I can as ſoon pluck the ſun from its center. "Surely I am a mark of God's vindictive, inflexible juſtice!" I had not walked many yards, before I was ſtruck with the greateſt amazement: All my darkneſs inſtantly turned into light, my grief into joy, and deſpair into a bleſſed hope full of immortality. The whole face of nature appeared to be changed, and ſeemed to proclaim the greatneſs of redeeming Love. But I did not enjoy this delightful ſenſe of the divine preſence many hours, before Satan, who ſeeks to devour the new born babes in Chriſt, aſſaulted me with many temptations, and ſuggeſted, that I was deceived; that it was only an emotion of the animal ſpirits ariſing from ſome phyſical cauſe, or that he had transformed himſelf into an Angel of Light; and that I had no ſcripture applied to my mind. As I was afraid of being deceived in a matter of ſuch great importance, I caſt away my confidence; I apprehended myſelf farther from the kingdom of God than before. But the Lord had compaſſion upon me,

me, and appeared again to my fainting ſoul. He reſtored the witneſs of his ſpirit, and applied his precious promiſes, particularly Iſaiah liv. 5, with ſuch power to my mind, that all doubts and unbelieving fears were removed. I now ſuppoſed that my ſpiritual winter was paſt, and that I ſhould enjoy an eternal ſummer under the kind influence of the beams of the ſun of righteouſneſs. I often ſung with unſpeakable pleaſure,

My God is reconcil'd,
His pardoning voice I hear:
He owns me for his Child,
I can no longer fear:
With confidence I now draw nigh,
And Father, Abba, Father, cry.

I found the ſervice of the Lord to be perfect freedom and peace; my heart was enlarged after ſinners, and I thought I could ſuffer any thing to bring them to Chriſt. The language of my ſoul was,

"Come all the world: come ſinner thou;
"All things in Chriſt are ready now.—
"If all the world my Saviour knew,
"All the world would love him too."

I remembered the words of our Lord to Peter, "When thou art converted, ſtrengthen thy brethren," and therefore I began to give a word of exhortation, when I had opportunity, which the Lord owned and bleſſed. Sometimes I was ſorely harraſſed by a ſubtle enemy; but the grace of God was ſufficient for me, and I went on my way rejoicing in the God of my ſalvation.

In the latter end of the year 1787, and the beginning of 1788, I had very ſtrong impreſſions to preach the goſpel of the Redeemer; but I trembled at the thought, and treated theſe impreſſions as ſo many devices of the enemy. The affliction of mind which I had on this occaſion, was much greater than any thing I had ever before experienced: I thought, were I to open my mind to any perſon, conſidering my youth and little experience, they would adviſe me to decline ſuch an undertaking. The more I ſtrove to reſiſt the ſecret impulſe, the ſtronger were my convictions. When I was pleading my cauſe with God, and laying my youth before him as an excuſe, ſaying, "Ah, Lord God, behold I cannot ſpeak, for I am but a child,—Send by whom thou wilt, but ſend not me; I am ignorant, and know nothing as I ought: What can I ſay to promote thy glory?" The Lord was pleaſed to ſilence my objections, by the application of ſome ſcriptures, accompanied with ſo much of the divine preſence, that I was for a moment a new creature. When I walked out alone, it often ſeemed as if a congregation were before me, and being led out of myſelf by theſe viſionary ideas, I frequently exclaimed aloud, before I was aware,

"O! for a Trumpet's voice
On all the world to call,
To bid their hearts rejoice
In him who died for all."

Being

Being under the influence of two powerful motives, the Love of Chriſt to the Church and the world; and the terrors of the Lord againſt ſinners; I made a covenant with him, that if he would open a way for me, I would embrace the firſt opportunity. At this time, a friend unknown to me, made an engagement for me to preach at a place called Flathead, in Halifax Circuit. I much objected to the engagement, till recollecting the vow which I had made unto the Lord. When I got to the place appointed, I never dreaded the terrors of hell more, than I did the ſight of the hour in which I was to preach, but the Lord was better to me than all my fears.

By this time I was reduced to a very relaxed, and low habit of body; it was therefore thought proper I ſhould go to Harrowgate waters in Yorkſhire, were it pleaſed God to ſtrengthen both body and mind. When I returned home I was appointed a local preacher and continued in this ſphere of action, a ſubject of many temptations; (but grace much more abounded) with ſome fruit of my poor labours, till the year 1791, when I was called into Coln Circuit. My new ſphere of action brought new temptations and troubles. Though I was much bleſſed in preaching, yet I began to call every thing into queſtion relative to my experience, and the work of the miniſtry. I had great ſtruggles of mind ariſing from three cauſes: Firſt, whether I was called to preach the goſpel, and what evidence I could produce in favour of that call; for Satan told me I had none. Secondly, whether I ſhould obey God or man, becauſe it did not meet with my Father's approbation. Thirdly, my inability for ſo great a work; I ſaw that all I could ſay, came infinitely ſhort of exploring the myſtery of a juſt, holy, and pure Law; the ſtupendous ſyſtem of redemption; the myſterious influence and operations of the Holy Spirit; and all the heights and depths of grace. I had no reſt either night or day; reaſonings crowded in upon me, till I thought I could neither pray nor preach. Every thing I did or ſaid, in the diſcharge of my office, appeared to be ſuperficial and a vain attempt: Life itſelf became a burden, and I wiſhed rather to die than to live. I often reſolved to leave the Circuit; one day I was determined to put my reſolution into practice, and went to the ſtable to take my horſe, but was prevented by the door being locked: I returned to my room, weary and heavy laden, and fell proſtrate before the Lord, my eyes overflowing with tears, and blood guſhing up at my mouth. O! how did I long for the fatal ſtroke! My health being much impaired, it was judged expedient to conſult Dr. Hamilton of Leeds, by whoſe preſcriptions, through the bleſſing of heaven, and the tender care of an affectionate people, amongſt whom I laboured, I got much better. Towards the latter end of the year my faith was ſtrengthened, and I had an increaſe of the comforts of the Holy Spirit.

At the Conference in 1792, I was appointed for Leiceſter Circuit, to travel with Mr. Longley, who had been a Father to me

in

in all my afflictions the year before. The Lord revived his work in ſeveral places. The firſt time I preached at Leiceſter, I had the pleaſure of ſeeing one awakened and others much affected under the word. I ſpent the greateſt part of the year at Coventry, where the Lord removed prejudice from the minds of many, and increaſed the number of our little flock: He likewiſe favoured me with frequent manifeſtations of his love. I had a good opportunity for retirement, which contributed greatly to my peace; as I never found my ſoul more happy than when ſecluded from the world, and engaged in contemplating thoſe ſubjects which are calculated to furniſh the mind with uſeful knowledge.

At the Conference in 1793, I was appointed for Nottingham. I went with much diffidence, leſt I ſhould not profit the people; but this was ſoon removed, by their hoſpitable ſpirit and brotherly love. I ſpent this year with much profit to myſelf; and found that ſufficient unto the day was the grace thereof. I felt a willingneſs to ſuffer, as well as to reign with Chriſt. The ſacrament of the Lord's ſupper was a bond of union to us, and an ordinance of peace and love

At the Conference in 1794, I was appointed to labour in Glamorganſhire. From the accounts which I had received of Wales, I expected this to be a year of trial, but bleſſed be his Name, who cauſeth all the occurrences of providence to work together for good to them that love him, I found his ſervice to be perfect freedom. Though it has been a year of great labour yet we have had peace and proſperity in our borders: Indeed ſome dead branches were broken off from the living vine, but others were grafted in, after being convinced of ſin and ſavingly born again of the ſpirit.

When I reflect upon the kindneſs of God to ſuch an unworthy ſinner, I think I cannot conclude my imperfect account in language more conſonant with my preſent views and experience, than that of the Apoſtle's, "Having obtained help of God, I continue unto this day:" Unto whom, with the Lamb who hath waſhed me from my ſins in his own blood, be aſcribed glory, ſalvation, and dominion, for ever and ever. Amen.

Two DISCOURSES on CHRISTIAN PERFECTION,

By Mr. MATHER.

DISCOURSE I.

Having theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of GOD. 2 Cor. vii. 1.

THE perſons here addreſſed, are the Believers at Corinth. Theſe had already received the Grace of God; and although in time paſt they had been unrighteous, yet now they

were waſhed, were juſtified, yea, ſanctified, by the Spirit of our God. But that this grace might not be received in vain, the Apoſtle gives them a variety of important advices, reproofs, and exhortations, in the courſe of theſe Epiſtles; and among the reſt, this in our Text: without diligent attention to which, whoſoever ſtandeth muſt fall: a thing he exceedingly dreaded, how little ſoever it may be regarded, or thought even *impoſſible* by many. Yet he, who eſpouſed them to Chriſt as a chaſte virgin, was jealous over them with a godly jealouſy, leſt as the Serpent beguiled Eve, any of *them* ſhould be beguiled from the ſimplicity which is in Chriſt Jeſus: A loſs this, which it is impoſſible for all that can be put in the place of it to repair! For what were all the attainments, wherein the Corinthians ſo much excelled, when compared with the felicity reſulting from the poſſeſſion of their *firſt* love? nothing, or leſs than nothing, in the eſteem of *this* ſervant of God, this father in Chriſt, this wiſe maſter-builder.

Nor can this felicity be preſerved, except we retain that child-like *confidence*, which ever comes boldly and ſimply, to the throne of Grace. This faith works by love; nor can the one exiſt in the ſoul without the other; however large attainments in what may be called ſpiritual gifts, may be preſerved without either! But the ſimplicity of loving faith remains no longer than while we continue to regulate our converſation (our whole inward and outward behaviour) in the world, and towards each other, by the grace of God, and according to the directions given in his word: No, it is impoſſible it ſhould. For no ſooner do we think of walking by any other rule, called by the Apoſtle *fleſhly wiſdom*, (properly ſo, as, however admired and adopted by many, it cometh of corrupt nature, and is oppoſed to the grace of God) but we loſe that ſingle eye, whereby the whole body is full of light! And if the light which is in us, becometh darkneſs, how great muſt that darkneſs be?

To prevent this, and all its fatal effects, the advice in our text is adminiſtered, and with the utmoſt propriety: becauſe it not only directs to what will ſuppreſs the evil, namely, the fear of God; but alſo to the perfecting holineſs, in that reverential awe of God upon the ſoul, which readily apprizes us of the *firſt* approach of evil, and marks the riſings of deſire, and the wanderings of the will. This preſerves the conſcience truly tender, and drives us again to the atoning Blood, which alone can make the wounded whole; and hereby proves the moſt effectual means of our cleanſing ourſelves from all filthineſs of fleſh and ſpirit, as it preſerves *all* our graces awake, by keeping them in continual exerciſe. And leſt the Corinthians ſhould imagine that the Apoſtle was ſevere, on the one hand in calling *them* who were ſaved by grace, to ſo much *doing*, yea, *ſuffering*, as *this* neceſſarily required, even to a daily *ſelf* crucifixion and mortification, he uſes the moſt endearing appellation, "dearly beloved:" as if he had ſaid, "I would not have ought enjoined you but what is abſolutely for your

advantage,

advantage, and eſſential to your preſent and eternal welfare." And leſt they ſhould, on the other hand, be diſcouraged through a ſenſe of their own inability, he reminds them of the promiſes of that God, who was faithful to his word; and in which they were particularly intereſted, as all that he had made was theirs in Chriſt Jeſus, and in him YEA, and AMEN.

The advice thus enforced upon the Corinthians, is alſo left upon record for our admonition, who are partakers of like precious faith: we ſhall therefore endeavour to conſider,

I. The end the apoſtle has in view, viz. our perfection in holineſs.

II. The means he recommends us to uſe, that we may effectually, and ſpeedily attain that noble end, ſo much deſired by all real believers: ſo to live in the fear of God, as to cleanſe ourſelves from all filthineſs of fleſh and ſpirit.

III. The argument he uſes, at once to enforce the duty, and encourage thoſe who are called to the performance of it: "having theſe promiſes, dearly beloved," &c.

I. We are to conſider the end which the Apoſtle had in view, even our perfection in holineſs. An end this, which, in its nature and effects, is at once ſo pleaſing to God and profitable to man, that one would be led to imagine, none who deſired the glory of the one or the felicity of the other, could poſſibly object to; ſince it is utterly impoſſible, that theſe two grand ends of man's creation and redemption ſhould be anſwered any other way, or in any higher degree than as man attains to this!

Therefore we need no greater evidence of the depravity and blindneſs of fallen man, than his wonderful averſion to and objections againſt this. Inſomuch, that holineſs, *our* holineſs, *perſonal* holineſs, *perfection* in holineſs, *our perfection* in holineſs, is almoſt *every where* ſpoken againſt! and is ſuffered to come out of the lips of few of thoſe, who would be counted orthodox divines! And all who *ſo* ſpeak, and *ſo* enforce, are conſidered as enemies to the Goſpel of Chriſt!

Be it ſo. If this be to be vile, I truſt there are, and *ever* will be found, ſuch friends to God and man, as will be bold enough to declare as upon the houſe tops, that God, in ſending his Son to viſit man, deſigned to "deliver him from his enemies, that he might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of his life."

But to return. 1ſt. What is holineſs? 1. Inward holineſs is the love of God and of man, for the Lord's ſake, ſhed abroad in the heart, producing lowlineſs, meekneſs, patience, long-ſuffering, kindneſs, compaſſion, tender-heartedneſs, forgiveneſs, content, and every other grace of the Spirit, againſt which there is no law. (Gal. v. 23.) 2. Outward holineſs is that regularity of conduct, whereby we manifeſt *this* inward diſpoſition, (1.) By our obedience to *all* the commandments of God. (2.) By walking in *all* his

his ordinances blameleſs. This, as it relates to God. Again, as it relates to our fellow-creatures, it is all that conduct, which is conſiſtent with juſtice, mercy, and truth: or, whereby we do unto all men, as we would they ſhould do unto us, thereby manifeſting that we love them as ourſelves. Laſtly, when we ſpeak of it, as it reſpects ourſelves, it is that *due government* of all our appetites, ſenſes, and members, whereby they become inſtruments of righteouſneſs unto holineſs; and it ſhews, that ſin does not reign in our mortal bodies, that we ſhould obey it in the luſts thereof.

2dly. What is *perfecting* holineſs? It is *this* work of regeneration going on in the ſoul of the believer: or, as St. Peter obſerves, it is growing in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt;" or, as St. Paul words it, "growing up into him, who is our living Head, in all things."

3dly. What is perfection in holineſs? It is that little leaven ſo leavening the whole lump, as to change it into its own nature: or being ſo made perfect in love, as to find all tormenting fear caſt out: or, our having ſo put off the old, and put on the new man, as to be created in righteouſneſs and holineſs after the image of him who did create us: or, to have Chriſt to be all in all to the ſoul.

Whoever attains to theſe, arrives at perfect holineſs, or perfection in holineſs, or the end our Apoſtle has here in view. And it ſhould never be forgot, 1. That this work is already begun in every believer: that is, he has in him the ſeeds of holineſs: and that *no* man can be a Chriſtian believer, who is deſtitute of the love of God and man. For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature: but faith working by love. 2. That this holineſs is *ours, is in us.* We *perſonally* are the ſubjects of it; do *actually* poſſeſs and enjoy it; are the men and women who practiſe it. Were it not ſo, to what purpoſe could we be called to examine ourſelves, whether Chriſt be in us? and by this to determine upon our being approved of or rejected by God? "Know ye not your ownſelves, that Chriſt is in you, except ye be reprobates? If any man have not the Spirit of Chriſt, he is none of his. I live not, but Chriſt liveth in me." Indeed, it is as unneceſſary, as it would be endleſs, to produce all the paſſages which concur in *this* teſtimony, that whatever holineſs there is with, or pertaining to us, is *ours*, though not *from ourſelves:* yet, it is *in us.*

Nor is it leſs evident, that it muſt be practiſed by us, if we would approve ourſelves ſuch believers, as the Bible repreſents; or ſuch people of God, as ſhall be approved of by him, either here or hereafter. So ſaith the Apoſtle, "Shall we continue in ſin, that grace may abound? God forbid!" He deteſts the vile ſuppoſition, that believers were to live unholy, and proceeds to confute it thus; "Know ye not," as if he had ſaid, I appeal to your own conſciences for the truth of what I aſſert, "that as many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore

fore *we are buried* with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life: knowing this, that our old man is crucified with him, that the body of ſin might be *deſtroyed*, that henceforth we ſhould not ſerve ſin:" No, nor ſuffer it to "reign in our mortal body, to obey it in the luſts thereof." So runs the whole ſcope of the ſixth chapter to the Romans, and concludes, "Now being made free from ſin, and become ſervants of God, ye have your fruit unto holineſs, and the end everlaſting life:" a plain proof, that the Apoſtle is not ſpeaking in the 7th chapter of a Chriſtian believer, but of an awakened man ſtruggling and groaning for *that* freedom enjoyed by the believer, as it is deſcribed in the 6th and 8th chapters, and in every other place where the apoſtle ſpeaks of the fruits of juſtification.

And it is equally clear, that we ſhould poſſeſs and practiſe holineſs, if we would be the people whom God will approve of, either here or hereafter. Therefore he ſaith, "Be ye holy, for I am holy." "God hath not called you, (ſays St. Paul,) unto uncleanneſs, but unto holineſs." And to theſe Corinthians, that they might enjoy the Divine Preſence and approbation, the Lord ſaith by his Apoſtle, "come out from amongſt them, and be ye ſeparate, and touch not the unclean thing; and I will receive you: I will be unto you a Father, yea, I will dwell in you, and walk in you, and be unto you a God, and ye ſhall be my people." As if he had ſaid, "I have given you my promiſes, that you may cleanſe yourſelves from all filthineſs, and perfect yourſelves in holineſs: in that holineſs, which becomes my houſe; for ye are my Temple; in that holineſs, without which no man ſhall ſee me here, or hereafter. Therefore thus prepare yourſelves for the enjoyment of me in that glory, which is prepared for you: through that fear, whereby you diſcover you have a godly reverence, and wiſh to be found an acceptable people at the appearing of the Lord Jeſus!"

And thus we are led to the conſideration of our next propoſition, viz.

II. The means which the apoſtle recommends us to uſe, that we may effectually and ſpeedily attain this noble end, ſo much deſired by all *real* believers. For it ſeems unnatural to ſuppoſe, that we could poſſeſs the ſpirit and live in the practice of holineſs, and not be earneſtly deſirous to *perfect* ourſelves in it: eſpecially, as we cannot but be ſenſible, how inſeparably connected our happineſs is with our holineſs.

But we ſhall find no means, which will more effectually and ſpeedily anſwer this end, than thoſe which are here propoſed. No, it is the neglect of them, which occaſions ſo much complaining in our ſtreets, of prevailing corruptions, lifeleſs duties, a diſtant God, &c. But let us underſtand, and ſteadily reduce theſe means to practice, and we ſhall not know when draught cometh; but be as a garden which the Lord doth bleſs; yea, as a ſpring whoſe

waters fail not: that is, if we ſo walk in the fear of God, as to cleanſe ourſelves from all filthineſs of fleſh and ſpirit.

1. "In the fear of God:" Not a tormenting dread of his vindictive juſtice, as if he were an unmerciful and implacable maſter. No, this kind of fear poſſeſſes the ſpirit of a ſlave. But the believer is a ſon, and has a conſciouſneſs of his relation to God, with affections ſuited to the nature of that relation, viz. a holy awe, a reverential dread, a filial loving fear. Therefore he ſanctifies the Lord in his heart, and ſets him always before his eyes. The language of his ſoul is, "Thou God ſeeſt me." And thus he finds grace to ſerve the Lord acceptably, and with deep reſpect, as one whom he loves, and in all things wiſhes to pleaſe, being ſenſible how much his own felicity depends upon the Divine Approbation. In this temper of mind he carefully performs whatſoever he takes in hand, civil or religious, doing with delight whatever his heavenly Father commands. Nor are any of the divine precepts, however contrary to the inclinations of nature, grievous unto him who loves his Lawgiver. And thus his feet "in ſwift obedience move;" yea, he runs in the way of his Father's commands, with great delight. Nor is he leſs attentive to the divine ordinances, ſeeing that in theſe he holds a nearer converſe with *him*, who "meets ſuch as rejoice, and work righteouſneſs, and thus remember him in their ways." Through theſe lattices the Lord makes more *full* diſcoveries of himſelf, and gives clearer aſſurances of his approbation of the ſoul, which ſo waiting upon him, feels a daily renewal of its ſtrength, and is animated to run without wearineſs and to walk without fainting. The believing ſoul, thus continuing to behold, in the mirror of the Goſpel, the glory of God, is changed into the ſame image, from glory to glory, i. e. (from one degree of grace unto another) as by the Spirit of the Lord; who is, as it were, drawing the Divine reſemblance upon the ſoul ſo engaged with and devoted to himſelf; and which, by the uſe of theſe means, finds how effectually and ſwiftly it is perfecting holineſs in the fear of God. Nor can it be doubted, but ſuch as walk by this rule, ſhall ſoon arrive at perfection in holineſs, becauſe they "walk in the light as he is in the light, have fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth them from *all* ſin;" who do not hide, but own their every defect, and ſo prove him "faithful and juſt to forgive them their ſins, and to cleanſe them from *all* unrighteouſneſs.

Such, we may be aſſured, are ſtrengthened with might by the Spirit in the inward man. In their hearts Chriſt dwells by faith, by ſimple dependance upon him alone for all they want or wiſh. And none are in a more likely way, to "comprehend with all ſaints, what is that height, and depth, and length, and breadth of the love of God;" or to "know that love of Chriſt, which paſſeth knowledge, and be filled with all the fulneſs of God." Eſpecially, if in this ſenſe there be an Interpreter, who will fully explain the way of God, and ſhew that this degree of ſalvation, is alſo by faith;

and

and that only unbelief can hinder ſuch believers from *now* entering into *this* reſt, which *here* remains for the people of God; even for all thoſe, of whom the Saviour has ſaid, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." But more of this hereafter.

And how much more is this likely to be effectual and ſpeedy, when we conſider, 2. How this fear promotes the cleanſing of our ſouls from *all* filthineſs of fleſh and ſpirit. By filthineſs of the fleſh, I underſtand, whatever defilement has been occaſioned by any of our natural appetites, or by the exerciſe of any of our members or ſenſes; which however unobſerved by the greater part of profeſſors, (perhaps from a falſe notion of ſalvation through faith alone) yet has no ſmall influence upon us, ſo as exceedingly to hinder the work of holineſs. Filthineſs of ſpirit, I apprehend, includes all improper indulgence of our natural affections or tempers, together with the remaining impurity of nature, which is found in believers, while they are only babes in Chriſt.

[*To be concluded in our next.*]

The FALL and DEATH of Archbiſhop CRANMER.

QUEEN MARY had no ſooner aſcended the throne of England, than all the horrors of a bloody ſuperſtition began to threaten the Proteſtant part of the nation. Many of them foreſeeing the ſtorm, prudently fled for refuge to their brethren in Germany, while great numbers, in different parts of the kingdom, called of God to bear witneſs to the truth, reſiſted unto blood, and glorioufly obtained the crown of martyrdom. Amongſt theſe were the venerable names of Latimer, Philpot, Ridley, Bradford, Hooper, Rogers, and Taylor; men whoſe faith and piety would have diſtinguiſhed them in the primitive times.

As Cranmer had taken a principal part in the Reformation in England, the enemies of God and his truth, had early marked him out as a victim, whom they were determined to ſacrifice. Mary aſcended the throne July 6, 1553. Cranmer was immediately committed to the Tower. In the enſuing Parliament he was attainted, and at Guildhall found guilty of high-treaſon! And in order to complete their vengeance, he was formerly condemned at Oxford, as an heretic, on April 3, 1554. The following pathetic and intereſting account of the ſubſequent fall and death of this Reformer, is taken from Mr. Gilpin's Life of Cranmer, a work which is written with great accuracy and elegance.

The whole rage of the Popiſh party ſeemed to be centered againſt this upright man. His ſoul they had damned; his body they were determined to burn; and to complete their triumph, they wanted only to blaſt his reputation. With this view, thoſe wicked arts were put in practice againſt him, which ſucceeded, alas!

alas! too well. From the time of his condemnation, the behaviour of the Popiſh party towards him was totally changed. Every one who now approached him, put on an air of civility and reſpect. Elegant entertainments were made for him: and no liberty or indulgence which he could deſire was denied. In the midſt of theſe amuſements he was given to underſtand, that the queen was diſpoſed to ſave him: that if he would only conform to the preſent changes in religion, he might, if he pleaſed, aſſume his former dignity;—or if he declined that, he might enjoy a liberal penſion in retirement.

Cranmer, who was ſufficiently armed againſt the utmoſt rage and malice of his open enemies, was drawn aſide by the deluſions of his falſe friends. A paper was offered him, in an evil hour, importing his aſſent to the tenets of Popery, his reſolutions gave way, and he ſigned the fatal ſnare.

Cranmer's recantation was received by the Popiſh party with joy beyond expreſſion. It was immediately printed and publiſhed, and their cruel work wanting now only its laſt finiſhing ſtroke, a warrant was expedited for his execution, as ſoon as poſſible: while he himſelf was yet kept ignorant of it.

The zeal of his friends would obliterate this ſtain from his memory, and their benevolence has contrived many an apology; but no apology could vindicate him to himſelf. In his own judgment he was fully convicted. Inſtead of that joy which gives ſerenity to the dying martyr, his breaſt was a devoted prey to contrition and woe. He had never till now felt the power of his enemies: ſtung with remorſe and horror, at what he had done, he conſumed his days and nights in anguiſh. "I have denied the "faith: I have pierced myſelf through with many ſorrows," were the melancholy thoughts, which took poſſeſſion of his mind; and rung in his ears a conſtant alarm. Then would recur, in a full tide of compunction, the aggravating thoughts, that he, who had been chiefly inſtrumental in bringing in the true faith, ſhould be amongſt thoſe who had deſerted it;—that he who had been ſo long the leader of others, ſhould have ſet them ſo dreadful an example;—and that he who had been always looked up to with reſpect, ſhould at length be loſt, and abandoned among the herd of hypocrites.

Overwhelmed with grief and perplexity, whichever way he turned his eyes, he ſaw no ray of comfort left. To perſevere in his recantation was an unſupportable thought: to retract it was ſcarce poſſible.

He had yet received no intimation of his death; though it was now the 20th of March, 1556; and by the purport of the warrant, he was to be executed the next day. That evening Dr. Cole, one of the heads of the Popiſh party, came to him; and from the inſidious and ambiguous diſcourſe of this perſon, he had the firſt intimation, though yet no direct one, of what his enemies intended.

After

After Cole had left him; he ſpent the remaining part of the evening in drawing up a repentant ſpeech, together with a full confeſſion of his apoſtacy; reſolving to take the firſt opportunity to ſpeak, or publiſh it; which he ſuppoſed, indeed, the ſtake would firſt give him. But beyond his expectation a better was afforded. It was intended, that he ſhould be carried immediately from priſon to the ſtake; where a ſermon was to be preached. But the morning of the appointed day being wet and ſtormy, the ceremony was performed under cover.

About nine o'clock, Lord Williams of Thame, attended by the magiſtrates of Oxford, received him at the priſon gate; and conveyed him to St. Mary's church; where he found a crowded audience waiting for him. He was conducted to an elevated place, in public view, oppoſite to the pulpit. He had ſcarce time to reflect a moment on the dreadful ſcene, which he ſaw preparing for him, when the Vice-chancellor, and heads of houſes, with a numerous train of doctors and profeſſors, entered the church. Amongſt whom was Dr. Cole, who paying his reſpects to the Vice-chancellor, aſcended the pulpit.

After a proper preface, Cole ſhewed the reaſons why it was thought neceſſary to put the unhappy perſon before them to death, notwithſtanding his recantation. On this head he dwelt largely, and ſaid full as much, as ſo bad a cauſe could be ſuppoſed to bear. Then turning to his audience, he very pathetically exhorted them to fear God, and tremble; taking the example before their eyes, of the inſtability of all human things; and of the great duty of holding faſt their profeſſion without wavering. This venerable man, ſaid he, once a peer, a privy counſellor, an archbiſhop, and the ſecond perſon in the realm, renounced the faith, and is now fallen below the loweſt.

He addreſſed himſelf laſt to the degraded primate himſelf. He condoled with him in his preſent calamitous circumſtances, and exhorted him to ſupport with fortitude his laſt worldly trial.

Cranmer's behaviour during this diſcourſe cannot be better deſcribed, than in the words of a perſon preſent; who, though a Papiſt, ſeems to have been a very impartial ſpectator.

"It is doleful, ſays he, to deſcribe his behaviour; his ſorrowful countenance, his heavy chear; his face bedewed with tears; ſometimes lifting up his eyes to heaven in hope; ſometimes caſting them down to the earth for ſhame. To be brief, he was an image of ſorrow. The dolour of his heart burſt out continually at his eyes in guſhes of tears: yet he retained ever a quiet, and grave behaviour; which increaſed the pity in men's hearts, who unfeignedly loved him, hoping it had been his repentance for his tranſgreſſion."

The preacher having concluded his ſermon, turned round to the whole audience; and with an air of great dignity, deſired all, who were preſent, to join with him in ſilent prayer for the unhappy man before them. A ſolemn ſtillneſs enſued. Every eye, and

every

every hand were inſtantly lifted up to heaven. Some minutes having been ſpent in this affecting manner, the degraded primate who had alſo fallen on his knees, aroſe in all the dignity of ſorrow; and thus addreſſed his audience.

"I had myſelf intended to have deſired your prayers. My deſires have been anticipated; and I return you, all that a dying man can give, my ſincereſt thanks.—To your prayers for me, let me add my own." He then with great fervour of devotion, broke out into this pathetic exclamation.

"O Father, Son, and Holy Ghoſt, have mercy on me, a miſerable ſinner! I who have offended heaven more grievouſly than tongue can expreſs, whither ſhall I fly for ſuccour? On earth all refuge fails me. Towards heaven I am aſhamed to lift my eyes.—What ſhall I then do? Shall I deſpair?---God forbid! O good God, thou art merciful, and refuſeſt none that come to thee for ſuccour. To thee therefore I fly. Before thee I humble myſelf.---My ſins are great; have mercy upon me! O bleſſed Redeemer, accept a penitent heart, though ſtained with the fouleſt offences. Have mercy upon me, O God, whoſe property is always to have mercy. My ſins are great, but thy mercy is ſtill greater. —O Lord, for Chriſt's ſake, hear me!—hear me, moſt gracious God!"

While he thus prayed the people ſpontaneouſly caught the fervour, and joined audibly with him. The whole ſcene was highly ſolemn and affecting. Having concluded his prayer, he aroſe from his knees; and taking a paper from his boſom, continued his ſpeech to this effect:

"It is now, my brethren, no time to diſſemble; I ſtand upon the verge of life!—A vaſt Eternity is before me.—What my fears are, or what my hopes, it matters not here to unfold. For one action of my life at leaſt, I am accountable to the world.—My late ſhameful ſubſcriptions to opinions, which are wholly oppoſite to my real ſentiments. Before this congregation I ſolemnly declare, that the fear of death alone induced me to that ignominious action; —that it hath coſt me many bitter tears;---that in my heart I totally reject the Pope, and the doctrines of the Church of Rome---and that"——

As he was continuing his ſpeech, the whole aſſembly was in an uproar. Lord Williams gave the firſt impulſe to the tumult; "Stop the audacious heretic!" On which ſeveral prieſts and friars, ruſhing from different parts of the church, with great eagerneſs ſeized him; pulled him from his ſeat; dragged him into the ſtreet; and with much indecent precipitation, hurried him to the ſtake, which was already prepared. Executioners were on the ſpot, who ſecuring him with a chain, piled the faggots in order round him.

As he ſtood thus, with all the horrid apparatus of death about him, amidſt taunts, revilings, and execrations, he alone maintained a diſpaſſionate behaviour. Having now diſcharged his conſcience,

his

his mind grew lighter; and he ſeemed to feel even in thoſe circumſtances, an inward ſatisfaction, to which he had long been a ſtranger: His countenance was not fixed, as before, in abject ſorrow, on the ground; he looked round him with eyes full of ſweetneſs and benignity, as if at peace with all the world.

A torch being put to the pile, he was preſently involved in a burſt of ſmoke, and crackling flame: but on the ſide next the wind, he was diſtinctly ſeen before the fire reached him, to thruſt his right-hand into it, and to hold it there with aſtoniſhing firmneſs, crying out "This hand hath offended! This hand hath offended!" ——When we ſee human nature ſtruggling ſo nobly with ſuch uncommon ſufferings, it is a pleaſing reflection, that through the aſſiſtance of God, the mind of man may be ſupported under ſuch trials, as are far beyond its own ſtrength.

His ſufferings were ſoon over. The fire riſing intenſely around him, and a thick ſmoke involving him, it was ſuppoſed he was preſently dead. His patience in his torment (ſays the author that I have juſt before quoted) and his courage in dying, if it had been in teſtimony of truth, as it was of falſehood, I ſhould worthily have commended; and have matched it with the fame of any father of ancient time." This teſtimony coming from ſuch an enemy, gives us a noble idea of the end of this great man.

LONDON,
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THE THREE PRINCIPLES.

THE regenerated man, who is created anew after the image of God, that is, in the image of the Father, Son, and Holy Spirit, feels in himſelf *three principles* of activity: Firſt, a principle of LIFE, which he hath in common with all other *Animals*: Second, a principle of INTELLIGENCE, which he hath in common with *Devils*: And Third, a principle of LOVE, which he hath in common with holy *Angels*. Theſe three principles replaced in their natural order, and purified by Grace, conſtitute what the ſacred writers call *the new Creature*. The *Firſt*, the moſt radical, the moſt central of the three Principles, from whence the other two proceeds, is particularly the Image of the FATHER: The *Second*, which flows from the Firſt, is particularly the Image of the SON: And the *Third*, which proceeds from the other two, with which it harmonizes, though always perfectly *diſtinct*, is particularly the Image of the HOLY GHOST, the Comforter, who is a Spirit of Love, of Peace, of Joy, and of Perfection, and who by his holy preſence, accompliſhes the myſtery of Piety in the ſouls of thoſe who are baptized *with Fire*, in the Name and Power of the *Father*, of the *Son*, and of the *Holy Spirit*.

Theſe three Principles reſiding at once in a Soul, of which they compoſe the Eſſence, one of them may operate with vigour,

when the other two remain inactive: As in thoſe viſionary diſtractions, which we call *dreams*, and when a pious perſon is ſtruck with an *apoplexy*, his Intellect and his Will ceaſe to act; or if ſeized with a *burning fever*, though his Intellects may be deranged, his Love appears always active: In his delirium he prays, he preaches, and endeavours the performance of good works. In a perſon compleatly renewed in the Image of Jeſus Chriſt, theſe three principles are always in perfect harmony; for *true wiſdom*, and *pure Love*, ceaſeleſsly flow from what St. Paul calls the *Life of God*. Thus in God, the *Word* and the *Holy Spirit* are always in the *Father*, as the *Father* is always in each of the other two. If this union be conſidered, it will be no way ſurprizing that, in the Holy Scriptures, the *Father*, the *Word*, and the *Divine Spirit*, are equally named GOD, as only making one and the ſame JEHOVAH.

The miſtery of the incarnation did not annihilate the divinity of the *Word*; we owe divine honours to the Son of Mary, becauſe the *Word* united himſelf with his ſoul in a manner the moſt intimate, and becauſe "it pleaſed the ever bleſſed God, that in Jeſus Chriſt ſhould dwell all the fullneſs of the Godhead bodily:" in order that in the kingdom of Grace, a plenitude of *Life*, of *Wiſdom* and of *Love* ſhould reſide in Chriſt (Col. i. 19, and ii. 9.) as in the kingdom of nature, a plenitude of vivifying energy, of light and of heat, reſides in the ſun.

"But I do not ſee, (ſays a philoſopher,) how the Word, who was from all eternity with the Father, could be at one and the ſame time in heaven and on earth; in the boſom of the Father, and in the child Jeſus."

There are many other things which you do not underſtand, which are nevertheleſs true. You do not comprehend how your Father communicated to you life, and the power of thought and reaſoning: You do not underſtand how the luſtre of the ſun, can be at one and the ſame time in the whole atmoſphere, and in your eyes. For my part, I cannot conceive in what manner my ſoul can make its *will*, (to ſpeak ſo,) incarnate with my *hand*, ſo as to move it at pleaſure; ſince the ſame union does not ſubſiſt between my *will* and my *ears*: If I cannot fathom this little miſtery of my Being, ſhall I be ſurprized if there are depths in the Supreme Being, which I cannot fathom?

A ſavage, who hath no knowledge of pen, ink and paper, carries the will of his maſter ſealed in a letter. This to him is an impenetrable miſtery, which aſtoniſhes his reaſon. We ſhall ceaſe to be ſurprized, when we emerge from the deep gulphs of our ignorance. There will come a time, perhaps, when the Savages of the moral world, ſhall be ſo far enlightened by the Goſpel, as to comprehend how the Almighty could unite his eternal *Word* to the ſpotleſs Soul of Mary's Son, as we can now underſtand how men can commit their thoughts to paper, and tranſmit them to future generations.

"But

"But why did not God explain to us the whole miſtery?"—— Such a queſtion is worthy of the Savage, who might demand, Why did not my maſter unfold to me all the miſtery of the ſealed paper, which contained his will? Here is an anſwer to ſuch a queſtion: God will not ſatisfy our curioſity; firſt, becauſe he requires of us the *obedience of Faith*, and not the impertinences of pride; and ſecondly, becauſe he wills man to make uſe of a method for his reſtoration, oppoſed to that which loſt him his perfection and bliſs. Is it not reaſonable, that a Being who involved himſelf in ruin, through *believing* the *Father of lies*, ſhould reſtore himſelf, by *believing* the GOD OF TRUTH? The firſt man hazarded his felicity upon the declaration of the Tempter; and ought we not to hazard our miſery upon a hundred declarations of the Redeemer? Do we not daily ſee, ſick perſons put their life into the hands of a phyſician, who is almoſt, yea, ſometimes, altogether unknown to them?

"But I would not truſt to a phyſician, of which you ſpeak: he ſhould not be a Quack." I anſwer, that if you do not ſufficiently feel your ſins and miſeries, ſo as to impel you to run the riſk, you cannot believe in Jeſus Chriſt; becauſe he came not to call the righteous but ſinners to repentance. He comforteth not thoſe who are at eaſe, but thoſe who are weary and heavy laden. Nevertheleſs the time will come, when, if you harden not your heart, you ſhall feel your danger and diſeaſe: When you ſhall be as much charmed with ſubmiſſion to Jeſus Chriſt, as Naaman, the leprous General, was in ſubmitting to the venerable Prophet; when you ſhall *feel*, that in order to find health of ſoul and a foretaſte of eternal life, you muſt know the only true God, and Jeſus Chriſt whom he hath ſent, (John xvii. 3.) For regeneration, without which none can ſee the kingdom of heaven, is nothing more than the re-eſtabliſhing of the ſoul in that happy ſtate, when impreſſed with the image of God, ſhe has not only the *Life* of the *Father*, as her principle of life, but alſo the *Light* of the *Son*, to illuminate her underſtanding, and the *Love* of the *Holy Spirit*, to regulate her will.

It is very evident, that LIFE flows emanantly from the FATHER, LIGHT from the *Son*, and DIVINE LOVE from the *Holy Spirit*, if we conſult the three following quotations, John vi. 57, John i. 9, Rom. v. 5. To reject the *Son* and the *Holy Spirit*, when the Goſpel is preached, is to reſt contented with a life altogether defective, a life not perfected by the living light of Grace, and the ſweetneſs of love: ſuch is the life of Devils, of infidels, and of proud phariſees.

[Tranſlated from the French of Mr. Fletcher, by Mr. Martindale.]

The EXISTENCE and EMPLOYMENT of the holy ANGELS.

SHUT up in this world of matter, we might be apt to imagine, there are no creatures of a nature and condition different from

our own. But we are informed, upon the beſt authority, that there are creatures of a very different nature and condition. Angels are ſpirits. Not formed of the ſame groſs materials, they are free from the inconveniences we feel, the temptations and ſufferings to which we are ſubject. Their appearance is glorious as the Light of heaven, and their motion, like that, rapid, and, as it were, inſtantaneous. Pure and active as the moſt pure and active elements with which we are acquainted, light and fire; ſtrangers equally to ſin and ſorrow; they live evermore in the preſence of God, and enjoy all the felicity, which that preſence can beſtow; expreſſing continually their ſenſe of ſuch felicity, in hymns of praiſe before the throne. This is the ſum and ſubſtance of the many deſcriptions to be met with in ſacred writ. The contemplation of ſo many excellent and happy beings opens our underſtandings, and enlarges our conceptions of the CREATOR's Power and Goodneſs.

"But if we ourſelves are miſerable, what benefit, (it will be aſked,) can reſult to us from contemplating the happineſs of others? Will not our miſery be rather aggravated than alleviated by it? We do not ceaſe to be wretched upon earth, becauſe the angels are otherwiſe in heaven."

Redeemed by the Son of God, leave off, O man, to complain. Wait but for a little while in faith and patience, and their happineſs ſhall be yours. The Redeemer himſelf has ſaid (and ſhall he not perform it?) that, at the reſurrection, we ſhall become "like the angels of God." Is not the caſe then greatly altered? Is there no pleaſure in contemplating a felicity, the model after which our own will be formed and faſhioned? Surely it is the very conſideration, which, above all others, ſhould cauſe us to forget our uneaſineſs, and remember our miſery no more. Angels are glorious and happy Beings, and we ſhall be ſo too! They are glorious, becauſe they are pure; and we muſt be therefore *pure*, in order to be *glorious*. The miſery complained of is the furnace, in which we are to be made pure, that duſt and aſhes may be changed into tranſparent glaſs. "Purge away the droſs," (ſays the wiſe man) and a veſſel ſhall come forth for the finer." Our evil tempers and affections are that droſs. With them we cannot enter into the kingdom of God; nor ſhould find any happineſs there, if we could enter. They muſt be ſeparated, and left behind. Severe trials, very ſevere trials, are often neceſſary to ſeparate them, and are ſent for that purpoſe. When the metal is ſtubborn, coals of fire, for the moſt ſalutary purpoſe, are heaped upon it's head. The Son of God is with his faithful ſervants in the furnace, and will bring them ſafely out; when, transformed to angels, they ſhall ſing the ſong of the redeemed; "It is good for us, that we have been afflicted."

From the nature and condition of angels, let us advert, to that perfect ſervice, that ready and unlimited obedience, by them paid to their Almighty Creator. Their felicity does not conſiſt in

freedom

freedom and independence. An attempt was once made by ſome of them to attain it. "There was war even in heaven," on that account: but Michael prevailed, and the dragon was caſt out. The angels that fell, fell by rebellion; they who kept their ſtation, kept it by obedience, and are thus addreſſed by the pſalmiſt: "Ye angels of his, ye that excel in ſtrength, ye that fulfil his commandment, hearkening to the voice of his words." Like the lightnings, which ſay, "Here we are," they are repreſented as waiting before the throne, ready, at the divine command, to fly to the extremities of the univerſe. Inſtead of uſing ſeditious language againſt their ſovereign, we find Michael the archangel, "not bringing a railing accuſation" againſt the great adverſary himſelf, but mildly ſaying, "The Lord rebuke thee!"—A circumſtance much to be regarded, by all who have the misfortune to be engaged in diſputes. Nor are the angels more exact in loyalty to their king, than in preſerving due ſubordination in their ſeveral ranks, and under their reſpective leaders; without which, peace could not be in heaven, any more than on earth.

We do not indeed ſtand in the immediate preſence, or receive our orders at once from the throne: but the Scriptures convey them, and, by his gracious Spirit, "God is in the midſt of us;" we likewiſe may "fulfil his commandment, by hearkening to the voice of his word." Had we but a due reſpect to the example ſet us by the angels, we ſhould not be ſo careleſs, as we are, about knowing what the will of the Lord is; much leſs ſhould we be averſe from knowing it, becauſe averſe from doing it. Angels are ever on the watch; eager to do it, and therefore eager to know it. We ſhould not preſume to determine which precepts we may obſerve, and which we may neglect:—the obedience of an angel is univerſal. We ſhould not put off our duty from day to day:—the obedience of an angel is prompt and ready. We ſhould perform it, not as a taſk, but as a pleaſure:—the obedience of an angel is hearty and fervent; it is his delight, becauſe he loves God: it would be ours, if we loved God, in the ſame degree. To love, no commandments are grievous. The difficulties remain as they were; but the motive overcomes them with eaſe. The conteſt, at firſt, among angelic ſpirits in heaven, and ſince, among the children of Adam, through all their ſucceſſive generations, upon earth, has been, in reality, a conteſt between pride and love. The ſucceſs and termination of it may direct us where to chooſe our party. Pride, as diſplayed in the rebellion of Lucifer, threw angels from the height of heaven, into the bottomleſs pit: love, as manifeſted in the obedience of Chriſt, exalted man, from the duſt, to the thrones of angels, in heaven.

This leads us to conſider, the benevolence and charity of the holy angels; the love they have always ſhewn for man, and the ſervices by them rendered to him. And here a ſcene opens, worthy of all admiration, gratitude, and praiſe. For never do thoſe bleſſed ſpirits obey with greater delight the commands of

their

their Maker, than when mankind is the ſubject of thoſe commands: ſo deeply, from the beginning, have they intereſted themſelves in our welfare.

When the world was created, and man put in poſſeſſion of it, theſe "morning ſtars ſang together, and the ſons of God ſhouted for joy." Angels accompanied thoſe ſervants of the moſt High, the ancient patriarchs, during the courſe of their pilgrimage. By angels was the law given on Sinai; by them were the armies of Iſrael directed, on their march through the wilderneſs, protected after their eſtabliſhment in Canaan, and their enemies diſcomfited. By them was the Saviour proclaimed, on the night in which he was born; comforted, after his temptation; ſtrengthened, in his paſſion; teſtified of, at his reſurrection; attended, at his aſcenſion. They ſhall again attend him, on his return to Judgment, gather together his elect from the four winds, and celebrate his final triumph over our laſt enemy. "Even now, there is joy among them over one ſinner that repenteth;" and the Apoſtle ſays concerning them, "Are they not all miniſtering ſpirits, ſent forth to miniſter to them that ſhall be heirs of ſalvation?"

Lord, what is man, that thou art thus mindful of him, and cauſeſt him to be viſited by celeſtial ſpirits? But, in the perſon of Chriſt, one far above all created ſpirits, did not diſdain to viſit him; and the court of heaven is only attendant on its king; "Wherefore, when he bringeth his firſt begotten into the world, he ſaith, Let all the angels of God worſhip him."

But---"Are theſe things indeed ſo?" Do the holy angels take a decided part in our concerns? Let us, at length, take a part in them, ourſelves, and not continue wholly indifferent, as to what we have been, what we are, and what we ſhall be; ſome little time, ſurely, ſhould be ſpent in the enquiry. Spirits above are active to ſave us; ſpirits below are active to deſtroy us; and we ſleep not to be awakened, perhaps, till it is too late.

At the creation of the world, did "the morning ſtars ſing together, and all the ſons of God ſhout for joy?" And do men forget to be thankful for it? In a fit of ſpleen, do they ſay, they have no reaſon to be thankful for it? In a fit of infidelity, do they deny both the creation, and the Creator? Such men, alas, there are: ſhame on them --equal ſhame on thoſe who have not more ſenſe than to admire and encourage them. "Praiſe the Lord, all ye works of his, in all places of his dominion; and, all ye ſons of men, for whom thoſe works were wrought: praiſe the Lord, O my ſoul; and all that is within me praiſe his holy name."

It is written, "When he bringeth his firſt begotten into the world, he ſaith, And let all the angels of God worſhip him:" and have we lived to hear perſons, calling themſelves Chriſtians, with Bibles in their hands, telling us, they find themſelves obliged in conſcience to quit the church, becauſe ſhe is guilty of idolatry in now doing---what ſhe always has done---in paying divine honours to her Lord and Saviour?---Such men likewiſe there are, and

they

they too have their admirers and followers. The more is the pity! But marvel not: "it is the laſt time."

To conclude—Are angels, "miniſtering ſpirits, ſent forth to miniſter to them that ſhall be heirs of ſalvation;" rejoicing when we do well, and, conſequently, grieving when we do otherwiſe? Have they been, in effect, under every diſpenſation, the *guardians* of the people of God? Let us duly reverence and reſpect them, as ſuch. When we conſider them as "encamping round about us, to deliver us," let us no longer fear the power of the enemy; ſince "they that are with us are more than they that are with them." When we reflect, that they are witneſſes of our actions, let us do nothing that may make us aſhamed before them; nothing but what we would do, if we ſaw them. When we remember that they are to give an account of us, upon their return to him who ſent them, let us take care that they may give it with joy, and not with grief. Let not our conduct be ſuch, as ſhall oblige them to quit their charge, before the time. O terrible voice, that once heard, at midnight, in the temple at Jeruſalem, foreboding its deſtruction, then near at hand--LET US GO HENCE! "Whoſo defileth the temple of God, him ſhall God deſtroy." Our bodies are ſuch temples. May no unlawful deſires, no irregular paſſions, ever ſo defecrate them, as that conſcience ſhall ring in our ears the ſame dreadful ſound; but may our heavenly friends and guardians continue with us to the end, to comfort us in our laſt ſorrows, and ſupport us in our expiring agonies; that, when breath ſhall forſake the body, the ſoul may be "carried by angels into Abraham's boſom."

AN EXTRACT OF

A ſhort and eaſy METHOD with the DEISTS.

THE Truth of the Doctrine of CHRIST will be ſufficiently evinced, if the Matters of Fact, which are recorded of him in the Goſpels be true; for his miracles, if true, evidence the truth of what he delivered.

The ſame is to be ſaid as to Moſes. If he brought the Children of Iſrael through the Red Sea, in that miraculous manner, related in Exodus, and did ſuch other wonderful things as are there told of him, it muſt neceſſarily follow, that he was ſent from GOD: Theſe being the ſtrongeſt proofs we can deſire, and which every Deiſt will confeſs he would acquieſce in, if he ſaw them with his eyes. Therefore the whole of this cauſe will depend upon the Proof of theſe Matters of Fact.

1. And the Method I will take, is, firſt, to lay down ſuch Rules, as to the Truth of Matters of Fact, in general, that where they all meet, ſuch Matters of Fact cannot be falſe. And then, ſecondly, to ſhew that all theſe Rules meet in the Matters of Fact

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of Moſes, and of Chriſt; and that they do not meet, or poſſibly can in any impoſture whatſoever.

2. The Rules are theſe. 1ſt. "That the Matter of Fact be ſuch, "as that men's outward ſenſes, their eyes and ears, may be judges "of it. 2. That it be done publickly, in the face of the world. "3. That not only public monuments be kept up in memory of "it, but ſome outward actions to be performed. 4. That ſuch "monuments and ſuch actions or obſervances be inſtituted "and do commence from the time that the Matter of Fact was "done."

3. The two firſt Rules make it impoſſible for any ſuch Matter of Fact to be impoſed upon men, at the time when ſuch Matter of Fact was ſaid to be done, becauſe every man's eyes and ſenſes would contradict it. For example, Suppoſe any man ſhould pretend, that yeſterday he divided the Thames, in preſence of all the people of London, and carried the whole city, men, women, and children, over to Southwark on dry land, the waters ſtanding like walls on both ſides: I ſay, it is morally impoſſible that he could perſuade the people of London, that this was true, when every man, woman, and child could contradict him, and declare, that this was a notorious falſehood, for that they had not ſeen the Thames ſo divided, neither had gone over on dry land. Therefore it is plain, that no ſuch impoſition could be put upon men, at the time when ſuch public Matter of Fact was ſaid to be done.

4. Therefore it only remains, that ſuch Matter of Fact might be invented ſome time after, when the men of that generation wherein the thing was ſaid to be done were all dead; and the credulity of after ages might be impoſed upon, ſo to believe that things were done in former ages, which were not.

But againſt this, the two laſt Rules ſecure us, as much as the two firſt Rules, in the former caſe: For whenever ſuch a Matter of Fact came to be invented, if not only monuments were ſaid to remain of it, but likewiſe public actions and obſervances were conſtantly uſed ever ſince the Matter of Fact was done, the deceit muſt be detected, by no ſuch monuments appearing, and by the experience of every man, woman, and child, who muſt know that no ſuch actions, or obſervances were ever uſed by them. For example, Suppoſe I ſhould now invent a ſtory of ſuch a thing, done a thouſand years ago, I might, perhaps, get ſome to believe it; but if I ſay, that not only ſuch a thing was done, but that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off; and that every man in the nation wanted a joint of ſuch a finger; and that this obſervance was part of the Matter of Fact done ſo many years ago, as a proof and confirmation of it, and had deſcended, without interruption, and been conſtantly practiſed ever ſince the Matter of Fact was done: I ſay it is impoſſible I ſhould be believed in ſuch a caſe, becauſe every

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one could contradict me, as to the mark of cutting off a joint of the finger; which therefore would prove the whole to be falſe.

II. Let us now come to the ſecond point, to ſhew, that the Matters of Fact of Moſes, and of Chriſt, have all theſe Rules, or Marks before-mentioned; and that neither the Matters of Fact of Mahomet, or what is reported of the Heathen Deities, have the like; and that no impoſture can have them all.

1. As to Moſes, I ſuppoſe it will be allowed, That he could not have perſuaded ſix hundred thouſand men, that he had brought them out of Egypt, through the Red Sea; fed them forty years, without bread, by miraculous manna, and the other Matters of Fact recorded in his books, if they had not been true. Becauſe every man's ſenſes that were then alive, muſt have contradicted it. And therefore he muſt have impoſed upon all their ſenſes, if he could have made them believe it, when it was falſe and no ſuch things done. So that here are the firſt and ſecond of the four Marks.

It was equally impoſſible for him to have made them receive his five Books, as truth, and not to have rejected them, as a manifeſt impoſture, which told of all theſe things as done before their eyes, if they had not been ſo done. See how poſitively he ſpeaks to them, Deut. xi. 2, &c. "Know ye this day, for I ſpeak not with your children, which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched out arm, and his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh, the king of Egypt, and unto all his land, and what he did unto the army of Egypt, unto their horſes, and to their chariots; how he made the water of the Red-Sea to overflow them as they purſued after you; and how the Lord had deſtroyed them unto this day: And what he did unto you in the wilderneſs, until ye came into this place; and what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben, how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that was in their poſſeſſion, in the midſt of all Iſrael. But your eyes have ſeen all the great acts of the Lord, which he did, &c."

From hence we muſt allow it was impoſſible that theſe Books of Moſes, (if an impoſture) could have been invented and put upon the people who were then alive, when all theſe things were ſaid to be done.

The utmoſt then that can be ſuppoſed is, that theſe books were wrote in ſome age after Moſes, and put out in his name. But if ſo, it was impoſſible that thoſe books ſhould have been received, as the Books of Moſes, in that age wherein they are ſuppoſed to have been firſt invented. Why? Becauſe they ſpeak of themſelves as delivered by Moſes, and kept in the ark from his time. "And it came to paſs, when Moſes had made an end of writing the words of this Law in a book, until they were finiſhed; that

Moſes commanded the Levites who bare the Ark of the Covenant of the Lord, ſaying, Take this book of the Law, and put it in the ſide of the Ark of the Covenant of the Lord your God, that it may be there for a witneſs againſt thee," Deut. xxxi. 24, 25, 26. ——And there was a copy of this book to be left likewiſe with the king. "And it ſhall be, when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this Law in a book, out of that which is before the Prieſts the Levites: And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this Law and theſe ſtatutes to do them," Deut. xvii. 18, 19.

Here you ſee, this book of the Law ſpeaks of itſelf, not only as an hiſtory or relation of what things were then done: but as the ſtanding and municipal Law and Statutes of the nation of the Jews, binding the king as well as the people.

Now, in whatſoever age after Moſes you ſuppoſe this book to have been forged, it was impoſſible it could have been received as truth; becauſe it was not then to be found, either in the Ark, or with the king, or any where elſe: for when firſt invented, every one muſt know, that they had never heard of it before.

And therefore they could leſs believe it to be the book of their Statutes, and the ſtanding Law of the land, which they had all along received, and by which they had been governed.

Could any man at this day, invent a book of Statutes or Acts of Parliament for England, and make it paſs upon the nation as the only book of Statutes that ever they had known? As impoſſible was it for the books of Moſes (if they were invented in any age after Moſes) to have been received for what they declare themſelves to be, viz. The Statutes and municipal Law of the nation of the Jews: and to have perſuaded the Jews, that they had owned and acknowledged theſe books, all along from the days of Moſes, to that day in which they were firſt invented; that is, that they had owned them before they had ever ſo much as heard of them. Nay, more, the whole nation muſt, in an inſtant, forget their former laws and government, if they could receive theſe as ſuch. And they could not receive them otherwiſe, becauſe they vouched themſelves ſo to be. Let me aſk the Deiſts this ſhort queſtion: Was there ever a book of ſham-laws, which were not the laws of the nation, palmed upon any people, ſince the world began? If not, with what face can they ſay this of the book of the Laws of the Jews? Why will they ſay that of them, which they confeſs impoſſible in any nation, or among any people?

But the books of Moſes have a further demonſtration of their truth, than even other Law-Books have: for they not only contain the Laws, but give an hiſtorical account of their inſtitution, and the practice of them from that time: as of the paſſover in memory of the death of the firſt-born in Egypt: and that the ſame day, all the firſt-born of Iſrael, were by a perpetual law, dedicated to God: and the Levites taken for all the firſt-born of

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the children of Iſrael. That Aaron's rod which budded, was kept in the Ark, in memory of the deſtruction of Korah, Dathan, and Abiram; and for the confirmation of the prieſthood to the tribe of Levi. As likewiſe the pot of manna, in memory of their having been fed with it forty years in the wilderneſs. That the Brazen Serpent was kept (which remained to the days of Hezekiah,) in memory of that wonderful deliverance by looking upon it. The feaſt of Pentecoſt, in memory of the dreadful appearance of God upon mount Horeb, &c.

And beſides theſe remembrances of particular occurrences, there were other ſolemn inſtitutions in memory of their deliverance out of Egypt, which included all the particulars: as the ſabbath. Their daily ſacrifices, and expiation; their new moons, and ſeveral feaſts and faſts. So that there were yearly, monthly, weekly, and daily remembrances of theſe things.

And, not only ſo, but the ſame books of Moſes tell us, that a particular tribe (of Levi) was appointed by God, as his prieſts; by whom alone the ſacrifices were to be offered, and theſe ſolemn inſtitutions celebrated. That theſe Levites were likewiſe the chief judges, even in all civil cauſes. Now whenever it be ſuppoſed theſe books were forged, after Moſes, it is impoſſible they could have been received as true, unleſs the forgers could have made the whole nation believe, that they had received theſe books from their fathers, had been inſtructed in them when they were children, and had taught them to their children. Moreover, that they had all been circumciſed, and did circumciſe their children, purſuant to the command in theſe books; that they had obſerved the paſſover, the ſabbath, the new-moons, with all the feaſts, faſts, and ceremonies there enjoined: that they had never eaten any meats prohibited in theſe books: that they had a magnificent tabernacle, and a prieſthood confined to the tribe of Levi. Now was it poſſible to perſuade a whole nation, that they had known and practiſed all theſe things, if they had not? Or, ſecondly, to have received a book for truth, which ſaid they had practiſed them, and appealed to that practice? So that here are the third and fourth of the marks above-mentioned, and theſe marks as much ſecure any ſuch Matter of Fact from being invented in any after age, as at the time when ſuch Matters of Fact were ſaid to be done.

2. Therefore I come now to ſhew, that, all theſe meet in the Matters of Fact recorded of our bleſſed Saviour. And my work will be the ſhorter, becauſe all that is ſaid before, of Moſes and his books, is every way applicable to Chriſt and his Goſpel. His miracles are there ſaid to be done publickly, in the face of the world. It is ſaid, that three thouſand at one time; and, that about five thouſand at another, were converted, upon conviction of what was done before their eyes, wherein it was impoſſible to have impoſed upon them. Therefore here the two firſt rules hold. And as to the two ſecond, baptiſm and the Lord's Supper were inſtituted as perpetual memorials of theſe things, at the very time

when they were ſaid to have been done; and have been obſerved in the whole Chriſtian world, all along, from that time to this. And Chriſt himſelf ordained miniſters to preach, and adminiſter theſe ſacraments; and to govern his church, always, even to the end of the world. Accordingly they have continued to this day: and, doubtleſs will while the earth ſhall laſt. So that the Chriſtian clergy are as notorious a Matter of Fact, as the tribe of Levi among the Jews. And the Goſpel is as much a Law to the Chriſtians, as the books of Moſes to the Jews: and it being part of the Matters of Fact related in the Goſpel, that ſuch an order of men, were appointed by Chriſt, to continue to the end of the world; conſequently, if the Goſpel was a fiction, invented after Chriſt; then, at that time, when it was firſt invented, there could be no ſuch order of men, which muſt give the lie to the Goſpel, and demonſtrate the whole to be falſe. But there ever hath been ſuch an order of men, and ſacraments publickly adminiſtered by them. It was therefore as impoſſible mankind ſhould have been impoſed upon in this matter, by inventing it in after ages, as at the time when thoſe things were ſaid to be done.

The Matters of Fact of Mahomet, or what is fabled of the Heathen Deities, do all want ſome of the aforeſaid four Rules, whereby the certainty of the Matters of Fact is demonſtrated, for Mahomet never pretended to miracles, as he tells us in his Alcoran, ch 6, &c. and thoſe which are commonly told of him paſs among the Mahometans themſelves, but as legendary fables; and as ſuch are rejected by the wiſe and learned among them; as the Legends of their ſaints are in the church of Rome, [See Dr. Prideaux's Life of Mahomet, Page 34.]

III. To apply what has been ſaid. Let any Deiſt in the world ſhew any fabulous action which has all theſe marks. No, it is impoſſible.

I do not ſay, that every thing which wants theſe four marks is falſe: but, that nothing can be falſe which has them all.

I have no doubt that there was ſuch a man as Julius Cæſar, that he fought at Pharſalia, was killed in the Senate-Houſe: Nor of many other Matters of Fact of ancient times, though we keep no public obſervances in memory of them.

But this ſhews that the Matters of Fact of Moſes and of Chriſt, have come down to us better guarded than any others whatſoever.

And yet thoſe who would laugh any man out of the world, that would offer to deny Cæſar or Alexander, Homer or Virgil, their public actions; do, at the ſame time, value themſelves as the only men of wit and ſenſe, for ridiculing the hiſtories of Moſes, and of Chriſt, which are infinitely better atteſted, and guarded by infallible Marks, which the others want.

[*To be concluded in the next.*]

Anecdote

ANECDOTE of Dr. CONDER and an HIGHWAYMAN.

DURING Dr. CONDER's reſidence at Cambridge, having taken a ride to Peterborough, for the benefit of the air, on his return he ſaw a Gentleman, in a private lane, at ſome diſtance, ſtanding by his horſe. As he approached, the ſuppoſed gentleman mounted, and coming up to him demanded his money. The Doctor immediately recognized him as a former inhabitant of Cambridge, but thought it prudent to conceal his knowledge. Not ſatisfied with receiving all his caſh, to the amount of ſeveral guineas, the highwayman aſked him for his watch. This being a family piece, he pleaded hard to retain it: But the man perſiſting in a menacing tone, in his demand, he ſurrendered it, though not without ſtrong ſymptoms of reluctance.

The Doctor was a man of tender ſympathy. This amiable quality ſoon ſuppreſſed all concern for perſonal ſafety, and the property thus violently wreſted from him, and led him to commiſerate an unhappy man, whoſe evil practices were leading him, in haſty ſtrides, to the chambers of death, and to attempt to reclaim him. He immediately addreſſed him with great civility, inquired what way he was going, and propoſed, if agreeable, to ride in company; aſſuring him at the ſame time, that he need not entertain the leaſt fearful apprehenſion upon his account. His obliging manner won upon the highwayman, and opened the way to a familiar converſation.

During the robbery itſelf, the man, with all his aſſumed courage could not conceal the agitation of his mind. From this circumſtance, the Doctor took occaſion to ſuggeſt, that his preſent mode of ſubſiſtence, ſeparate from its moral turpitude, was both unwiſe and dangerous; as the ſmall ſums generally collected at one time, in theſe adventures, were inadequate to the riſk, as they required the frequent expoſure of his perſon, and muſt ſubject him to perpetual alarms. The robber urged the common plea of neceſſity. The Doctor repreſented, that it was an unpleaſant, and commonly a fatal neceſſity, as it was not only a treſpaſs upon the rights of ſociety, and the authority of God, but would ſubject him to a dreadful penalty in the life that now is, as well as in that which is to come. Here he intreated him to deſiſt from theſe pernicious habits—urged him to repentance, aſſuring him that there was forgiveneſs through Jeſus Chriſt, for the moſt atrocious offenders, and that he did not doubt, if he implored direction from above, but Providence would ſo direct his way, as to enable him to "provide things honeſt in the ſight of all men."

This converſation appeared to make a deep impreſſion, the immediate effect of which was, the robber took the watch and returned it to him, ſaying, "he conducted himſelf too much like a gentleman, that he could not think of retaining it." The Doctor replied, that he greatly valued the watch, and received it with

pleaſure;

pleaſure; but acknowledged that he had a higher object in view, than the reſtoration of his property.

As they continued their diſcourſe, the highwayman took the money out of his pocket, and tendered that alſo to the Doctor, ſaying, "that his conſcience would not permit him to keep it." But the Doctor abſolutely declined receiving it, begging him not to conſider it as forced from him, but as the gift of benevolence to a neceſſitous man. At this inſtance of generoſity, he appeared additionally affected.

Coming nearer to Cambridge, the robber told him, "he was under a neceſſity of leaving him," and on parting wept conſiderably, ſaying, "he hoped he ſhould attend to his advice." He then took a croſs road, on the ſkirts of the town. But having previouſly committed other robberies in the neighbourhood, was almoſt immediately identified and ſeized. The Doctor leiſurely continued his ride, and on his arrival at Cambridge, was greatly ſurpriſed to meet him in the ſtreet, in the cuſtody of the perſons who apprehended him. On his commitment to the caſtle, he ſent for his ſpiritual monitor, who found him in very great diſtreſs. During his confinement, both before and after trial, he made him repeated viſits, which were rendered eminently uſeful, and at his execution, he had every reaſon to believe, he died a real convert.

MEDITATIONS upon the RAVAGES of WINTER.

I HEAR the winds and the tempeſts roar. My blood is almoſt frozen in my veins. The darkneſs of the day, its light almoſt extinguiſhed, and a diſpoſition in myſelf to terror and fright, all concur to make this tumult and diſorder in nature appear the more dreadful. How often has the wind blown down cottages and even palaces, deſtroying in a moment the labour of years. How often has it plunged into the abyſs, ſhips, and the unhappy beings who hazarded their lives on ſuch frail foundations! How often has it torn up by the roots the ſtately oak! But thou, O God! art the Creator and Ruler of all things. The tempeſt and the northern blaſt are the meſſengers, the heralds of thy power, and the miniſters of thy will. They ought to lead us to adore and to fear thee. If thou didſt not ſet bounds to their deſtructive power, they would, every where, and at all times, occaſion the ſame miſchief; and yet we behold the poor cottage, which nothing ſhelters from their fury, ſtill ſtanding. Thanks to divine goodneſs, which rebukes the winds and the ſea. Thanks to that wiſdom which as ordained all for the beſt. In the mean time, it may be aſked, why the miſchief which ſtorms and tempeſts occaſion ſhould be permitted, if the world and all the events of it are the work of infinite wiſdom? Can perfect wiſdom produce any thing but order? perfect goodneſs any thing that is bad? Or is it thus that frail humanity may reaſon? But what is man, that he dare diſpute with God? Shall

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the creature ſay to his Creator, Why haſt thou made me thus? And, becauſe we cannot comprehend the works of God, does it therefore follow that they are deſtructive? In order to judge of them, and of the purpoſes for which they were deſigned, we ſhould equal him in knowledge and wiſdom.

It is even a miracle that we are able to perceive part of the order which God has eſtabliſhed, or to take in any of this wiſe and extenſive plan; and, conſidering our want of underſtanding, that things do not appear ſtill more confuſedly to us. Alas! all would be diſorder and confuſion; there would be neither order, harmony, or happineſs in the univerſe, if there did not exiſt a BEING, whoſe wiſdom, goodneſs, and power, ſurpaſs all our conceptions; who created the world and all things in it. The general plan and common courſe of Providence, tend to the welfare of all created Beings, whatever particular incidents may ſeem to contradict this deſign. This viſible world is a work ſo wonderful and divine, as none could have conceived or executed but an omniſcient, almighty, and perfect BEING. The farther we advance in the reſearches of nature's works, the more clearly we diſtinguiſh the wiſdom and goodneſs which governs the whole. From theſe principles, we ſhall judge very differently from what we ſhould otherwiſe do, in reſpect to the complaints we make of winter. Even the ſtorms, the ſnow, and the hail, all that appears, at this ſeaſon, ſo diſagreeable to us, is linked with the everlaſting order of things. There is reaſon in all; the ſeaſon is allotted for every thing: and, by means of theſe revolutions, divine wiſdom keeps up harmony throughout the immenſe univerſe. The wind, which frightens the mariner at ſea, drives the vapours, ſalts, and other matters, from one country to another, which refreſh the earth, and reſtore fertility to the ſtubble fields exhauſted by the harveſt. Thus the winter, which appears to deſtroy, gives ſtrength to our fallow-ground for new harveſts. At preſent, the ground, the garden, and ſeeds reſt, buried under ice and ſnow; the inhabitants of the foreſts howl more hideouſly; the wild beaſts are preſſed with hunger; the whole world appears dead. But God preſerves it, under this appearance of death; he watches over fainting nature. What miracles he performs in the midſt of the frightful ſcenes of winter! The earth no longer produces any thing; but his hand, which is never cloſed, procures us bread and water, and calls to exiſtence things which are not yet in being.

We learn from the experience of all ages, that the ground in our iſland, could not have a better covering than ſnow, in the depth of winter; though it appears cold to us in itſelf, yet it ſhelters the earth from freezing winds, and maintains the warmth neceſſary for the preſervation of ſeeds. Thus, even at this ſeaſon, God prepares what is neceſſary for the Beings he has created, and provides before-hand for our food, and that of an infinite number of animals. Let us then admire the care of divine Providence. Behold, how in the ſevereſt ſeaſon, he is attentive to our welfare;

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and how, (without any labour of ours,) he ſilently prepares for us all the treaſures of nature! With ſuch ſtriking proofs of his beneficence and paternal care, how cruel we are to ourſelves, when we indulge deſponding fears, and ſuffer our minds to be filled with diſtruſt and murmuring complaints. What appears to us uſeleſs or hurtful, contributes in the end to our happineſs; and, when we think that the Almighty does not intereſt himſelf in our welfare, he is then forming plans which will work for our deliverance from numerous evils, and afford us ſuch bleſſings, as we did not dare to hope for.

The ſnow is not only deſigned by Providence to protect the earth from the effects of deſtructive winds, but likewiſe promotes the fertility of the ſoil: This may remind us of the emblem under which God repreſents the efficacy of his Word. "As the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: So ſhall my Word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it, Iſaiah lv. 10, 11. This prediction is accompliſhing in our days in a remarkable manner: Many run to and fro, and knowledge is increaſed. Not only a part of the Goſpel of Jeſus Chriſt is faithfully preached, but the whole Goſpel is proclaimed to multitudes of attentive hearers, in moſt parts of theſe kingdoms; and many thouſands receive the Truth in the Love thereof, to the converting of their ſouls from darkneſs to light,—from the power of Satan unto God; and they receive not only the forgiveneſs of ſins, but ſome of them have reſolution to preſs into the inheritance prepared for the ſanctified, through faith in Chriſt Jeſus. May divine Grace prepare our hearts for receiving and retaining the Word of Life; and may it never be choked by the cares of this world, the deceitfulneſs of riches, or the deſire of other things; but may we bring forth fruit, not only thirty-fold, but even ſixty, and an hundred-fold.

A ſhort Account of JAMES BESWICK, of *Bolton*.

IT was his happineſs to have parents who loved and feared God, and who were and ſtill are in the Society in Bolton. It might be owing to the inſtruction and prayers of his parents that he had a degree of the fear of God from his infancy. But a Sunday School being ſet up in Bolton in the Methodiſt Chapel, he attended there when he was between ſeven and eight years of age, and ſoon after his coming to this ſchool, a larger degree of the fear of God took poſſeſſion of his mind, ſo as to awaken him to greater diligence in every duty, and to be very exact in Truth and Juſtice, and he therefore laboured to have a conſcience void of offence towards God and man. He began to love prayer-meetings, and, notwithſtanding

notwithſtanding his youth, he was frequent in viſiting ſick-beds; which, indeed are excellent ſchools for young perſons.

In the ſpring 1793, his ſtrength began to decline; and in the month of June, his cough greatly increaſed. One morning while he was thinking of taking an emetic to relieve his cough, this ſentence was ſtrongly impreſſed upon his mind, "*Thou muſt die.*" He immediately began to cry to the Lord with all his might. He told his father, he believed he muſt die, and was not ready.

He now deſired his father to pray with him, and at prayer he found ſome comfort, but his cry for Salvation continued nine days. On the 9th in the evening, Mr. Emmet viſited him, and at prayer the Lord delivered him from all his guilty fears, and filled him with peace and joy. Next Sunday, he got to the Chapel, and heard a ſermon on Sanctification; there he found himſelf much wanting; he was not pure in heart. He read Mr. Weſley's Sermons on the ſubject, and likewiſe Mr. Benſon's, and hoped to obtain the mercy he ſought for. He retained a clear remembrance of the ſubſtantial parts of thoſe ſermons; and his peace and hope increaſed, as his deſires for holineſs increaſed.

Auguſt 7th, in the morning, when at prayer by himſelf, the Lord aſſured him that he would end all his doubts and fears that day. He deſired to go to bed a little ſooner that evening, and as he was going to bed he ſaid, "Now the Lord hath fulfilled his "word of promiſe; all my doubts and fears are gone for ever; "and I think I ſhall never go down theſe ſtairs any more." He lived four weeks after this, during which time many came to ſee him, and he always gave them a word of exhortation ſuited to their ſtate; and many comfortable manifeſtations his own ſoul enjoyed and that daily.

On Tueſday Auguſt 13th, at two o'clock in the morning, he called to his father to help him up, which was done with ſome difficulty, on account of his weakneſs and want of breath; but by raiſing him up a little, and the window being opened, he recovered, and ſaid, "O, how ſweet is Jeſus! O how ſweet is dying!" Yet a kind of reaſoning paſſed through his mind to this effect, "But how will it be with you in the real dying hour? How wilt thou then hold out?" I was ſent for to viſit him, and it happened to be in one of theſe reaſoning hours; I directed him to the remedy which never fails, if properly uſed, and that was to remember what Jeſus had done and ſuffered for him upon the croſs, and what his divine Advocate was now doing at his Father's right-hand. The exhortation took place immediately, and gratitude made him weep for joy, and the impreſſion continued, I believe till his happy ſpirit departed: Indeed I ſcarce ever remember ſo angelical a countenance, ſo heavenly and lovely, though in the ruins of mortality.

Sept. 5. He had a powerful manifeſtation of things not ſeen, and of God's love to his ſoul. At the beginning of his laſt night, though

though he found pains and weakneſs, he ſaid, "This will be my "happieſt night; I am waiting patiently till my change or depar- "ture comes." Late in the night he called his father, deſiring him to ſing an hymn; accordingly he gave out that hymn,

My God the ſpring of all my joys,
The life of my delights,
The glory of my brighteſt days,
And comfort of my nights.

They both ſung together the greateſt part of the hymn. "Now "father," ſaid he, "once more pray with me;" and when prayer was over, he ſaid, "Now, if you will turn me over on the other "ſide, I may reſt awhile, and you need ſleep." He reſted till the morning, and then took a little breakfaſt, but leſs than uſual, and ſaid, "I may take a little more after awhile;" however, it was his laſt, he took no more, but peacefully gave up his ſpirit into the hands of his faithful Creator, September 6, 1793, aged 15 years, 10 months.

Notwithſtanding his youth, he was very uſeful as a teacher in the Sunday School, and alſo in prayer-meetings, and when he met his claſs. The Sunday School, which is kept in the Methodiſt chapel at Bolton, is perhaps the beſt in England. Above eleven hundred ſcholars are inſtructed in learning and religion every Lord's-Day; and many of the ſcholars are now under very ſerious impreſſions.

Bolton, Sept. 20, 1795. THOMAS TAYLOR.

Extract of Mr. Bruce's Journey from Masuah to Gondar, in Abyſſinia.

[*Continued from Vol.* XVIII. *page* 610.]

JANUARY 27, 1770, we paſſed among ruined villages, the monuments of Ras Michael's cruelty or juſtice; for it is hard to ſay whether the cruelty, robberies, and violence of the former inhabitants did not deſerve the ſevereſt chaſtiſement. We ſaw many people feeding cattle on the plain, and we again opened a market for flour and other proviſions, which we procured in barter for cohol, incenſe, and beads. They were of a lighter colour, and taller than thoſe at Kella. Their noſes ſeemed flatter than thoſe of the Abyſſinians we had yet ſeen. Perhaps the climate here was beginning that feature ſo conſpicuous in the negroes in general, and particularly of thoſe called Shangalla, from whoſe country theſe people are not diſtant above two days journey. The 29th, we continued our journey through thick woods of ſmall trees, quite overgrown, and covered with wild oats, reeds, and long graſs, ſo that it was very difficult to find a path through them. Hauza was ſix miles ſouth, pleaſantly ſituated among a variety of mountains, all of different and extraordinary ſhapes; ſome are

ſtraight-

ſtraight like columns, and ſome ſharp in the point, and broad in the baſe, like pyramids and obeliſks, and ſome like cones. All theſe, for the moſt part inacceſſible, unleſs with pain and danger to thoſe that know the paths, but they are places of refuge and ſafety in time of war, and are agreeably ſeparated from each other by ſmall plains producing grain. Some of theſe mountains, however, have at the top water and ſmall flats that can be ſown, ſufficient to maintain a number of men, independant of what is doing below them.

The 30th, we encamped at Addergey. The hyænas devoured one of the beſt of our mules. They are here in great plenty, and ſo are lions; the roaring and grumbling of the lions, in the part of the wood neareſt our tent, greatly diſturbed our beaſts, and prevented them from eating their provender. I lengthened the ſtrings of my tent, and placed the beaſts between them. The white ropes and the tremulous motion made by the impreſſion of the wind, frightened the lions from coming near us. I had procured two ſmall braſs bells, ſuch as the mules carry; theſe I tied to the ſtorm-ſtrings of the tent, where their noiſe, no doubt, greatly contributed to our beaſts ſafety from theſe ravenous, yet cautious animals, ſo that we never ſaw them; but the noiſe they made, and, perhaps, their ſmell, ſo terrified the mules, that, in the morning, they were drenched in ſweat as if they had been a long journey. But the brutiſh hyæna was not ſo to be deterred. I ſhot one of them dead, and, I fired at another ſo near, that I was confident of killing him. Whether the balls had fallen out, or that I had really miſſed him with the firſt barrel, I know not, but he gave a ſnarl and a kind of bark upon the firſt ſhot, advancing directly upon me as if unhurt. The ſecond ſhot, however, took place, and laid him without motion on the ground. Yaſine and his men killed another with a pike; and ſuch was their determined coolneſs, that they ſtalked round about us with the familiarity of a dog, or any other domeſtic animal brought up with man. But we were ſtill more incommoded by a leſſer animal, a large black ant, about an inch long, which coming out from under the ground, demoliſhed our carpets, which they cut all into ſhreds, and part of the lining of our tent likewiſe, and every bag or ſack they could find. We had firſt ſeen them in great numbers at Angari, but here they were intolerable. Their bite cauſes a conſiderable inflammation, and the pain is greater than that which ariſes from the bite of a ſcorpion.

Feb. 1ſt. the Shum, [or governor of the place,] ſent his people to value our merchandiſe, that we might pay cuſtom. I humoured them ſo far as to open the caſes where were the teleſcopes and quadrant. They could only wonder at things they had never before ſeen.

Next day the Shum came himſelf, and a violent altercation enſued. At length he ſoftened his tone, and ſaid, he would diſpatch us on the morrow, and would ſend us that evening ſome proviſions. And, indeed, we now began to be in need, having

only flour barely ſufficient to make bread for one meal next day. The miſerable village had nothing to barter with us; and none from the villages about the Shum had come near us, probably by his order. I gave him a ſmall preſent, and he went away repeating his promiſes. But all that evening paſſed without proviſion, and all next day without his coming, ſo we got every thing ready for our departure. Our ſupper did not prevent our ſleeping, as all our proviſion was gone, and we had taſted nothing all that day ſince our breakfaſt.

On the 4th we left Addergey: hunger preſſing us. While employed in making ready for our departure, which was juſt in the dawn of day, a hyæna, unſeen by any of us, faſtened upon one of the aſſes. I was buſied in gathering the tent-pins into a ſack, and had placed my muſket and bayonet ready againſt a tree, as it is at that hour, and the cloſe of the evening, you are always to be on guard againſt banditti. A boy ſaw the hyæna firſt, and flew to my muſket. Yaſine was disjoining the poles of the tent, and, having one half of the largeſt in his hand, he ran to the aſſiſtance of the aſs, and in that moment the muſket went off, luckily charged with only one ball, which gave Yaſine a fleſh wound between the thumb and forefinger of his left-hand. The boy inſtantly threw down the muſket, which had terrified the hyæna, but he ſtood ready to fight Yaſine, who, not amuſing himſelf with the choice of weapons, gave him ſo rude a blow with the tent-pole upon his head, that it felled him to the ground; others, with pikes, put an end to his life. What ſufficiently marked the voracity of theſe beaſts, the hyænas, was, that the bodies of their dead companions, which we hauled a long way from us, and left there, were almoſt entirely eaten by the ſurvivors the next morning; and I then obſerved, for the firſt time, that the hyæna of this country was a different ſpecies from thoſe I had ſeen in Europe, which had been brought from Aſia or America.

At one o'clock we alighted at the foot of a mountain called Debra Toon. The mountains of Waldubba, reſembling thoſe of Adebarea, lay north of us about four or five miles. Waldubba, which ſignifies the *Valley of the Hyæna*, is a territory entirely inhabited by the monks, who, for mortification's ſake, have retired to this unwholeſome, hot, and dangerous country, voluntarily to ſpend their lives in penitence, meditation, and prayer. This, too, is the only retreat of great men in diſgrace or in diſguſt. They firſt ſhave their hair, and put on a cowl like the monks, renouncing the world for ſolitude, and taking vows which they reſolve to keep no longer than exigencies require; after which they return to the world again, leaving their cowl and ſanctity in Waldubba. Theſe monks are held in great veneration; are believed by many to have the gift of prophecy, and ſome of them to work miracles, and are very active inſtruments to ſtir up the people in time of trouble. Violent fevers perpetually reign there. The inhabitants are all of

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the colour of a corpſe; and their neighbours, the Shangalla, by conſtant inroads, deſtroy many of them.

The 5th we encamped at the foot of the mountain Adama. On the other ſide of this valley are the broken hills which conſtitute the rugged banks of the Anzo. Behind theſe, the irregular and broken mountains of Salent appear in forms which European mountains never wear; and ſtill higher, above theſe, is the long ridge of Samen, which run along in an even ſtretch till they are interrupted by the high conical top of Lamalmon, reaching above the clouds, and reckoned to be the higheſt hill in Abyſſinia, over the ſteepeſt part of which, the road of all caravans to Gondar muſt lie. In this territory are ſeveral conſiderable villages; the people are much addicted to robbery, and rebellion, in which they were engaged at this time.

On the 8th, we began to aſcend Lamalmon, through a very narrow road, or rather path, for it ſcarcely was two feet wide any where. It was a ſpiral winding up the ſide of the mountain, always on the very brink of a precipice. Torrents of water, which in winter carry prodigious ſtones down the ſide of this mountain, had divided this path into ſeveral places, and opened to us a view of that dreadful abyſs below, which few heads can (mine at leaſt could not) bear to look down upon. We were here obliged to unload our baggage, and, by ſlow degrees, crawl up the hill, carrying them little by little upon our ſhoulders round theſe chaſms where the road was interſected. The mountains grow ſteeper, the paths narrower, and the breaches more frequent as we aſcend. Scarce were our mules, though unloaded, able to ſcramble up, but were perpetually falling; and, to increaſe our difficulties, which, in ſuch caſes, ſeldom come ſingle, a large number of cattle was deſcending, and ſeemed to threaten to puſh us all into the gulph below. After two hours of conſtant toil, we alighted in a ſmall plain, neither beaſt nor man being able to go a ſtep further. ——The air on Lamalmon is pleaſant and temperate. We found here our appetite return, with a chearfulneſs, lightneſs of ſpirits, and agility of body, which indicated that our nerves had again reſumed their wonted tone, which they had loſt in the low, poiſonous, and ſultry air on the coaſt of the Red Sea. The ſun here is indeed hot, but in the morning a cool breeze never fails, which increaſes as the ſun riſes high. In the ſhade it is always cool.

Lamalmon is the paſs through which the road of all caravans to Gondar lies. It is here they take an account of all baggage and merchandiſe, which they tranſmit to the chief officer of the cuſtoms at Gondar. There is alſo a preſent due to the private proprietor of the ground; and this is levied with great rigour and violence, and, for the moſt part, with injuſtice; ſo that this ſtation is always the place where the firſt robberies and murders are committed in unſettled times. Though we had nothing with us which could be conſidered as ſubject to duty, we ſubmitted every thing to the will of the robber of the place, and gave him his preſent. If he was

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not ſatisfied, he ſeemed to be ſo, which was all we wanted. We had obtained leave to depart early in the morning of the 9th, but it was with great regret we were obliged to abandon our Mahometan friends into hands that ſeemed diſpoſed to ſhew them no favour. The king was far from Gondar, and various reports were ſpread abroad about the ſucceſs of the campaign; and theſe people only waited for an unfavourable event to make a pretence for robbing our fellow-travellers of every thing they had.

The perſons whoſe right it was to levy theſe contributions were two, a father and ſon; the old man was dreſſed very decently, ſpoke little, but ſmoothly, and had a very good carriage. He profeſſed a violent hatred to all Mahometans, on account of their religion, a ſentiment which ſeemed to promiſe nothing favourable to our friend Yaſine and his companions: but, in the evening, the ſon, who ſeemed to be the active man, came to our tent, and brought us a quantity of bread and bouza, which his father had ordered before. He ſeemed to be much taken with our fire-arms, and I gave him every ſort of ſatisfaction. He brought his gun, and inſiſted on ſhooting at marks. I humoured him in this; but as I uſed a rifle, which he did not underſtand, he found himſelf overmatched, eſpecially by the greatneſs of the range, for he ſhot ſtraight enough. I then ſhewed him the manner we ſhot flying, there being quails in abundance, and wild pigeons, of which I killed ſeveral on wing, which left him in the utmoſt aſtoniſhment. Having got on horſeback, I next went through the exerciſe of the Arabs, with a long ſpear and a ſhort javelin. This was more within his comprehenſion, as he had ſeen ſomething like it; but he was wonderfully taken with the fierce and fiery appearance of my horſe, and, at the ſame time, with his docility, the form of his ſaddle, bridle, and accoutrements. He threw at laſt the ſandals off his feet, twiſted his upper garment into his girdle, and ſet off at ſo furious a rate, that I could not help doubting whether he was in his ſober underſtanding. It was not long till he came back, and with him ſervants carrying a ſheep and a goat, and a jar of honey-wine. I had not yet quitted the horſe; and when I ſaw what his intention was, I put the horſe to a gallop, and, with one of the barrels of the gun, ſhot a pigeon, and immediately fired the other into the ground. There was nothing after this that could have ſurprized him, and it was repeated ſeveral times at his deſire; after which he went into the tent, where he invited himſelf to my houſe at Gondar. There I was to teach him every thing he had ſeen. We now ſwore perpetual friendſhip; and I introduced the caſe of our fellow travellers, and obtained a promiſe that we ſhould have leave to ſet out together.

On the 9th, we took leave of the friends whom we had ſo newly acquired at Lamalmon. We began to aſcend what ſtill remained of the mountain, which, though ſteep and full of buſhes, was much leſs difficult than that which we had paſſed. When we arrived at the top of Lamalmon, which has, from below, the appearance of being

being ſharp-pointed, we were much ſurpriſed to find there a large plain, part in paſture, but more bearing grain. It is full of ſprings, and ſeems to be the great reſervoir from whence ariſe moſt of the rivers that water this part of Abyſſinia. A multitude of ſtreams iſſue from the very ſummit in all directions; the ſprings boil out from the earth in large quantities, capable of turning a mill. They plow, ſow, and reap here at all ſeaſons; and the huſbandman muſt blame his own indolence, and not the ſoil, if he has not three harveſts. We ſaw, in one place, people buſy cutting down wheat; immediately next to it, others at the plough; and the adjoining field had green corn in the ear; a little further, it was not an inch above the ground.

On the 10th, we continued along the plain on the top of Lamalmon; and encamped at ſome villages called Macara. The ground was every where burnt up; and, though the nights were very cold, we had not obſerved the ſmalleſt dew ſince our firſt aſcending the mountain.

On the 12th we travelled through the plain of Woggora. The country now grows inconceivably populous; vaſt flocks of cattle of all kinds feed on every ſide, having large and beautiful horns, exceedingly wide, and boſſes upon their backs like camels; their colour is moſtly black.

After having ſuffered, with infinite patience and perſeverance, the hardſhips and danger of this long and painful journey, we were gratified, at laſt, with the ſight of Gondar, about ten miles diſtant. The king's palace is diſtinctly ſeen, but none of the other houſes, which are covered by the multitude of trees, growing in the town, ſo that it appears one thick, black wood. Behind it is Azazo, likewiſe covered with trees. On a hill is the large church of Tecla Haimanout, and the river below it makes it diſtinguiſhable; ſtill further on is the great lake Tzana, which terminates our horizon. We paſſed ſeveral plantations of ſugar-canes, which grow here *from the ſeed.* On the 15th reſted on the river Angrab, about half a mile from Gondar. This country is full of large ants, and prodigious ſwarms of rats and mice, which conſume immenſe quantities of grain; to theſe plagues may be added ſtill one, the greateſt of them all, bad government, which ſpeedily deſtroys all the advantages they reap from nature, climate, and ſituation.

We were much ſurpriſed at arriving on the Angrab, that no perſon had come to us from Petros, Janni's brother. We found afterwards, indeed, that he had taken fright upon ſome menacing words from the prieſts, at hearing a Frank was on his way to Gondar, and that he had, ſoon after, ſet out for Ibaba, where Ras Michael was, to receive his directions concerning us. This was the moſt diſagreeable accident could have happened to me. I had not a ſingle perſon to whom I could addreſs myſelf for any thing. My letters were for the king and Ras Michael, and could be of no uſe, as both were abſent; and though I had others for Petros and the Greeks, they, too, were out of town.

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Many Mahometans came to the Angrab to meet the caravan. They all knew of my coming, and I ſoon explained my ſituation. I had Janni's letters to Negade Ras Mahomet, the chief of the Moors at Gondar, and principal merchant in Abyſſinia, who was abſent likewiſe with the army. But one of his brethren, a ſagacious, open-hearted man, deſired me not to be diſcouraged; that as I had not put off my Mooriſh dreſs, I ſhould continue it; that a houſe was provided for Mahomet Gibberti, and thoſe that were with him, and that he would put me immediately into poſſeſſion of it, where I might ſtay, free from any intercourſe with the prieſts, till Petros or the Ras ſhould return to Gondar. This advice I embraced with great readineſs, as there was nothing I was ſo much afraid of as an encounter with fanatical prieſts before I had obtained ſome protection from government, or the great people in the country. After having concerted theſe meaſures, I reſigned myſelf to the direction of my Mooriſh friend Hagi Saleh.

The Mooriſh town at Gondar conſiſts of about 3000 houſes, ſome of them ſpacious and good. I was put in poſſeſſion of a very neat one, deſtined for Mahomet Gibberti. Flour, honey, and ſuch-like food, Mahometans and Chriſtians eat promiſcuouſly, and ſo far I was well ſituated. As for fleſh, although there was abundance of it, I could not touch a bit of it, being killed by Mahometans, as that communion would have been looked upon as equal to a renunciation of Chriſtianity.

[*To be continued.*]

REFLECTIONS ON WAR.

From a Sermon preached at Whittleſea St. Mary's, in the Iſle of Ely, on a late Faſt day, by the Rev. Mr. Burgeſs, B. A.

"WAR, whether offenſive or defenſive, is a picture of deſolation: In no one point of view does it exhibit an amiable feature: take the beſt ſide of it: What ſee you to commend it? There is a childiſh, fooliſh pomp; there is a vain, and fleeting glory; there is an empty and deceitful honour; but there is no profit; there is no laſting advantage; there is no brotherly love: Throughout, it is one continued ſcene of ſavage cruelty, and unprincipled licentiouſneſs, thirſting for dominion, at the price of blood, and purchaſing greatneſs at the expence of humanity.

I would to God that every unthinking encourager of War, was made to feel in his own perſon the miſery and ruin that it brings upon the peaceable, and induſtrious! Severe experience would then convince him, that notwithſtanding the ſhameful, and precarious gain of a few, War is ultimately a ſerious loſs to ſociety; and that whether it turn out ſucceſsful, or unſucceſsful, it ſpreads devaſtation through every claſs of the community.

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Of the numerous wars recorded in hiſtory, how few have been commenced upon juſtifiable principles? An invincible luſt of avarice, joined to a tyrannizing and deſpotic ambition, has plunged the nations of the earth into unreaſonable animoſities, and deluged the world with the innocent blood of millions. By what rule of reaſon, by what precept of the goſpel, do we Chriſtians ſet up the banners of defiance and ſharpen the ſword for each others' deſtruction?

Followers of a meek and lowly Maſter, profeſſors of a Religion which breaths no other ſpirit than that of univerſal forbearance, and univerſal good-will, is it a part of your creed to murder a fellow-creature who has never done you any injury, and againſt whom you have not the ſlighteſt perſonal ill-will? Of all the various combinations of folly and wickedneſs, ſurely this is at once the moſt diabolical, and moſt ridiculous!

The conviction, that it is for the intereſt and happineſs of all parties to be at peace with each other, forces itſelf upon the mind too ſtrongly, to be diſpelled by any wretched motives of expediency or policy. Peace has uniformly profited all nations; war has uniformly depopulated and impoveriſhed them. I ſolemnly believe and hope, there is not at this moment, a country under the face of heaven, the great maſs of whoſe inhabitants does not, with heart and ſoul, wiſh for *Wars to ceaſe in all the World!* Aſk the huſbandman what is his opinion, he will tell you, that he could be glad to hear "they had beat their ſwords into ploughſhares, and their ſpears into pruning-hooks." Put the ſame queſtion to the tradeſman, to the merchant, to the manufacturer, to the day-labourer, to the poor at large; and they will all anſwer with one voice, "We abhor, we deteſt war; it takes from us the hard earned fruits of our labour, and gives us nothing but poverty and miſery in return.

If we attend to the conſequences of war, what a wide field of miſery opens upon us! Here the picture of deſolation is completed, and we view this abominable Scourge of Mankind, as it appears when diveſted of its entraneous embelliſhments, and arrayed in the diſmal garb of truth. At the final iſſue of an obſtinate conteſt, there muſt neceſſarily be many lives loſt on both ſides; deſtruction has then done her worſt and ſelected the objects of her fury; the grave, that tells no tales, ſilently receives her myriads of murdered ſouls; and ungrateful ambition, forgetting the blood by which victory was purchaſed, dwells only with rapture on the glory of her conqueſts! Oh! that the great ones of the earth were but a little more inclined to the reflection! What conqueſt was ever worth the uſeful lives loſt to accompliſh it? What battle was ever fought that did not hurry thouſands of trembling and unprepared ſouls into the preſence of their offended Redeemer? O God! when thou makeſt inquiſition for blood, upon whom wilt thou lay the guilt of thoſe torrents of blood that have

have been ſhed for no earthly purpoſe whatever, but to gratify the deteſtable and inſolent ambition of a few poor puny creatures like ourſelves.

At the concluſion of a ſpirited and long conteſted war, there is ſcarcely a cottage to be met with that does not bear viſible marks of its fruits. In one miſerable hut you may behold, ſeated at their ſcanty meal, a mother and her tribe of half ſtarved children; but father you will find none; death met him in the field of battle, and in a moment, made *his children fatherleſs, and his wife a widow*. Here you view an aged couple, bent double with infirmities and years, and, God knows! but little capable to ſuſtain a protracted journey through the winter of life, yet hoping ſtill to ſee better days, when the war is ended, and their children are returned. Time, that at length, brings all things to bear, finiſhes the war; but time does not bring back their children. To the artificial advantages of war, I oppoſe, with confidence, the real loſſes of mankind: To the pomp and ſplendour of martial heroiſm, I oppoſe the orphan's tears, and the widow's cry: And to the vain and idle boaſt of the victor, the ſad and untimely fate of the vanquiſhed. When the glories of battle, are the theme of converſation, how ſeldom are thoſe remembered who fought and who fell in it! Twenty thouſand of what are called common ſoldiers, might periſh, and no one concern himſelf to inquire how they died, or where they were buried; but let inhuman and inſolent pride be told, that every one of thoſe poor men, who thus fell neglected and forgotten, were as true to their king, as faithful to their country, had diſpoſitions as good, and hearts as brave and honeſt, and ſouls as dear, as the greateſt and nobleſt warrior among them. How often are the common ſoldiers doomed to "beg bitter bread through realms their valour ſav'd," while too many who are converſant only in the knaveries of war, and who without virtue, labour, or hazard, are growing rich, as their country is impoveriſhing, find their infamies at length rewarded, by equipages that ſhine like meteors, and palaces that riſe like exhalations. War being thus a national misfortune and of benefit to thoſe only, who, of all others, leaſt deſerve to be benefited, can never with any complacency be looked upon in the erroneous light of a neceſſary evil. Arguments are not wanting to prove, that men were never created to be a Scourge and Nuiſance to one another. We have but to reflect upon the nature of life, and all animoſities muſt inſtantly vaniſh. Fellow travellers through a vale of ſorrow! fellow ſufferers in a world of wretchedneſs! all ſetting out from the ſame ſpot! all bound to the ſame place! all encountering the ſame enemy—death! all exploring the ſame unknown region—the grave! all ſleeping ſilent in the duſt and forgotten! all riſing from the duſt, when every man ſhall receive his own Reward! When we conſider life in this awful point of view, it is aſtoniſhing how chriſtian nations can make war upon each other, or forbear to live together in UNITY like BRETHREN.

Mr.

Mr. FLETCHER's LETTERS.

To JAMES IRELAND, Esq;

My very dear Friend, Madeley, Sept. 7, 1776.

I Thank you for your kind letter, and am glad you will continue to oppose bigotry, though I would not have you bring a whole house about your ears, for the sake of so insignificant a creature as I am. As many, who espouse the sentiments of my opponents, condemn me without having heard me out, and upon the dreadful charges which they have brought against me, they are not much to blame; for what good man can think well of a blasphemer, and an enemy to the gospel? I hope, for my part, to do what shall be in my power to remove prejudices, and trust to gain some resignation and patience, by what I shall not be able to remove. God is my witness, that I honour and love them, though I will never part with my liberty of exposing error, wherever I shall detect it. Why might I not endeavour to take off a spot from a friend's sleeve, without running the risk of losing his friendship, and incuring his ill will?

My health is, I thank God, better than when I wrote last. I have not yet preached, rather from a sense of my duty to my friends, and high thoughts of Mr. Greave's labours, (who does the work of an evangelist to better purpose than I) than to spare myself; for, if I am not mistaken, I am as able to do my work now, as I was a year ago.

A fortnight ago I paid a visit to West Bromwich: I ran away from the kindness of my parishioners, who oppressed me with tokens of their love. To me there is nothing so extremely trying as *excessive kindness*. I am of the King's mind, when the people shewed their love to him on his journey to Portsmouth, "I can bear," he said, "the hissings of a London mob, but these shouts of joy are too much for me." You, my dear friend, Mrs. Ireland, Mrs. Norman, and all your family, have put me to that severe trial, to which all trials caused by the hard words that have been spoken of me are nothing. I return you all my warmest thanks, and pray that, excess excepted, you may all meet, in the day of your weakness, as kind nurses and benefactors, as you have proved to me.

At our age, a recovery can be but a short reprieve: let us, then, give up ourselves daily to the Lord, as people who have no confidence in the flesh, and do not trust to To-morrow. I find my weakness, unprofitableness, and wretchedness, daily more and more; and the more I find them, the more need I have to sink into self-abhorrence. Nor do I despair to sink one day so in it, as to die to self, and revive in my God. Farewell. J. F.

To the Rev. Mr. CHARLES WESLEY.

My very dear Brother, Madeley, Sept. 15, 1776.

I Lately conſulted a pious gentleman, near Litchfield, famous for his ſkill in the diſorders of the breaſt. He aſſured me, I am in no immediate danger of a conſumption of the lungs; and that my diſorder is upon the nerves, in conſequence of too much cloſe thinking. He permitted me to write and preach in moderation, and gave me medicines, which, I think, are of ſervice in taking off my feveriſh heats. My ſpitting of blood is ſtopped, and I may yet be ſpared to travel with you as an invalid.

If God adds one inch to my ſpan, I ſee my calling. I deſire to know nothing but Chriſt, and him crucified, revealed in the Spirit. I long to feel the *utmoſt power* of the Spirit's diſpenſation; and I will endeavour to bear my teſtimony to the glory of that diſpenſation, both with my pen and tongue. Some of our injudicious, or inattentive friends, will probably charge me with *novelty* for it; but be that as it will, let us meekly ſtand for the truth as it is in Jeſus, and truſt the Lord for every thing. I thank God, I feel ſo dead to popular applauſe, that, I truſt, I ſhould not be afraid to maintain a truth againſt all the world; and yet I dread to diſſent from any child of God, and feel ready to condeſcend to every one. O what depths of humble love, and what heights of goſpel truth, do I ſometimes ſee! I want to ſink into the former, and riſe into the latter. Help me by your example, letters, and prayers; and let us, after our forty years abode in the wilderneſs with Moſes and John, break forth after our Joſhua into the Canaan of pure love. I am, &c. J. F.

To the Rev. Mr. VINCENT PERRONET.

Dear Father in Chriſt, Newington, Jan. 19, 1777.

I Beg you would accept my multiplied thanks for your repeated favours. You have twice entertained me a worthleſs ſtranger; and not yet tired of the burden, you kindly invite me, weak and troubleſome as I am, to ſhare in the comforts of your houſe and family. Kind Providence leaves me no room, at preſent, to hang a third burden upon you. The good air and accommodations here, and the nearneſs to a variety of helps, joined to the kindneſs of my friends and the weakneſs of my body, forbid me to remove at preſent. God reward your labour of love and fatherly offers! Should the Lord raiſe me, I ſhall be better able to reap the benefit of your inſtructions,—a pleaſure, which I promiſe myſelf ſome time, if the Lord pleaſes.

I have of late thought much upon a method of reconciling the Calviniſts and Arminians. I have ſeen ſome Calvinian miniſters, who ſeem inclined to a plan of pacification. I wiſh I had ſtrength enough to draw the ſketch of it for your improvement. I think the thing is by no means impracticable, if we would but look one

another

another in the face, and fall together at the feet of Him, "who makes men to be of one mind in a houſe," and made once all believers to be of one ſoul in the Church. Let us pray, hope, wait and be ready to caſt one mite of endeavour towards the bleſſing of a reconciliation; in which none could be more glad to ſecond you, than. Honoured and dear Sir, your affectionate, obliged ſon in the goſpel, J. F.

To Miſs PERRONET.

Dear Madam, Newington, Jan. 19, 1777.

I Thank you for your care and kind nurſing of me when at Shoreham; and, eſpecially, for the few lines you have favoured me with. They are ſo much the more agreeable to me, as they treat of the one thing needful for the recovery of our ſouls,—the Spirit of Power, of Love, and of a ſound Mind; together with our need of it, and the grand promiſe that this need ſhall be abundantly ſupplied;—ſupplied by a baptiſmal outpouring of that "*Spirit of Life in Chriſt Jeſus, which makes us free from the law of ſin and death.*" May we hunger and thirſt after righteouſneſs, in the Holy Ghoſt, and we ſhall be filled. May we ſo come to our firſt Paraclete, Advocate, and Comforter, as to receive the Second, as an *indwelling and overflowing fountain of light, life, and love.* My view of this myſtery is, I truſt ſcriptural. The Father ſo loved the world, as to give us the firſt Advocate, Paraclete, and Comforter, whom we love and receive as our Redeemer. The firſt Advocate has told us, it was expedient that he ſhould leave us, becauſe in that caſe, he would ſend another Advocate, Paraclete, or Comforter, to *abide with us*, and be *in us* for ever, as our *Sanctifier*, our Urim and Thummim, *our Lights and Perfections*, our Oracle and Guide. This is the grand promiſe to Chriſtians;—called "*The promiſe of the Father*," and bought by the Son. O may it be ſealed on our hearts by *the Spirit of promiſe!* May we ever cry,

"—Seal thou our breaſts, and let us wear
"That pledge of love for ever there!"

Then we ſhall be filled with pure, perfect love; for the love of the Spirit perfects that of the Father and Son, and accompliſhes the myſtery of God in the believing ſoul. Come then, let us look for it: This great ſalvation draws nigh. Let us thank God more joyfully, more humbly, more penitently, for Chriſt our firſt Comforter; and hanging on his word, let us ardently pray for the *fulneſs* of his Spirit, for the indwelling of our ſecond Comforter, who will lead us into all truth, all love, all power. Let us join the few, who *beſiege* the Throne of Grace, and not give over putting the Lord in remembrance, till he has raiſed himſelf a *Pentecoſtal Church* again in the earth; I mean a Church of ſuch believers as are all

of

of one heart and one ſoul. Nor forget to aſk, that, when you preſs into that kingdom and church, you may be followed by, Dear Madam, yours, &c. J. F.

To JAMES IRELAND, Eſq;

Newington, Jan. 29, 1777.

THANKS be to God, and to my dear Friend, for favours upon favours, for undeſerved love and the moſt endearing tokens of it. I have received your obliging letters full of kind offers and your jar full of excellent grapes. May God open to you the book of life, and ſeal upon your heart all the offers and promiſes it contains; and may the treaſures of Chriſt's love, and all the fruits of the Spirit, be abundantly open to my dear friend and unwearied benefactor!

Providence ſent me laſt Sunday Dr. Turner, who, under God, ſaved my life twenty-three years ago in a dangerous illneſs; and I am inclined to try what *his* method will do. He orders me aſſes milk, chicken, &c. forbids me riding, and recommends the greateſt quietneſs. He prohibits the uſe of Briſtol water; adviſes ſome waters of a purgative nature; and tries to promote expectoration by a method that ſo far anſwers, though I ſpit by it more blood than before. It will be in order to cure one way or other.

With reſpect to my ſoul, I find it good to be in the balance, awfully weighed every day for life or death. I thank God, the latter has loſt its ſting, and endears to me the Prince of Life. But O! I want Chriſt, my reſurrection, to be a thouſand times more dear to me; and doubt not he will be ſo when I am *filled* with the Spirit of wiſdom and revelation in the knowledge of him. Let us wait for that glory, praiſing God for all we have received, and do daily receive; and truſting him for all we have not yet received. Let our faith do juſtice to his veracity, our hope to his goodneſs, and our love to all his perfections. It is good to truſt in the Lord, and his ſaints like well to hope in him. I am provided here with every neceſſary and convenient bleſſing for my ſtate. The great have even done me the honour of calling:—Mr. Shirley, Mr. Rowland Hill, Mr. Peckwell, &c. I exhort them to promote peace in the Church, which they take kindly. I hope God will incline us all to peace, living and dying. Lady Huntingdon has written me a kind letter alſo. O for univerſal, laſting kindneſs! This world to me is now become *a world of love*. May it be ſo to my dear friend alſo. My kindeſt love and thanks wait on yourſelf, Mrs. Ireland, and all your dear family. J. F.

To Mr. GREENWOOD.

London, ——, 1777.

MY dear Companion in tribulation, and in the patience of Jeſus. Peace be multiplied unto you, and reſignation by the croſs of Jeſus. I bear your foot on my heart, and caſt my heart

heart on him, to whom all burdens are lighter than a feather. Paſchal ſaid, when the rod of tribulation was upon him, "Now I begin to be a Chriſtian," meaning a follower of the man of ſorrows. By his pierced feet may yours be eaſed. Hold this faſt, "*Whom the Lord loveth, he chaſteneth.*" Accept the rod as a token of your adoption; and be willing to be made perfect in patience by *ſufferings*. In the mean time rejoice that Chriſt's ſufferings are over,—that they are *atoning*,—and that they have *purchaſed* our comforts. If you can come ſafely to-morrow, you will bring a bleſſing to your poor penſioner, who remains in the bonds of grateful, brotherly love, yours, J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Newington, Feb. 24, 1777.

LET us abandon ourſelves without reſerve to God, who is alike the God of all grace when he chaſtiſes, as when he bleſſes us. Be a ſon of Abraham,—be an imitator of God. Abraham refuſed not to offer up his ſon Iſaac, and God has delivered his only Son to death for us. Refuſe nothing to this God of love and tender compaſſion. The ſacrifice of thoſe things which are moſt precious to us, are the *leaſt unworthy* of him; and had we a thouſand Iſaacs, we ought to keep back none from him. Perhaps the Lord hath heard your prayer and ours. If your Iſaac lives, may he be devoted to the Lord as was Samuel; and may the God of Elijah have all the glory of his recovery. If he be dead, prepare to follow him, and do not envy him the ſweet repoſe which he enjoys, and in which we ſhall ſoon ſhare with him.

Adieu. They forbid my writing, but I will write to the laſt, *Bleſſed be God who giveth us the victory over death and its pains by Jeſus Chriſt!* In him I am, and ſhall always be altogether yours, I am your ten thouſand times obliged friend, J. F.

P. S. Your ſecond letter, which reached me when the above was written, informs me of your loſs;—but why ſhould I call God's ſecuring your ſon, and giving him eternal life, your loſs? It is Chriſt's gain, who ſees in that ſweet child the travel of his childhood; and it is your ſon's gain, ſince his conflicts and dangers are now over, and nothing awaits him but an eternal increaſe of happineſs. Who knows but what God, who foreſees all the ſtorms of corruption and rocks of ſin we are likely to meet with in the ſea of life, has taken your dear child at the beſt, and by this premature death, ſecures him from eternal death? Come then, do not repine. God has made you the inſtrument of adding one more little cherub to the heavenly hoſt; and in this light you may well ſay, "*The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord!*" He is better than ten ſons. Your ſon is in his boſom, and this new cord ſhould now draw you from earth to heaven with a freſh degree of power,—with an irreſiſtible attraction.

I thank

I thank you ten thouſand times over for all your repeated marks of love and generoſity to me and mine: the burden is too great to bear; I muſt caſt it upon Him, who can bleſs you ten thouſand times over, and turn all your ſeeming loſſes into the greateſt bleſſings. May the God of all conſolation, help you to reap the earlieſt and ripeſt fruit of the affliction, whereby he gives you a new token of your adoption. Remember my kind love and preſent my beſt thanks to Mrs. Ireland. Your's, &c. J. F.

A Letter from the Rev. Mr. GEORGE WHITEFIELD, to * * * * * * * * at Newcaſtle-upon-Tyne.

My dear Brother,

I OWE you a letter and much love; the one I will now pay you; the other debt our common Lord muſt diſcharge; I deſpair of doing it, becauſe I run upon freſh arrears to Him and his dear people, every day and every hour. I willingly therefore own myſelf a debtor to high and low, rich and poor; to all of all denominations whatſoever. What have we to do any more with a party or ſectarian zeal? Why ſhould not our heaven begin on earth.

All that we know they do above,
Is—that they ſing, and that they love.

Oh for ſome freſh anointings of the bleſſed Spirit! Then will the ſcales fall from our eyes, and the vail be taken from our hearts; then ſhall we be more content to think and let think; and be ſtudious to be of one Heart, where we cannot be of one Judgment. The ſweetneſs of ſuch a ſpirit is unſpeakable: It brings with it, its own reward: It frees the ſoul from a thouſand needleſs jealouſies and ſelfiſh purſuits, and enables it to put the reins of government into his hands, who alone orders all things well. Lord increaſe in us this ſpirit, and enable us to love all that bear thy Image, however they may not in all things agree with us!

Oh let us find the ancient way
Our wondering foes to move;
And force the heathen world to ſay,
See, how theſe chriſtians love!

My dear brother, your kind letter conſtrains me to write thus. Bleſſed be God for what has been done at any time by any inſtrument at Newcaſtle! I ſtill pray that it may be full of *new creatures*.

In London we have occaſion to rejoice: Yeſterday was a great day of the Son of Man. Both at the ſacrament, and under the word preached,—our Lord gave us to drink of the wine of the Kingdom. On Monday laſt we followed three believers to the grave, and triumphed over death on his own ground. God help us to love him more and ſerve him better!

I ſalute

I ſalute all moſt heartily with whom you are in fellowſhip. Grace, mercy and peace be multiplied upon you! I beg a continued intereſt in your prayers, and ſubſcribe myſelf, dear Sir, your affectionate friend and ready ſervant,

GEORGE WHITEFIELD.

The preceding letter was found among the papers of Mr. Matthew Errington, of Newcaſtle. It was written at London, but to whom, or at what time, is not mentioned.

A LETTER FROM Mr. T. R. to Mr. P.

My dear Brother, Nov. 21, 1786.

WITH my whole heart do I approve what you ſay concerning the Salvation of the Goſpel being a glorious, full, free, and preſent Salvation; and that the way to obtain it is by Faith. I believe nothing more is needful but that we be made deeply ſenſibly of our want of this Salvation, firmly believe the promiſes which hold it out unto us, and come ſimply, juſt as we are (without ſtaying to make ourſelves better or worſe) to the great Promiſe-making and Promiſe-fulfilling GOD, in the Name of our adorable High Prieſt and Advocate; being fully perſuaded that what he hath promiſed he is able, he is willing, he is ready to perform. Surely all who thus believe, ſhall ſee the Glory of God. It ſhall be done unto them according to their Faith. They ſhall not only be freely juſtified, but fully ſanctified. They ſhall increaſe daily in the knowledge and love of God, ſink deeper and riſe higher into him, till they continually enjoy that ſacred Union, that deep myſterious Oneneſs with the Father and the Son through the eternal Spirit, which our Lord prayed for in the behalf of all who ſhould believe in him, when he ſaid, "Neither pray I for theſe alone, but for all them alſo who ſhall believe on me through their Word; that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.—And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me." And what St. Paul enjoyed when he ſaid, "I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me." I think it is alſo very clear, that the Lord can, and does cleanſe the hearts of believers from all ſin in a moment. Indeed what doubt can there be concerning it, ſeeing it is wholly his work, and that with him all things are poſſible, and one day as a thouſand years. When men engage in any work of great importance, they take much time to bring it to perfection; but the Lord does great and marvellous things in a little time, in the twinkling of an eye. He

ſpeaks, and it is done: He commands, and it ſtands faſt: He ſays, "I will, be thou clean," and immediately the leproſy of Sin departs: "I am thy Salvation,"—and we are ſaved to the uttermoſt. "Behold! I make all things new,"—and lo! a new Creation of pure light, life, love, peace, joy, harmony and heaven, ariſes in the ſoul. And Oh! what matter of thankfulneſs and praiſe, that this Salvation is the privilege of every child of God: "That he gave himſelf for us, to redeem us from all iniquity and purify us unto himſelf a peculiar people; and that he is continually ſaying unto us all, "Be ye holy, for I am holy."—— Happy, thrice happy are the people who are in ſuch a caſe. "Who is like unto them, a people ſaved of the Lord?" Glory be to God, this Salvation is to my ſoul more deſirable than gold, and ſweeter far than the honey-comb. The image of the bleſſed Jeſus appears infinitely amiable. Its divine beauty captivates my heart. I hardly know what part of his fair character,—which feature in his heavenly countenance, to admire moſt: His deep Humility, which made him not only to take upon him the form of a Servant, but content to be a Worm and no man; his perfect reſignation, which made the Will of his heavenly Father ſo welcome and delightful to him, even in his bittereſt agony; his lamb-like patience, which all the contradiction, fury, and barbarous cruelty of his bittereſt enemies could extort nothing ſeverer from, than "Father, forgive them, for they know not what they do;" or his infinitely tender love and compaſſion for his poor, wretched, periſhing creatures, which moved him, after he had laboured early and late, in public and in private, for their good;—after he had poured out cries and prayers, for whole nights together in their behalf, to go, and pour out all his blood, and lay down his precious life on the croſs, to redeem and ſave them. Well might St. Paul ſay, "Put ye on the Lord Jeſus Chriſt." Oh! my bleeding, loving Lord, help me to put thee on! Let me be filled and clothed with thee. Be thou my All in All; for then, and *only* then, ſhall I be a perfect Chriſtian, throughly furniſhed unto all good works. T. R.

CHARITY and PHILOSOPHY UNITED.

AH! what are honour, virtue, fame,
Sincerity and truth;
But cunning fictions of diſguiſe,
Which knaves and hypocrites deviſe,
To cheat unknowing Youth.

And what is friendſhip, but a name
Which mocks our fond deſires,
The vain deception of a day,
To lead unguarded hearts aſtray;
It wounds and then expires!

Ten

Ten years thrice told, in vain I've ſought,
  Theſe phantoms of the brain,
And oft as they appear'd in view,
Like morning clouds, or early dew,
  They vaniſh'd ſoon again.

'Twas thus in melancholy gloom,
  A philoſophic ſage,
Complain'd of Man, and ſigh'd, and mourn'd,
Till reaſon fail'd and paſſion burn'd,
  With heart conſuming rage.

Come, vice, he ſaid, poſſeſs my heart,
  I woo thee to theſe arms,
Let envy, ſpleen, and malice be,
The Glories of the mind to me;
  Farewell, falſe virtue's charms.

When lo! an heav'nly nymph appear'd,
  A native of the ſky;
Ten thouſand graces round her play'd,
And yet ſhe ſeem'd an artleſs maid,
  And heaven was in her eye.

He gaz'd, he trembled;—fond ſurpriſe
  Poſſeſs'd his throbbing heart;
Oh! would'ſt thou come with me, he ſaid,
Divine, angelic, heavenly maid,
  And we ſhall never part!

My name is CHARITY, ſaid ſhe;
  Then ſmil'd the ſoft conſent;
Her charms bade all his ſorrows ceaſe,
His heart was fill'd with balmy peace,
  And joy, and ſweet content.

JAMES LYONS.

VERSES WRITTEN BY A YOUNG LADY.

THOU Power ſupreme! by whoſe command I live,
  The grateful tribute of my praiſe receive:
To thy indulgence I my Being owe,
And all thoſe joys which from that Being flow.
Author of Life, in vain my tongue aſſays,
For this immortal gift, to ſpeak thy praiſe;
How ſhall my heart it's grateful ſenſe reveal,
Where all the energy of words muſt fail?
Oh, may its influence in my life appear,
And every action prove my Thanks ſincere!

Teach

Teach me betimes to tread thy ſacred ways,
And to thy ſervice conſecrate my days;
While on thro' life's perplexing maze I ſtray,
Guide thou my feet into the narrow way;
Conduct the ſteps of my unguarded youth,
And point their motions to the paths of Truth.
Protect me by thy providential care,
And warn my ſoul to ſhun the Tempter's ſnare;
Thro' all the ſhifting ſcenes of varied life,
In calms of eaſe, or ruffling ſtorms of ſtrife;
Thro' each event of this inconſtant ſtate,
Preſerve my temper equal and ſedate.

Give me a mind that nobly can deſpiſe
The low deſigns and little arts of vice;
Be my Religion ſuch as taught by thee,
Alike from *pride*, and *ſuperſtition* free.
Inform my judgment, regulate my will,
My reaſon ſtrengthen, and my paſſions ſtill.
To gain thy favour be my firſt great end,
And to that point may every action tend.
Amidſt the pleaſures of a proſperous ſtate,
Whoſe flattering charms the natural heart elate,—
May I reflect to whom theſe gifts I owe,
And bleſs the bounteous Hand from whence they flow;
Or, if an adverſe fortune be my ſhare,
Let not its terrors tempt me to deſpair;
But fixt on thee, a ſteady faith maintain,
And own all good—which thy decrees ordain.
On thine unfailing Providence depend,
The beſt protector and the ſureſt friend:
Thus on life's ſtage may I my part ſuſtain,
And, at my exit, thy applauſes gain!

WRITTEN

Under an HOUR GLASS, in a Grotto, near a ſtream of Water.

THIS babbling ſtream not uninſtructive flows,—
Nor idly loiters to its deſtin'd main;
Each flower it feeds, that on its margin grows,
And bids *thee* bluſh whoſe days are ſpent in vain.
Nor void of moral, though unheeded, glides
Time's current, ſtealing on with ſilent haſte,
For lo! each falling ſand, *his folly* chides,
Who lets one precious moment run to waſte.



Ridley Sculp

Mr. JOHN HICKLING,

Aged 26.

Preacher of the Gospel.

THE
Arminian Magazine,
For FEBRUARY 1796.

The Experience of Mr. JOHN BOYLE.

I WAS born at Whitehaven in Cumberland, in the year 1768. My father was a native of Scotland, and had been brought up in the fear of the Lord; as far back as I can remember, I frequently obſerved, that when he came into the houſe he took up the Bible, and after reading awhile he began to weep and fall down upon his knees. The religious deportment of my father inclined me to believe, that there were a Being, though to me inviſible, who made all things, who ſuperintended all things, who took notice of the actions of mankind, and who would, at ſome certain period, reward or puniſh them according to their works. My mother being a native of the Iſle of Man, I was ſent to that Iſland when about ſix years of age, to live with my grandfather. This removal affected me greatly, as I ſaw none but ſtrange faces, moſt of whom ſpoke a language which I did not underſtand; which for ſome time induced me to look upon myſelf as in a ſtate of baniſhment, and cauſed me to turn my attention to the things of Eternity. Soon after I was ſent to ſchool, and became acquainted with my neighbours and their language; but in proportion as I increaſed in knowledge, my religious impreſſions leſſened, and I loſt my deſires for heaven and happineſs. Nevertheleſs at times, I was greatly alarmed when I heard of the death of any perſon, and prayed that I might not die till I returned home to my father in England, to be inſtructed in the way to Heaven.

About this time the Methodiſt Preachers viſited the Iſle of Man and preached to the people, which occaſioned much converſation about them and their doctrine. My grandfather being prejudiced againſt them, affirmed that they were the falſe prophets mentioned in the ſcriptures; and as he was one of the heads of the pariſh, his declaration was the more regarded; and although I was but a child, yet I imbibed an averſion to the Methodiſts, which was removed by hearing a diſpute one day between my grandfather and ſome of the moſt illiterate perſons of our pariſh, who had lately embraced the Methodiſt principles; they defended their doctrine with ſuch ſtrong proofs from the Bible, that my grandfather was confounded, and not able to anſwer them. From that time I began to entertain favourable ſentiments of the Methodiſts,

diſts, and thought they were in the right way to Heaven; notwithſtanding this conviction faſtened upon my mind, yet I rebelled againſt it to ſuch a degree, that whenever I went to hear them, I did all the miſchief in my power.

When I was fourteen years old, I returned to Whitehaven; my father was then a widower, and had loſt all his ſeriouſneſs. It was now time for me to learn ſome buſineſs, and accordingly I went to a cabinet-maker and houſe-joiner. But I was now as great a ſtranger to my native place, as though I had never ſeen it before, and being unacquainted with the people, I had time for reflection, and began to entertain ſerious thoughts about death and eternity. But as I had no religious friend to inſtruct me in the way which I was deſirous of walking in, and being ignorant of the things belonging to my peace, I ſoon became truly miſerable. I ſtayed about a year with my maſter, and then reſolved to continue with him no longer, becauſe I imagined that the unhappineſs of my mind was occaſioned by a diſlike to my buſineſs.

From Whitehaven I went to Maryport, being determined to be a ſhip-wright. But here I found no relief; my inward uneaſineſs increaſed more and more, till at length I thought that ſtrangling was better than ſuch a life of wretchedneſs. It was on a Thurſday when I got to Maryport; I ſoon found a maſter, who ſet me to work next day, but on Saturday I left him, and returned to Whitehaven. I was now in ſuch confuſion of mind, that I knew not what to do; but at length reſolved to go to ſea, hoping to find happineſs upon that element. But here my ſituation was worſe than ever, for ſcarce any thing was to be heard or ſeen but extreme wickedneſs. Sometimes I aſked the ſailors, "Do you ever pray?" "Pray! (ſaid they) Our prayers and ſwearing are juſt the ſame! for when we pray, we think of no good; and when we ſwear, we think of no harm!" I was ſoon weary of a ſea-faring life, and reſolved to quit it, as ſoon as Providence ſhould open a way for me. After being ſix months at ſea, I went to the Iſle of Man, and from thence to Liverpool, where I got employment with a perſon reputed to be a Methodiſt.

The diſtreſs of my ſoul ſtill continued, and notwithſtanding the burden of ſin was intolerable, yet I never had the courage to open my mind to any perſon. The man with whom I worked, who was reported to be a Methodiſt, I ſoon diſcovered, had no real religion, but was juſt like the reſt of the world; and as it was not till ſome time after, that I learned, he did not belong to the Methodiſt ſociety, I ſuppoſed that all the Methodiſts in Liverpool were like him; and as the ſalvation of my ſoul was now my only concern, I returned to the Iſle of Man, intending to join the Methodiſts there, becauſe I knew them to be a holy people.

After being in the Iſland ſome time, I went to work with two men belonging to the ſociety. They ſoon obſerved that I had ſome good impreſſions, and ſpoke freely to me; and I preſently learned from their converſation, that they enjoyed the Bleſſing

which

which I greatly longed to obtain, namely, the peace and love of God, accompanied with a conſciouſneſs that the Lord had forgiven all their ſins. I now attended the preaching conſtantly, till at laſt one of the men invited me to a claſs-meeting, and deſired me to call next Sunday at his houſe. Accordingly I went about the time appointed, but he was gone to the meeting, and I returned home in great diſtreſs, and began to read and pray. Next day I acquainted my other companion with the diſappointment I had met with, and he directed me to call upon him the enſuing Sunday; which I did accordingly, but was again too late. However, after a ſharp conflict with myſelf, I took courage and went to the houſe where the claſs met: although I did not know the nature of the meeting, yet I ſuppoſed they aſſembled together for religious exercifes. After being ſome time in the room, one of them gave out a hymn, and prayed; and then they ſpoke of the dealings of the Lord with their ſouls. I heard their converſation with aſtoniſhment, and my conſcience bore witneſs to the Truth. It ſeemed to me, that they were all going in the way that leads to happineſs and heaven, while I was in the utmoſt danger of ſinking into Hell. My anguiſh of mind was ſo great that I wept aloud, and yet I grieved becauſe I could not grieve enough for my ſins.

When the meeting concluded, one of the brethren encouraged me to continue ſeeking the Lord, and that I was not far from the kingdom, if I perſevered in the way of repentance. For ſome time, the only thing I could pray for was, that I might ſee and feel my ſins: the Lord anſwered me in this matter, and gave me ſuch a diſcovery of them that I deſpaired of obtaining mercy, and even feared that the day of Grace was paſt, and that I was guilty of the unpardonable ſin againſt the Holy Ghoſt. My affliction did not ariſe ſo much from the terrors of hell, but becauſe I had ſinned againſt the Lord, and could not conceive how it was poſſible for a juſt and holy God to forgive me, ſince he had ſaid in his Word, "That the wages of ſin is death." Some of my friends exhorted me to believe on the Lord Jeſus Chriſt, and all would be well; but this embarraſſed me more than ever, becauſe I had no clear ideas of the nature and method of believing with the heart unto righteouſneſs. I did believe, with all my heart, that I was a guilty, hell-deſerving ſinner; but I could not believe that my ſins were forgiven; becauſe I felt the guilt and burden of them upon my conſcience; and I was altogether at a loſs, how to believe on Chriſt in ſuch a manner as to obtain through him the pardon of all my tranſgreſſions. But in the midſt of all my perplexities and temptations, I ſtill continued to call on the Name of the Lord.

I continued in the Iſland a few months, and then went to Liverpool again, where I diligently attended the preaching and prayer-meetings, but durſt not meet in claſs, becauſe I looked upon myſelf as too vile and worthleſs a ſinner. For ſome time I

remained between hope and deſpair. Faith in Chriſt ſtill ſeemed a great myſtery to me: what I was to believe, or how I was to believe, I could not tell. To believe that God had blotted out my iniquities, when I had the ſtrongeſt inward teſtimony to the contrary, would have been too groſs a deluſion for me to plunge into with my eyes open. However I reſolved never to reſt till the Lord brought me out of darkneſs into his marvellous light. One day when I was alone wreſtling with the Lord, he graciouſly looked down upon my affliction, and revealed his Son to me, as ſuffering for my ſins; and I thought I heard a voice ſaying, "Doſt thou now believe?" to which I anſwered aloud,---"I cannot help but believe." I now clearly ſaw that God was ſtill juſt in juſtifying a guilty ſinner who believed in his Son Jeſus.

When I had found peace with God, I went and met in a claſs; and in a year after was appointed a leader: I continued in this office about two years, and then was appointed an itinerant preacher in St. Auſtle circuit, in Cornwall; Mr. Rhodes was the aſſiſtant of the circuit, and ſhewed me all the affection and tenderneſs of a father. When I had travelled four months, I fell into evil reaſonings, and began to doubt of my call to the work of the miniſtry. In this diſtreſs I wrote to Mr. Rhodes, requeſting he would ſend for a preacher to ſupply my place, as I intended to travel no longer; but he encouraged me to perſevere in well-doing; and thro' the bleſſing of God we ſaw a gracious revival of the work, about three hundred new-members being added to the ſocieties in our circuit this year. Having obtained help, I continue to the preſent day to love God and his people, and to ſpeak of the things of his kingdom.

Plymouth-Dock,
——— 1794. JOHN BOYLE.

Mr. MATHER'S firſt Diſcourſe on CHRISTIAN PERFECTION.

[*Concluded from page* 13.]

THE fear of God, which has been already deſcribed, cleanſeth from all filthineſs of fleſh and ſpirit ſundry ways: It keeps the conſcience truly tender, and makes it quick-ſighted to diſcern and feel the ſlighteſt touch of ſin, or even omiſſion of duty in any degree. The conſcience is hereby led to paſs a juſt ſentence upon both, admitting of none of thoſe palliating excuſes or extenuations, which, alas! beſpeak a very great want of holy jealouſy; ſuch as, "Satan took the advantage; I was off my guard; my natural temper is ſo and ſo; ſurely no one is tried like me; the ſpirit is willing, but the fleſh is weak; there is no living without ſin; there is no perfection in this life, it is well we are to be ſaved by Chriſt, and not by our own works, &c." And thus men who have laid a foundation for repentance by dead works, hide it from their own eyes, and effectually debar themſelves from all the

advantages

advantages intended them by a throne of Grace through an Advocate at the right-hand of the Majeſty on high; who, notwithſtanding all their exclamations and excuſes, is diſpleaſed with impenitent ſinners for taking refuge in ſuch lies as theſe are, in that ſenſe in which they uſe and apply them. For thus ſinners place the moſt inſurmountable bar in their own way to perfecting holineſs, and thereby fix in their hearts the ſtrongeſt averſion to perfection in holineſs; the very mention of which is ſufficient cauſe for any one to be judged arrogant and preſumptuous by them, who in this ſtate are blind, and cannot ſee afar off; for in reſpect to the enjoyment of their privileges, they have actually forgotten that they were ever purged from the guilt and dominion of their old ſins.

But the conſcience actuated by godly fear, liſtens to none of theſe excuſes, will hear no ſuch falſe witneſſes; and therefore charges home wilful ſin and guilt, by whatever cauſe contracted; and ſays, as Nathan to David, "Thou art the man!---the offender;---thou art likely to bear the puniſhment." This awakens in a mind not yet ſtupified by deceitful opiates, a feeling ſenſe of ſin; and it begins to plead guilty, and ſues for a freſh act of mercy through the atoning Blood, to which alone it looks, as the only way to God for pardon, and for grace to help in every future time of need. And being thus, by this holy jealouſy driven to the Blood again, which alone can make the wounded whole, it receives a twofold privilege, (1.) A deliverance from being ſatisfied with any thing beſides a lively enjoyment of God, and victory as well over inward as outward ſin. (2.) A greater jealouſy over itſelf, leſt it ſhould be betrayed by any of its enemies, and ſo robbed of its peace and acceſs to God: and hereby it becomes more influenced by that fear, which keeps it humble, though ſo favoured by the Lord; and is animated to greater watchfulneſs, leſt, as it has been grafted in by faith in which it ſtands, it ſhould be cut off by any degree of unbelief!

Oh! what carefulneſs, what diligence, what contrition, what ſelf-denial, what cleaving unto God! And above and in all, what dependence upon Chriſt! and what continual application to his Blood, as that whereby alone all the impurity and defects diſcerned by a ſoul ſo eagle-eyed, can be done away! And how exceeding great are the longings of ſuch a ſoul for God, even the Living GOD! What agonizings after him! With what unutterable ardour it cries out,

Ah! ſhew me that happieſt place,
The place of thy people's abode,
Where ſaints in an ecſtaſy gaze,
And hang on their crucified LORD!
Thy Love for a ſinner declare
Thy Paſſion and Death on the Tree!
My ſpirit to Calvary bear,
To ſuffer and triumph with Thee!

Theſe

Theſe do hunger and thirſt after righteouſneſs, the full conformity of their ſouls to Chriſt, and cannot reſt till they have full redemption through his Blood. And is it poſſible that ſuch ſhould not be perfecting holineſs? No, nor that they ſhould be long ere they attain to the perfection of holineſs, who are ſo cleanſing themſelves from all filthineſs of fleſh, as well as of ſpirit, and are in all things ſeeking the Lord with all their heart. The Lord whom they ſo ſeek, will ſuddenly come to his temple, and make their longing ſouls his bleſt abode. He cannot lie, who has ſaid, I am the high and lofty One who inhabiteth eternity, and to him will I look, and with him will I dwell, who is humble and of a contrite ſpirit, and trembleth at my word. My mercy is treaſured up for ſuch, in my Son, and in my promiſes, whereon I have cauſed them to hope, and have thus engaged their hearts to approach unto me. But this naturally leads me

III. To the third thing propoſed, viz. the argument the Apoſtle uſes, at once to enforce this duty, and to encourage thoſe who are called to the performance of it: Having theſe promiſes, dearly beloved, let us ſet upon, and accompliſh this great work of perfecting holineſs: a work ſuppoſed by ſome to be not only unneceſſary, but even impoſſible to be done in this life by any means whatever, and "much more, ſay they, by cleanſing *ourſelves* from *all* filthineſs of fleſh and ſpirit. For we *can*, we *need do nothing!* The filthineſs of ſin may, and muſt dwell in us, ſo long as we live. Then death ſhall do, what neither we nor any thing elſe (the Blood of Chriſt not excepted) ever can do!" Oh, what a mercy, that theſe are not the words of God, but of man! of poor ſhort-ſighted man! a ſtranger to his own privileges, and herein an enemy to his own happineſs. But we have not ſo learned Chriſt, nor ſo received *his* glorious declaration, who ſent him to deſtroy the works of the Devil, and ſave his people from their ſins!

Conſider we then this argument and encouragement: even thoſe promiſes from God, which relate to this very thing, namely, holineſs, or perfection in holineſs, particularly thoſe to which the text may more immediately refer. Thus ſaith the Lord, "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 will I give unto you. I will take the ſtony heart out of your fleſh, and I will give you a heart of fleſh. I will put my ſpirit within you, and ye ſhall walk in my ſtatutes: ye ſhall keep my judgments, and do them. And I will be a God unto you, and ye ſhall be my people, ſaith the Lord." To the ſame purpoſe is the cloſe of the chapter preceding the text; "Ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people." Again, thus ſaith the Lord, "I will circumciſe your heart, that ye may love the Lord your God with all your heart, and with all your ſoul, and with all your mind, and with all your ſtrength;

and

and your neighbour as yourſelf." Nor does the very firſt promiſe, "The ſeed of the woman ſhall bruiſe the ſerpent's head," as explained by St. John, imply any thing leſs. "For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil." Herein David exults, (Pſ. cxxx.) "Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he ſhall redeem Iſrael from all his iniquities." And it is to theſe and the like promiſes, no doubt, the Apoſtle to the Hebrews refers, when he would encourage the Chriſtian believers by aſſuring them, that he who could not lie, had provided ſtrong conſolation for them who had fled for refuge, and laid hold upon the hope ſet before them, even CHRIST JESUS. He had engaged himſelf by two immutable things, his word and his oath: in performance whereof he ſent his Son to "ſave us from our ſins." Theſe are ſome of thoſe exceeding great and precious promiſes, which, as St. Peter ſays, are given to believers, that encouraged by them, they might partake of the Divine nature, having eſcaped the corruptions which are in the world through luſt.

Having then theſe promiſes, 1. upon record in the Word of God: 2. Enſured to us by our relation to Chriſt: And, 3. urged upon us as an incentive to the important duty before us, we yield to the invincible force of ſuch arguments, and ſay, It is meet, right, and our bounden duty, to perfect holineſs in his fear, whom, becauſe we love, therefore we delight to obey: confident that however heaven and earth may paſs away, the word of the Lord, that ſhall ſtand! Theſe mighty promiſes ſhine, engraved as in eternal braſs, nor can all the powers of darkneſs eraſe theſe everlaſting lines, which enforce the duty by motives ſo powerful, wherein are connected ſo great privileges with ſuch juſt commands. For what privilege ſo great, as that of loving the Lord our God with all the heart, ſoul, ſtrength, and mind? And what command ſo juſt, as that thoſe who are ſo related to him, ſhould have the higheſt eſteem for their Maker, Preſerver and Redeemer? A ſenſe of theſe obligations to a mind under the agency of the Eternal Spirit, is a ſufficient motive to conſtrain it to the moſt cheerful obedience. And how much more, when by that ſame Operation it diſcerns the wonderful benignity of God, in engaging himſelf to do that for us, who have ſo rebelled againſt him, wherein our only felicity can be found? O the riches of his goodneſs to fallen man, in providing for his reſtoration to preſent and eternal happineſs, by an union with and conformity to himſelf!

It is true, the duty ſo equitable in itſelf, and ſo beneficial to its performers, has many and very great oppoſitions to encounter: and whoever begins in good earneſt, will find ſuch enemies to grapple with, as, before that, he ſcarce imagined the Chriſtian ſoldier could meet with in the proceſs of this war! He is now reſolved upon the utmoſt fidelity to his Sovereign, and that nothing in him ſhall rob Him of his right, ſo juſtly claimed, and dearly purchaſed, even at the immenſe price of his own moſt precious Blood!

Blood! He never before, ſo fully knew, what bondage he was in to thoſe who had uſurped the dominion over him; nor what ſtrong poſſeſſion the world, the fleſh, and the Devil, had of his affections: the treachery, the deceit, the enmity, and unbelief of his heart! its ſtubbornneſs and pride, yea, and deſperate wickedneſs! All which being now diſcovered, he is reſolved, that Jeſus ſhall be Lord of all his motions, and ſhall bring all into captivity to the obedience of himſelf: yea, not a thought ſhall be excepted, but all be made ſubject to him!

This occaſions the accompliſhment of that word, "I will ſhew thee thy heart." But bear in mind, O Chriſtian, this diſcovery is made, that he may do thee good; though once thou wouldſt not have believed it, though a man from the authority of the Bible, and from the ſincereſt good-will, had told it unto thee.

Yet be not diſcouraged. You have the promiſes; and you find even now they are fulfilling to you. Self was never ſo abaſed in you as now. Sin was never ſo deteſtable, and loathed, and abhorred by you, as at this day. Never did you feel ſo willing to give it up, ſo willing to part with the moſt darling luſt, as you are now. There never were ſuch a longing in your ſoul, to get rid of it all for ever, as in the preſent moment! Oh, what throes you feel to be delivered! What longings after God, whom your ſoul loveth!

You have often ſeen a beauty in religion; wonderful wiſdom and goodneſs in the myſtery of redemption by Chriſt; the ſuperior excellence of a godly life, and being all for God. And for it you have given up many, yea, all things you then ſaw a bar in your way; and, it may be, ſuffered gladly the loſs of many things, for the excellency of the knowledge of Chriſt Jeſus your Lord. But now you eſteem all as dung, that you may thus win Chriſt, and be ſo found in him, as that by any means you may attain unto the reſurrection of the dead! not even ſhrinking at the fellowſhip of his ſufferings, and that not merely in the mortification of the members that are upon the earth, and in the daily crucifixion of the old man, for the deſtruction of the body of ſin: not merely, I ſay, in wreſtling with fleſh and blood; but even with principalities and powers, and with the rulers of the darkneſs of this world; who, unwilling that all their faithful allies ſhould be baniſhed from the ſoul, exert their rage and malice, to deter you from the attempt. They hope, at leaſt, to keep one (if it could be only one) in poſſeſſion. They ſay, "It cannot, it need not be now; it may, it will be eaſier and better done, by and by; at death when you muſt go, and all will be left at once; and you will not have any of that reproach which is caſt upon ſuch profeſſors: And you have the promiſes, the faithful promiſes, which ſhall, will, muſt be then accompliſhed." Thus Satan will tranſform himſelf into an angel of light: and becauſe he well knows the force of that exceeding weighty artillery, "Having theſe promiſes," he will endeavour by his abuſe of them, to hinder you

from uſing them: yea, he will even ſo turn them againſt you, as to attempt to make them prove your overthrow, by eſtabliſhing preſent unbelief, and by daily confirming it more and more in your ſoul: and, remember, all this he will do under the pretence of a ſtable, firm faith in the promiſes of God, as it reſpects their future accompliſhment.

O fellow-ſoldier, be not thou ignorant of his devices, who goes about, not only as a roaring lion, but as a wiley ſerpent, ſeeking to beguile, that he may deſtroy. That he gain no advantage here, reſiſt him ſtedfaſt in the faith. Forget not, that JESUS, not *death*, ever lives to intercede, that he may ſave you, coming unto God by him (and this is the work of life, not death only) to the uttermoſt: that the promiſes you now look for the accompliſhment of, refer to life, not death: to living, not dying, much leſs dead men. Theſe cannot be ſo delivered from their enemies, as to ſerve him without fear, in holineſs and righteouſneſs before him ALL THE DAYS OF THEIR LIFE! Therefore, to-day hear his voice, who ſays, "*Now* is the accepted time, and (in this ſenſe alſo) the day of ſalvation;" and do not harden your heart by unbelief, as if you ſuppoſed his Hand ſhortened, that he could not thus ſave, or his ear heavy, that he would not now hear your cry, which his own Spirit has inſpired, and help you by proving that he is faithful who has promiſed, and who alſo will do it.

Therefore, you may expect him, 1. To bruiſe Satan and all his emiſſaries ſhortly under your feet. 2. To free you from all the impurity of your heart, though far exceeding what you once thought; by enabling you to love him as he has commanded, and as your ſoul longs, even with all its powers in their utmoſt extent, and for ever. For he will take the ſtony out of your fleſh, and give you a heart of fleſh; and this, you are ſure, cannot refer to any but living men; otherwiſe the ſimile would be utterly improper. Therefore, 3. hold faſt your ſhield, and now plead his promiſes; and you ſhall baffle all your foes, and prove that theſe promiſes are not only a ſtrong incentive to duty, but a ſufficient ſupport to you under every trial you are expoſed to in endeavouring to be faithful in the diſcharge of it; yea, even ſhould your trials come from quarters leaſt expected, yet no leſs calculated to hurt you, and in ſuſtaining whereof you are alſo conforming to the death, and ſharing the fellowſhip of the ſufferings of Chriſt: Your opponents, perhaps may be men profeſſing great zeal for godlineſs, and even teachers of it, yea, and eminent in their way: although, as a late great man ſays, "they knew little more of it than the Baptiſm of John," or at moſt, the firſt principles of the doctrine of Chriſt; nevertheleſs they deny the neceſſity, if not declare the impoſſibility of even going on to perfection, becauſe they imagine there is no ſuch thing to be attained in this life; and therefore ſet aſide the advice of our Apoſtle, and cut up, as far as they can (yet without any bad deſign) by the very roots all the advantages intended you by theſe promiſes.

Their attacks will be varied, as their and your circumſtances may be. Some will endeavour to bear you down, and to frighten you out of your hope. Others will try to rally you out of it by ſcoffs, and witty banter. There may be ſome who will attempt to wreſt your ſhield out of your hand by cool argument, and apparently out of the greateſt good-will to you. They will perhaps ſay, "they pity you from their very hearts, as deluded perſons:" and the more ſincere and friendly they appear, ſo much greater will be your danger, and the greater neceſſity you will be laid under to hold faſt the beginning of your confidence; leſt they take from you your great recompence of reward, *your Crown.*

But you muſt obſerve, that however varied their manner may be, the end is the ſame; and their arguments, when ſtripped of the falſhood which clothes them, are very nearly, if not quite, the ſame. It is not to be expected that they ſhould be otherwiſe, as they are all inſtructed at the ſame School, whether of art or nature; where the leſſons of a fixed determination againſt holineſs, our holineſs, perſonal holineſs, and, above all, perfection in holineſs, are continually read with great preciſion: where lectures are perpetually given upon this ſcience, with all the embelliſhments of rhetoric and force of ſophiſtry, to pupils, who are well prepared to receive and digeſt what is ſo ſuited to their taſte: even an inveterate enmity againſt God, and his likeneſs: a diſtruſt of his Word, which is, as far as it goes, a denial of his exiſtence: and a ſettled diſlike to that univerſal rule of the Chriſtian's life, and teſt of the ſincerity of his profeſſion, "*Deny thyſelf; take up thy Croſs daily, and follow me.*" Now, as they will tell you the vanity of your purſuit, and demonſtrate its folly, if not madneſs; and confirm the whole by retailing all that hath been ſaid of the weakneſs (perhaps, wickedneſs) of all its votaries (much of which they have only *heard ſay*); ſo they will ſelect all the miſcarriages of Patriarchs, Prophets, Apoſtles, Saints and Martyrs, and eſpecially of all who have either profeſſed or preached the doctrine of holineſs in our day, to prove their point. All this they will urge home upon you, and ſo try to face you out of your hope in God through Chriſt!

Therefore, if you have been ſtedfaſt againſt other adverſaries, you muſt ſtand immoveable againſt theſe. And that you may, remember that you change not your arms. Keep to this, "*It is written*;" or, to the words of our text, "Having theſe promiſes." By this ſimple ſword of the Spirit, you will hew in pieces all their arguments, however well contrived and plauſible. Do not give up this, nor admit of any gloſſes or interpretations put upon it, which would rob God of his glory, and man of his only way to happineſs here, and the one ſure path to it to all eternity. Should you quit the Spirit's ſword, and lay hold on carnal reaſon in its place, you are, you will, you muſt be foiled. That will be to you, as Saul's armour to David, unproved: and whenever you make a trial, will be entirely inſufficient for its work. Let them

come

come unto you as they will; ever meet them in the Name of that God, whoſe truth and faithfulneſs they impeach, and whoſe power they (in this caſe at leaſt) limit; and whoſe great Gift to man they depreciate, as unequal to the grand deſign of his being ſent into the world, "to ſave that which was loſt," by reſtoring us to that image in which we were created.

But you have his faithful word of promiſe. Look ſtill for its accompliſhment, and you ſhall prove Him true. He cannot deny himſelf, even if men, good men, wiſe, zealous men, yea, miniſters, do in this inſtance believe him not. But bleſſed are ye, who by believing are ſtirred up to perfect holineſs in his fear, and are ſupported in ſo doing againſt every diſcouragement you have yet met with in your way. Fear not, only believe; and you ſhall ſee the glorious power of God diſplayed, in a performance of all that has been told you by the Lord.

He is not like to waters that fail, to thoſe who truſt in him. Nor is he man to lie, nor the ſon of man to utter lies. No, He is a God that keepeth covenant, and will not alter the thing which is gone out of his lips. Do you then, who are followers after holineſs, perfect holineſs in hope, reſting on his immutability: continue to believe againſt all that hope, which theſe vain reaſonings would inſpire; and you too ſhall find him faithful who has promiſed; who alſo will do it, if all the powers of earth and hell ſhould exert their combined force againſt it! Even ſo,

Soldiers of Chriſt, ariſe
And put your Armour on;
Strong in the ſtrength which GOD ſupplies
Thro' his eternal SON:
Strong in the LORD of Hoſts
And in his mighty power,
Who in the Strength of JESUS truſts
Is more than conqueror.

An Extract of the CONVERSION of a DEIST,

Written by himſelf, in a ſeries of Letters to the Rev. Mr. JOHN NEWTON.*

I WAS born in the year 1764, of worthy parents and of reſpectable condition, to whom for their attention and affection manifeſted in the care they took of my education, I am in the higheſt degree indebted. My mother, who was of the flock of our Lord, was careful to inſtruct me in the principles of the true religion,

* The Book from which the ſubſequent Narrative is extracted, is intitled, "The Power of Grace illuſtrated, in ſix Letters from a Miniſter of the Reformed Church, to John Newton, Rector of St. Mary Woolnoth, London; tranſlated from the original Latin by Wm. Cowper, of the Inner Temple, Eſq. Johnſon, St. Paul's Church-Yard. 2s. 6d.

religion, in my childhood. I was teachable and diligent, and early diſcovered ſymptoms of a deſire to arrive in time at the miniſtry of the goſpel; to which office I was indeed deſtined by my parents, and eſpecially by my pious mother. In ſeveral illneſſes, and even dangerous ones, with which I was ſeized during my tender age, I was favoured with God's ſingular providential care, and again and again ſnatched from the borders of the grave.

At ſix years of age I was ſent to U. that I might be initiated in the French language. Having, in the courſe of two years, made ſome progreſs in it, I entered on the rudiments of Latin, always deſirous to learn, and, of my own accord, ſufficiently inclined to ſtudy. My principal bias however was to hiſtory, which, unbidden by my maſter, I endeavoured to ſearch diligently and to commit to memory. My memory was extremely quick and retentive, ſo that I could without much difficulty get by heart, retain and detail, in their juſt order, the names of countries and cities, of kings and illuſtrious perſons, the principal events that had occurred in the world, and its moſt remarkable national revolutions. I returned to ſpend ſome time at home.—A certain friend of my father's, with whom both he and my mother were particularly intimate, had a daughter nearly of my own age, as eminent for the beauty of her perſon as for modeſty and gentleneſs of diſpoſition. About this time it was that I began to feel a ſincere and ſtrong affection for her, and it was attended with ſingular conſequences to myſelf. I was ſent to N. for the purpoſe of learning Latin. There I lived with hardly any concern about religion, my parents ſeldom ſeeing me, or any other perſon who might ſtrictly enquire in what manner I proceeded. Hardly any reſtraints could be deviſed ſufficient to withhold me from the pur-

Mr. NEWTON, in the Preface acquaints us, that "Theſe Letters are publiſhed at the deſire of the Writer. He is a foreigner, a miniſter of the reformed church, ſo ſtyled upon the continent, in contradiſtinction from the Lutheran. He was once a Sceptic, but now preaches with energy and ſucceſs, the faith he formerly laboured to deſtroy. This is all I am at liberty to ſay of him; as he earneſtly intreated me to avoid giving any intimation of his name, country, or ſituation.

"Previous to his converſion, he was a ſcholar. Proud of his abilities and attainments, and truſting to his reaſoning powers, he diſdained to think with the vulgar, and was too wiſe, in his own eſteem, to be inſtructed by divine revelation. And though he was not an avowed libertine in practice, his reſtraints were not owing to principle, or to conſcience. But while a ſtranger to God, he was a ſtranger to peace. Like a ſhip in a ſtorm without rudder or pilot, he was hurried about by the violence of tumultuous paſſions, till he was weary of life. In ſuch a ſtate of mind, and at ſuch a criſis, the light of truth broke in upon his mind. The Lord ſpake, and it was done. The ſtorm was huſhed. The man was ſuddenly and totally changed. The ſervant of ſin, became the devoted ſervant of God. He now accounts all things but loſs, for the excellency of the knowledge of that Saviour, whom, formerly, he deſpiſed and blaſphemed.

"The fact is evident and incontrovertible. Let philoſophers account for it, if they can, upon any other grounds than what the ſcripture aſſigns. But let them be ſerious, and not think to anſwer or evade the enquiry, by the ſtale unmeaning cry of enthuſiaſm. They cannot thus ſatisfy others; nor even themſelves."

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ſuit and indulgence of my own will and pleaſure. The public ordinances and other means of grace I neglected. I rarely read the ſcripture, and I believe more rarely ſtill adverted to the neceſſity of prayer.

Yet, negligent as I was, once or twice I fell into religious meditations. I remember that, ſometimes, when I had heard a ſermon on the ſubject of regeneration and converſion, I felt ſome ſmall deſire of them; but the lively conviction of ſin, the fear and the anguiſh which I underſtood to be the harbingers of converſion, ſeemed to me ſo undeſirable and even dreadful, that they made me tremble at the thought of it. Sometimes again, I would meditate on faith in Chriſt, aſking myſelf—What is faith? What is it to believe on Chriſt? To come to him? To be united to him? But whatever thoughts or imaginations I had on theſe ſubjects, they were never ſatisfactory to myſelf. One while I accounted faith in Chriſt to be merely an aſſent to revealed truth; at other times I ſuppoſed it to conſiſt in prayer to Chriſt. Yet I could not reſt in either of theſe opinions. He who aſſented to the truth, or directed conſtantly his prayers to Chriſt, did not ſeem to me for any ſuch reaſons to be united to him, but to continue ſtill at a great diſtance from him. Chriſt is in heaven—we are on earth—nor could I ſee how union between the ſoul and him could be effected by either of thoſe predicaments, in which I ſuppoſed faith in Chriſt to conſiſt. I had no idea of the ſpiritual preſence of Chriſt, or of the operations of the Holy Spirit. It is no wonder, therefore, that in all my fancies concerning what it is—to come to Chriſt—to believe in Chriſt—I ſtill perceived a wide interval left between man and his Redeemer. Sometimes alſo the thought of death and eternity would ſtrike me with ſome terror, but it was of ſhort duration, and produced in me no ſerious endeavours after my own converſion.

Sin in almoſt any ſhape was welcome to me, nor have I a doubt that I ſhould have fallen into open wickedneſs of every kind, unleſs the providence of God, pride, ambition, and a degree of natural baſhfulneſs had prevented. I waſted much time in follies and trifles, and perhaps my whole time had been ſo waſted but for the vehement ambition which I ever cheriſhed, to acquire the favour of my teachers and ſuperiority to my ſchool-fellows. Theſe were objects of my ardent and continual purſuit. I may add alſo, that remarkable attachment to the ſtudy of hiſtory to which I voluntarily devoted not a few of my hours. Yet after all, I gave not my whole reading-time to uſeful and laudable exerciſes in that way. It happened not ſeldom, that, faſcinated by romance-reading to a wonderful degree, I made ſuch fables my chief delight; not excepting even thoſe that were moſt abſurd and evidently hoſtile to the principles of both natural and revealed religion. A vaſt number, and all ſorts of ſuch books, I read with exquiſite pleaſure, and with an appetite inſatiable. Their effects, and their only effects, were an encreaſing depravation of taſte,

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and a ſtronger irritation of all my carnal deſires. Some intervals I found at this period in which my love of Miſs E. whom I had few opportunities of ſeeing, was much diminiſhed; yet was it not altogether extinguiſhed, but encreaſed afterward to a great degree, in proportion as an apparent probability of ſucceſs excited it.

I purſued my ſtudies in the academy at U. with much diligence. I acquired the love and the applauſe of my preceptors, and indeed ſuch commendations from all quarters as made me exceſſively vain, and every day more and more ſo.

A ſhort time before I bade farewell to common ſchools, I met with an accident that confined me ſome days at home. My indiſpoſition did not appear to be at all dangerous, but on this occaſion my conſcience was terribly alarmed, and that unfounded tranquillity in which I had hitherto indulged myſelf, was wonderfully diſturbed. I prayed with much ſerioufneſs for the pardon of my ſins, but eſpecially for recovery. I promiſed every thing, bound myſelf by fervent vows to the performance, and took up ſolemn reſolutions to lead a very different life in future. Shedding many tears, and with unuſual emotions of mind, I daily read and prayed over ſeveral pſalms of David, particularly the ſixth, the thirty-eighth, and the ſixty-ninth.—In a word, my converſion never ſeemed nearer or more certain than at this time. But alas! all was as the morning cloud and as the early dew which paſſeth away. I neither knew the glory and holineſs of God, nor myſelf. I was ſoon healed, and, almoſt as ſoon, my ſerious ſentiments and religious affections all vaniſhed like ſmoke, together; from that time forth I ſeldom or never troubled myſelf about them. Except in this inſtance, when my mind was thus agitated, I had rarely an idea of a ſerious and religious caſt, unleſs when great danger ſeemed to threaten me, as in ſome violent ſtorm perhaps of thunder and lightning. But the effect was quickly over, and differed much from the agitation of mind above-mentioned, both in its efficacy and duration; though even that left no valuable fruit behind it; but rather ſerved only to enhance my criminality, as from that time I defiled myſelf with all manner of evil, without either conſcience or conſideration. My dear mother would frequently admoniſh and exhort me to prayer and converſion, but I diſdained all her counſel and treated it as nothing worth.

I had not hitherto been ſo far left to myſelf, as to call in queſtion the principles of all religion. But no ſooner was I advanced to the univerſity, than I began to amuſe myſelf with various ſubtleties and ſophiſtries, and to indulge a genius fanciful and wanton in the extreme; I framed and put together all manner of nice and ſpecious reaſonings, which the prince of darkneſs, whoſe willing ſervant I was, underſtood how to impreſs on my mind with ſuch force and effect, that in a ſhort time I doubted even the exiſtence of a God. All the arguments, if ſuch they muſt be called, that are cuſtomarily adduced againſt his exiſtence, I ſeized with the

avidity

avidity that belongs to a heart partial and prone to every thing abſurd and abominable. I remember that to a certain friend of mine, I endeavoured with much earneſtneſs and zeal to prove, that the ſame inſolvable difficulties that cleave to the idea of eternity and the neceſſity of the world's exiſtence, are found alſo in the idea of an eternal God exiſting from neceſſity. Thus raſhly, wretch that I was! both by thought and word, did I dare to fight openly againſt my Creator and Benefactor, to whom I owe life and breath and all things, and in whom, even at the moment of my wicked attempt to make his very being queſtionable, I lived and moved and had my own being.

Juſtly, while I was making public profeſſion of a mind ſo much at war with him, might God have cruſhed me with his mighty hand, and have given me, by dreadful experience, to know, not his exiſtence only, but the majeſty of his exiſtence alſo; he ſpared me, that to eternity I might record the praiſe of his adorable grace, and be, myſelf, a ſignal monument of his free love, and of his unſpeakable power and wiſdom. This gracious God permitted not theſe atheiſtical notions to root themſelves deeply in my mind. The voice of conſcience, contemplation on the works of God, and inſtruction drawn from uſeful texts of ſcripture, conſpired to weaken them day by day, ſo that in a ſhort time, if they did not entirely leave me, at leaſt they returned but ſeldom, and never won my hearty aſſent again.

In the firſt year of my reſidence at the univerſity I was initiated, and made ſome proficiency, in the rudiments of the Hebrew language, and in ſome branches alſo of philoſophy. But following an order and method of ſtudy not the moſt convenient, I reaped leſs fruit of my labours than I had expected. I ſquandered not a little of my time in vain converſation and in the reading of uſeleſs and hurtful books. Liſtening to my preceptors always with attention, and anſwering them in ſuch manner as to win applauſe, though with an appearance of much modeſty, I could not fail to pleaſe them. But alas! I defiled myſelf in the mean time with many ſins, known only to God and myſelf. The providence of God ſo ordered it, that ambition and a certain degree of natural baſhfulneſs would not ſuffer the depravity and wickedneſs of my heart to break forth into open and daily enormities. Accordingly I was in ſhew, modeſt, but in reality a ſtranger to all modeſty and to all religion. My polluted heart was full of evil concupiſcence, and notwithſtanding the admonitions of conſcience, I delivered myſelf over ſecretly to the commiſſion of ſuch ſins as I ought never to recollect without the utmoſt ſhame, and the moſt ſenſible ſorrow.

I almoſt always neglected the public miniſtry, and attended but little to the few ſermons at which I was preſent. Seldom I made any uſe of my Bible, and if I ever looked into it, it was only when, in the courſe of my ſtudies, I had occaſion to refer to it. At times, indeed, a ſudden fear of death and hell would ſeize me,

but it ſoon ceaſed. Sin maintained ſuch an abſolute dominion over me that it baffled all reaſonings, and fruſtrated all the ſtrokes of conſcience.

In the ſecond year of my collegiate, at the time when I was about to return from my father's houſe to the univerſity, I was ſuddenly attacked by a bilious fever, which had the appearance of being dangerous. Yet was I entirely void of care, felt neither fear nor ſolicitude, but with an obdurate heart expected the conſequences. I cannot recollect that I experienced one moment's concern for the ſalvation of my ſoul. I now reflect with horror on the terrible condition in which I ſhould have then encountered death and eternity, and the divine tribunal. But my bilious fever left me, and a common intermittent ſucceeded, which permitted me both to read and write. I was employed at this time, for exerciſe ſake, in compoſing an oration on the Duty of Man and the Way to Happineſs, and during this occupation felt my mind affected with ſome ſerious thoughts and purpoſes. In this ſtate of mind I continued ſome days, deſigning to amend my conduct, but as health increaſed, my pious meditations and purpoſes, now ready to depart, decreaſed continually.

I had now a kind of conteſt with my parents. Their wiſh was to dedicate me to the miniſtry of the goſpel, to which hitherto I had, myſelf, no objection. But at this time I felt an averſion to the ſtudy of theology, and little or no deſire of the ſacred function. I avowed plainly my want of inclination to theological purſuits, and that I could not look forward with any complacence to the miniſterial office. Yet even theſe deſires of mine yielded to parental authority. Returning to the univerſity I gave all my attention to the Oriental languages and to philoſophy, but chiefly to the latter. The diſtemper under which I had laboured, ſeemed to have benefitted both my talents and my judgment; at leaſt I made a more rapid progreſs than before. Metaphyſical and mathematical ſtudies pleaſed me moſt, and I gave myſelf to them with great fervour. Both in private and in public I diſputed with much applauſe, and in a private ſociety particularly, where we read diſſertations on various ſubjects, was numbered among the principal members. Praiſe was offered to me on every ſide, and, elate with vanity, I was fooliſh enough to think that I deſerved it. My heart was inſufferably proud. Fame and the applauſe of man ſeemed to me above all things deſirable, and I reſolved firmly that I would ſpare no pains to acquire them.

The end of this year approaching, I came, as I thought, to a fixt reſolution to renounce theology; nothing, as it ſeemed to me, could poſſibly deter me from this purpoſe. Nevertheleſs I could not perſuade my parents to relinquiſh their intentions and to favour my wiſhes. Promiſes alike and threats were employed, and no means omitted that might ſhake my reſolution. At length, therefore, I yielded, and, though reluctant, determined to comply. Ah, how unhappy had it been for me, had God granted me my

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wiſh and inclined my parents to humour me! I had then deprived myſelf moſt ſurely of the honour and joy of preaching the goſpel, which now I account infinitely preferable to all others. Thus did God lead me, blind as I was, by a way that I knew not.

[*To be continued.*]

Reprehenſible Conduct of ſome of the ENGLISH MARTYRS towards each other, when under ſentence of death, in the beginning of bloody Queen Mary's reign.

WHILE the Proteſtant Sufferers were lingering in various priſons, a very unſeaſonable diſpute got footing amongſt ſome of the warmeſt of them, on the arduous ſubject of Free-will and Predeſtination. It was carried on with ſuch animoſity, that confeſſions were drawn up and ſigned by numbers, who were at that time even under ſentence of death. Each party clamoured loud, that their antagoniſts were likely to do more harm in the Chriſtian world, than the Papiſts themſelves, inſomuch as their opinions were as bad, and their example not much better. Nay, to ſuch height of phrenzy did their contentions run, that the keeper of the Marſhalſea was often obliged to ſeparate them.

During the courſe of this ill-timed controverſy, Archbiſhop Cranmer was applied to for his countenance, by the Predeſtinarians. But the prudent primate diſcountenanced both parties, as much as he could; conſidering, no doubt, ſuch controverſies, to be eſpecially ill-judged among dying men.

Many of their more moderate brethren endeavoured to ſet before them the impropriety of their behaviour: and one of them put the matter in a very ſtrong point of light: "There ſhould be no "more bitterneſs, ſaid he, in a Chriſtian controverſy, than in a "love letter." PHILPOT, afterwards an eminent Martyr, wrote a very pathetic diſſuaſive to them on the ſubject; exhorting them "To meet each other with the kiſs of charity;—to "reach out chearfully the hand of peace;—to take up their "croſs together, and aſcend mount Calvary, with hearts full of "benevolence."

This ſtrange diſpute preſents us with a melancholy picture of human nature, and affords us a very inſtructive leſſon. If a ſpeculative opinion could faſten with ſo much violence and produce ſo much animoſity, in the minds of pious men, ſuffering together in one common cauſe, and even in the article as it were of death, how cautious ought they to be in polemical ſubjects, who have perhaps leſs piety, who live at their eaſe, and are not bound by any of thoſe ſtrong obligations to forbearance.

P. D.

The NATURE of REPENTANCE.

[EXTRACTED FROM A LATE EMINENT WRITER.]

"REPENTANCE is a *return*, a *treading back* our ſteps, as the birds of paſſage return, or come back, to the country from which they had departed. And this indeed is the idea generally employed in the Old Teſtament,—"Return, O backſliding "daughter; return from your evil ways; return unto the Lord "your God; turn thou us, and we ſhall be turned;" and the like. But the expreſſion being figurative, it muſt be opened and explained in literal terms. In order to which, it may be obſerved, that the word chiefly uſed in the New Teſtament to denote the duty of repentance, ſignifies *change of mind*; and as practice flows from principle (for as a man thinks, ſo he will act), a change of conduct is naturally and neceſſarily implied; for we ſhould with difficulty be brought to believe, in any caſe of moment, that he had changed the former, who did not, in conſequence, change the latter alſo. Now the courſe of a man's thinking, ſpeaking, and acting, by an eaſy metaphor, common to all ages and countries, is ſtyled his *way*, in which he is therefore ſaid to *proceed, advance, return*.

We may then define repentance to be "*A change of mind, operating in a change of conduct.*" But we ſhall become ſtill better acquainted with the nature of it, if we view it's proceſs, and reſolve it into it's ſeveral parts, in due order.

The leading ſtep in the proceſs muſt of neceſſity be *Conviction*; ſince he cannot be perſuaded to repent, who is not firſt convinced that he has ſinned; no man will think of returning *into* the right way, unleſs he be made ſenſible that he has wandered *out* of it. To produce this conviction, is not ſo eaſy a taſk as at firſt ſight it may ſeem to be; ſince, when evil is purſued, it is purſued under the appearance of good; by ſuch appearance the ſinner for a time is deceived, blinded, deluded, infatuated; and in this ſtate ſometimes continues to paſs his life, through mere indolence, inattention, want of conſideration; whence, in the Latin language, repentance is denoted by a word ſignifying, *coming to one's ſelf, coming to one's ſenſes, growing wiſe again*, as before the deluſion took place. Conviction is produced gradually. Upon ſome hint given to a man, either from within or from without, he begins to ſuſpect himſelf in the wrong; and then, if he be honeſt enough to proſecute the enquiry, diſcovers at length that he actually is ſo. Sometimes it is flaſhed upon the mind at once,—The ſinner awakes, and the dream is at an end. Under the direction of that bleſſed Spirit, whoſe office, we are told, it is to "convince, or convict the world of ſin," it is produced by various means, by diſappointments, by croſſes, by loſſes, by ſickneſs, by the death of a friend, by a paſſage in Scripture, or a diſcourſe upon one, by the incidents of common life, or the changes

changes that happen in the natural world; in ſhort, there is hardly a circumſtance of ſo trivial a nature, but that a kind Providence, in ſome inſtance or other, has been pleaſed to make it inſtrumental to this ſalutary purpoſe. On the brethren of Joſeph, after an interval of more than twenty years, the conviction was wrought by the uſage they experienced from him, when unknown, in Egypt. It put them upon reflecting, of what offence they could have been guilty in the former part of life, which might deſerve to be puniſhed in this particular manner. Conſcience ſtepped forth, and gave the neceſſary information. "We are verily guilty "concerning our *brother*; *therefore* is this diſtreſs come upon us." The caſe of David was of a more obſtinate nature. A delineation of his crime under a parable was not ſufficient to awaken him. Nothing could do this, but a direct, home, perſonal application—"*Thou* art the man."—He ſtarted from a deep ſleep of ten months, and fell proſtrate on the duſt, before his God—"I have ſinned!"

The next ſtep to conviction, in the proceſs of repentance, is *Sorrow*.—The man who has offended his MAKER, and is become thoroughly ſenſible that he has done ſo, and of the conſequences of his having done ſo, cannot but be grieved to find himſelf in ſuch a ſituation; for which reaſon, repentance, in the Greek language, is ſometimes denominated by a word implying, *after-concern*; indeed, our Engliſh term, *I repent*, in the general acceptation of it, is little more than equivalent to, *I am ſorry*. If the ſorrow ariſe merely from fear of puniſhment, it is called, in the language of the Schools, *Attrition*, and is deemed the loweſt and leaſt honourable ſpecies of repentance; if from a deſire to pleaſe God, and a tender ſenſe of having diſpleaſed ſo good a Father, it is ſtyled *Contrition*, and is of a more generous and noble kind. The degree of this ſorrow is varied almoſt infinitely by the different temperaments of mind and body in the penitents, and the different views under which ſin preſents itſelf to their ſeveral imaginations. And, therefore, the ſame degree is not to be exacted of all. In Scripture it is drawn with an aſpect perfectly ſober, but yet deſcribed, in many inſtances, as very intenſe, like that occaſioned by the languors of ſickneſs in it's laſt ſtage, or the pain ariſing from diſlocated or broken bones, and venting itſelf in complaints and lamentations, in ſighs and tears. Indeed, the prophets exhort us to "turn to the Lord our God," not only "with faſting," but "with *weeping*." There are temporal calamities, which can draw tears plentifully from moſt perſons; nay, a fictitious repreſentation of them, we find, can produce the effect. Spiritual ones, perhaps, would do the ſame, if we felt them as we ought to feel them, as due retirement and meditation would cauſe us to feel them; and as we ſhall one day feel them, when death ſhall be ſeen levelling his dart at our pillow, and the Throne of Judgment riſing to the view, beyond him. But the degrees of ſorrow, as well as the modes of expreſſing it, will vary, as be-

longing more to the ſenſitive nature, than to the rational. And for the avoiding all ſcruple and doubtfulneſs on this head, it may be laid down for certain, that the leaſt degree of ſorrow is ſufficient, if it produce a reformation [and thorough change of heart,] the greateſt inſufficient, if it do not.

A third ſtep in the proceſs of repentance is *Confeſſion*. One of an ingenuous mind, who is heartily ſorrow for his offences, will not be aſhamed or backward to own that ſorrow. In tranſactions with a fellow-creature, we cannot hope that a fault will be overlooked, which has not been acknowledged; or pardon granted, before it has been aſked. "I ſaid, I will confeſs my ſins unto the Lord; and ſo thou forgaveſt the wickedneſs of my ſin."

A fourth ſtep in the proceſs of repentance is *Reſolution to amend*. A ſorrowful confeſſion of what we have done amiſs will of courſe occaſion a wiſh that it had not been done, a deſire to undo it ſo far as it may be poſſible, and, above all, a reſolution not to do the ſame again, but to take a courſe directly the reverſe of that which we had before taken; in other words, to alter, to reform, to amend our lives.

One ſtep more remains, but that very ſteep and difficult of aſcent, which is, to carry what we have reſolved into execution. It is this which finiſhes and crowns all the reſt, being indeed the ſtep, for the attainment of which all the reſt were taken, and which therefore renders them of any value, as it ſhews the penitent to have been ſincere in taking them, to have conſidered them not as efficacious in themſelves, but as means to an end—an end, thus, and thus alone to be accompliſhed.

Such is the *nature* of repentance. It begins with conviction of ſin, paſſes on to ſorrow of the heart, confeſſion of the mouth, and reſolution of amendment; and it terminates in reformation of life.

The MOTIVES to REPENTANCE.

EVIL to be avoided, and good to be obtained, are the motives, which influence and produce all human actions. To eſcape from the rigours and ſtorms of winter, and to enjoy the ſweets of a milder and more gracious ſeaſon, is the inſtinctive cauſe, why the heaven-taught monitors, migrate from one country to another. It is to avoid the judgments of God, and partake of his mercies, that man is called to repent. The parallel is evident,—"The ſtork, the turtle, the crane, and the ſwallow, know the time of their returning;"—and the *motive* to their return is comprehended and implied in the *time* of it, which is the ſpring;—"But my people know not the judgment of the Lord;" they know not, they conſider not that tremendous wintry tempeſt, from which they ought to fly, in like manner, by repentance, to the all-enlivening, cheering, and comforting Spring of unbounded Light and Love.

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The evil, then, to be avoided, is "the judgment of God," conſequent upon ſin, and ſure to overtake it, if unrepented of. Sin, which is the tranſgreſſion of the law, cannot but be noticed by Him who gave that law; and if noticed, muſt be puniſhed, either in this life, or that which is to come. No principle can be plainer than this; for otherwiſe, a law would ſerve no purpoſe but that of bringing contempt upon the maker of it. There is not an inſtance, perhaps, upon record of any age or nation, where the idea of puniſhment has not been connected with that of guilt; and the certainty of ſuch connection is the great ſubject of all the Scriptures.

Sin is often puniſhed in this life; much oftener than we are aware; indeed ſo often, that we may ſay as Moſes to Iſrael:— "If you have ſinned againſt the Lord, be ſure your ſin will find "you out," Numb. xxxii. 23. We ſee how much this is the caſe in the ſacred hiſtory, where we are admitted within the veil, and the rationale of the divine proceedings in particular caſes is unfolded to us. When we are ignorant of that rationale, as, without ſpecial information from above, we muſt be, reſpecting the courſe of God's ordinary providence in the world, it is unſafe, and it may be not only uncharitable, but unjuſt, to judge in this manner of the calamities which befal our *neighbour*. But there would be no harm, when calamities befal *ourſelves*, if we ſhould take a retroſpect of our conduct, and in that conduct endeavour to diſcover the cauſe that might have induced our heavenly Father to ſend them. It will not be ſaying too much, I believe, to ſay, that many times, if the ſearch were made with diligence and fidelity, we *ſhould* diſcover it: at leaſt, were we not able to particularize, we ſhould diſcover enough in general to ſatisfy us, that, be our ſufferings at any time what they may, we do not ſuffer more than we deſerve to ſuffer; but that each of us, without any tincture of ſuperſtition or hypocriſy, may from heart-felt conviction exclaim, with the good Pſalmiſt, "I know, O Lord, that thy judgments are right, and thou, of very faithfulneſs, haſt cauſed me to be troubled."--Every freſh inſtance of this ſort is indeed only a freſh confirmation of that grand and moſt important truth, which ſhould ever be uppermoſt in our thoughts, that, all natural evil is the conſequence and puniſhment of moral. Remove the latter by repentance, and God will remove the former, when he ſees that it has performed the work, and produced the effect intended.

It would be in vain, however, to diſſemble, that, in the preſent ſtate, as is the offence, ſuch is not always the puniſhment. Notoriouſly profligate ſinners often partake not, to appearance, the common evils of life, but paſs their days in proſperity, affluence, and health, and die without any viſible tokens of the divine diſpleaſure. The fact is indiſputable; and it was a ſtumbling-block by very good men of old time not without great difficulty ſurmounted. The conflict occaſioned by it in the human mind is

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deſcribed at large in the lxxxiiid. Pſalm, and in the xiith. chapter of Jeremiah; nor will believers fail ſometimes to experience a temptation of a ſimilar nature, while the object ſhall continue to preſent itſelf, that is, while the world ſhall laſt.

To take off, in ſome meaſure, the force of the objection, it muſt be remarked, that, beſides thoſe judgments of God, which lie open to the obſervation of mankind, there are others, even in the preſent life, of a ſecret and inviſible kind, known only to the party by whom they are felt. There is a court conſtantly ſitting within, from whoſe juriſdiction the criminal can plead no exemption, and from whoſe preſence he cannot fly; there is evidence produced againſt him, which he can neither diſprove nor evade; and there, a juſt ſentence is not only paſſed, but forthwith executed upon him, by the infliction of torments ſevere and poignant as the ſtrokes of whips or ſcorpions; torments, exquiſite in proportion to the ſenſibility of the part affected; torments, of which he ſees the beginning, but is never likely to ſee the end.

[*To be concluded in our next.*]

AN EXTRACT OF

A ſhort and eaſy METHOD with the DEISTS.

[*Concluded from page* 28.]

IV. THERE are ſeveral other topicks, from which the truth of the Chriſtian religion is evinced to all who will give themſelves leave to conſider. As the improbability that ten or twelve poor illiterate fiſhermen ſhould form a deſign of bringing the whole world to believe their deluſions; and the impoſſibility of their effecting it, without force of arms, learning, oratory, or any one viſible thing that could recommend them! And to impoſe a doctrine quite oppoſite to the luſts and pleaſures of men, and all worldly advantages, or enjoyments! And this in an age of ſo great learning and ſagacity, as that wherein the Goſpel was firſt preached! That theſe Apoſtles ſhould not only undergo all the ſcorn and contempt, but the ſevereſt perſecutions, and the moſt cruel deaths that could be inflicted, in atteſtation to what themſelves knew to be meer deceit and forgery of their own contriving! Some have ſuffered for errors which they thought to be truth: but never any for what themſelves knew to be lies. And the Apoſtles muſt know what they taught to be lies, if it was ſo, becauſe they ſpake of thoſe things which they ſaid, they had both ſeen and heard, had looked upon, and handled with their hands, &c.

Neither can it be ſaid, that they might have propoſed ſome temporal advantages to themſelves, but miſſed of them; for had it been ſo when they ſaw their diſappointment, they would have diſcovered their conſpiracy; eſpecially when they might not have only ſaved their lives, but got great rewards for doing it. How

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is it then that not one of them ſhould ever have been brought to do this.

But this is not all. For they tell us, that their Maſter bid them expect nothing but ſufferings in this world. And they told the ſame to all whom they converted. So that here was no diſappointment.

All that were converted by them, were converted on the certain expectation of ſufferings, and bid prepare for them. Chriſt commanded his diſciples to take up their croſs daily and follow him; and told them, that in the world they ſhould have tribulation: that whoever did not forſake father, mother, wife, children, lands, and their very lives, could not be his diſciples: that he who ſought to ſave his life in this world, ſhould loſe it in the next.

Now that this deſpiſed doctrine of the Croſs ſhould prevail ſo univerſally againſt the allurements of fleſh and blood, and all the blandiſhments of this world; againſt the rage, and perſecution of all the kings and powers of the earth, muſt ſhew its Original to be divine; and its Protector almighty. What is it elſe, could conquer without arms, perſuade without rhetorick; overcome enemies; diſarm tyrants; and ſubdue empires without oppoſition!

V. We may add to all this, the teſtimonies of the moſt bitter enemies and perſecutors of Chriſtianity, both Jews and Gentiles, to the truth of the Matter of Fact of Chriſt, ſuch as Joſephus and Tacitus; of whom the firſt flouriſhed about forty years after the death of Chriſt, and the other about ſeventy years after: ſo that they were capable of examining into the truth, and wanted not prejudice and malice ſufficient to have inclined them to deny the Matter of Fact itſelf. But their confeſſing it, as likewiſe Lucian, Celſus, Porphyry, and Julian the apoſtate; is an undeniable teſtimony to the truth of theſe Matters of Fact.

VI. But there is another argument more ſtrong and convincing than even this Matter of Fact. More than the certainty of what I ſee with my eyes. And which the Apoſtle Peter called a *more ſure word*, that is, proof that what he ſaw and heard upon the holy Mount, when our bleſſed Saviour was Transfigured before him and two other of the Apoſtles: for having repeated that paſſage as a proof of that whereof they were eye-witneſſes, and heard the voice from Heaven giving atteſtation to our Lord Chriſt, 2 Peter i. 16, 17, 18. verſes. He ſays, ver. 19, "We have alſo a more ſure word of propheſy," for the proof of this Jeſus being the Meſſiah, that is the Propheſies which had gone before of him, from the beginning of the world; and all exactly fulfilled in him. Men may diſpute an impoſition, or deluſion upon our outward ſenſes. But how can that be falſe, which has been ſo long, even from the beginning of the world, and ſo often by all the prophets, in ſeveral ages foretold; how can this be an impoſition, or a forgery?

The Deiſts muſt confeſs, that the book which we call the Old Teſtament, was in being, in the hands of the Jews long before

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our Saviour came into the world. And if they will but compare the propheſies that are there of the Meſſiah, with the fulfilling of them, as to time, place, and all other circumſtances, in the perſon, birth, life, death, reſurrection, and aſcenſion of our bleſſed Saviour, they will find this proof what the Apoſtle here calls it, "a light ſhining in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts." Here is no poſſibility of deceit or impoſture.

I deſire them likewiſe to conſider the prophecies given ſo long ago, of which they ſee the fulfilling at this day, with their own eyes, of the ſtate of the Jews, for many ages paſt, and at preſent; particularly Jer. xlvi. 28. "Fear thou not, O Jacob my ſervant, ſaith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure, yet will I not utterly cut thee off." And chap. xxxi. 36, 37. "If thoſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever. Thus ſaith the Lord, if Heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo cut off all the ſeed of Iſrael, for all that they have done, ſaith the Lord."

Now let us ſee how literally this is fulfilled at this day. The great and famous monarchies, who, in their turns, governed the world, and ſucceſſively had deſtroyed the Jews (the Aſſyrian, the Babylonian, and the Roman) are all vaniſhed, as a dream; there is not one of them left. But the Jewiſh nation, though ſifted among all nations (as the prophet Amos expreſſes it) like as corn is ſifted in a ſieve, yet are they preſerved a viſible diſtinct people, in all the nations whither they have been ſcattered. And the rage of many kings and governments have been let looſe againſt them, to root them off from the face of the earth; and they had no helper; yet the Lord was their helper, and put it out of the power of all the earth (though without any viſible oppoſition) to infringe the promiſe he had made to them.

The Deiſts dare not ſay, that theſe propheſies were made yeſterday, or not before the fall of theſe monarchies; eſpecially of the Roman, the greateſt of them. And what a folly, as well as vanity had it been in the Jews, to have forged ſuch audacious and provoking propheſies, to have thus dared all the powers of the earth to extirpate them, who hated them, and had them perfectly at mercy?

And here let the Deiſts take notice of this wonderful inſtance, freſh before their eyes, of God's particular regard to this moſt deſpiſed and contemptible people, above all the other nations of the earth, how great and honourable ſoever. This is a ſtanding miracle exhibited to the whole world!

Yet is there no partiality in this, as the Deiſts weakly reaſon: For as Moſes was a type of the Meſſiah, ſo the Church of the Jews was of the Chriſtian, whoſe pales are enlarged to take in the

the Gentiles, as often promiſed in the prophets: by which means the Jewiſh nation was indeed a type of the whole world (repreſented in the long garment of the high-prieſt, Wiſd. xviii. 24. Iſrael called the firſt-fruits of God's increaſe. Jer. ii. 3.) And conſequently the bleſſings of which the Jews partook; the promiſes made to them, and miraculous protection over them, was taking poſſeſſion in the name, and ſecuring the reverſion of the Gentile world, in the ſame glorious inheritance. And it was indifferent as to the good of the world, which nation had been pitched upon as their type. But God choſe the leaſt, that his power and protection over his church might be more viſible; and to ſhew that ſhe muſt ſtruggle through many difficulties and temptations; yet never be extinct (though often diſtreſſed) when all the powers and glory of this world ſhall vaniſh as ſmoke before the wind.

Moreover, if God had choſen any of the great and powerful nations of the earth for his peculiar people, to whom if he had given his promiſe to continue them for ever; the ſcorners would have blaſphemed and ſaid that God was ſtill on the ſtrongeſt ſide. And they would have aſcribed their preſervation to their own power and greatneſs. This is the reaſon God gives, why he choſe the feweſt of all people, Deut. vii. 7. viii. 17. leſt they ſhould ſay it was through their own power and might that they were preſerved. Beſides, the peculiar nation being a type of the Chriſtian church, it was neceſſary that the odds, as to the world, ſhould be againſt that nation; which ſhould ſubſiſt not by worldly ſtrength and politicks, but by ſignal and miraculous providences. Thus the church was beſt repreſented, as greatly DISTRESSED, but wonderfully preſerved!

And yet behold an equal promiſe of our Meſſiah to his church, and as miraculouſly fulfilled, as that before-mentioned to the Jews. He promiſed, that his Church ſhould continue *even unto the end of the world*; that he would be all that time with her to preſerve her, and that the gates of Hell ſhould never prevail againſt her. And when was this promiſed? Even at the beginning, when his religion was low and contemptible, hardly yet known in the world. All the rage and madneſs of kings, and ſtates, and mobs, have been exerted againſt her to deſtroy her, for many ages together: and ſhe was deſtitute of all human help. Could any power leſs than Divine have foretold this preſervation, and have effected it for ſo long a time without human means, without ſword or policy?

The Jews cannot deny the Matters of Fact done by our bleſſed Saviour, to be truly miracles, if ſo done as ſaid. Nor can they deny that they were ſo done, becauſe they have all the four marks before-mentioned. Yet they cannot yield to the Truth! Why? Becauſe they think that the Goſpel is in contradiction to the Law. Which, if it were, the conſequence would be unavoidable, that

both could not be true. But the contradiction which they ſuppoſe is in their comments that they put upon the Law; eſpecially they expect a literal fulfilling of thoſe promiſes of the reſtauration of Jeruſalem, and outward glories of the Church, of which there is ſuch frequent mention in the books of Moſes, the Pſalms, and all the Prophets. And many Chriſtians expect the ſame; and take thoſe texts as literally as the Jews do. We do believe and pray for the converſion of the Jews. For this end they have been ſo miraculouſly preſerved, according to the prophecies ſo long before of it. And when that time ſhall come, as they are the moſt honourable and ancient of all the nations on the earth, ſo will their Church return to be the Mother Chriſtian Church as ſhe was at firſt; then all nations will flow to Jeruſalem; and even Ezekiel's Temple may be literally built there, in the metropolis of the whole earth; which Jeruſalem muſt be, when the fulneſs of the Gentiles, ſhall meet with the converſion of the Jews. For no nation will then contend with the Jews, nor will any Church contend with Jeruſalem for ſupremacy. All nations will be ambitious to draw their original from the Jews, "whoſe are the fathers, and from whom, as concerning the fleſh, Chriſt came." Then will be fulfilled that reſtauration of the Jews and of Jeruſalem, which they expect, purſuant to the prophecies.

VII. Here it may be proper to conſider a common topic of the Deiſts, who when they are not able to ſtand out againſt the evidence of fact, that ſuch and ſuch miracles have been done: then turn about, and deny ſuch things to be miracles, at leaſt, that we can never be ſure whether any wonderful thing that is ſhewn to us, be a true or a falſe miracle.

And the great argument they go upon, is this, That a miracle being that which exceeds the power of nature. We cannot know what exceeds it, unleſs we knew the utmoſt extent of the power of nature: and no man pretends to know that; therefore, that no man can certainly know whether any event be miraculous. And, conſequently, he may be cheated in his own judgment betwixt true and falſe miracles.

To which I anſwer, That men may be ſo cheated. But that though we may not always know when we are cheated, yet we can certainly tell, in many caſes, when we are not cheated. For though we do not know the utmoſt extent of the power of nature perhaps, in any one thing: yet it does not follow, that we know not the nature of any thing, in ſome meaſure; and that certainly too. For example, though I do not know the utmoſt extent of the power of fire, yet I certainly know, that it is the nature of fire to burn. And that when proper fuel is adminiſtred to it, it is contrary to the nature of fire not to conſume it. Therefore, if I ſee three men taken off the ſtreet, in their common wearing apparel and without any preparation, caſt into the midſt of a burning fiery furnace; and that the flame was ſo fierce, that it burnt up thoſe men that threw them in; and yet that theſe who were thrown

in,

in, ſhould walk up and down in the bottom of the furnace; and I ſhould ſee a fourth perſon with them of glorious appearance, like the Son of God. And that theſe men ſhould come up again out of the furnace, without any harm, or ſo much as the ſmell of fire upon themſelves, or their cloaths, I could not be deceived in thinking there was a ſtop put to the nature of fire, as to theſe men; and that it had its effect upon the men whom it burned, at the ſame time.

Again, Though I cannot tell how wonderful and ſudden an increaſe of corn might be produced by the concurrence of many cauſes, as a warm climate, the fertility of the ſoil, &c. Yet this I can certainly know, that there is not that natural force in the breath of two or three words, ſpoken to multiply one ſmall loaf of bread, ſo faſt, in the breaking of it, as truly and really, not only in appearance and ſhew to the eye, but to fill the bellies of ſeveral thouſand hungry perſons; and that the fragments ſhould be much more than the bread was at firſt. So neither in a word ſpoken, to raiſe the dead, cure diſeaſes, &c.

Therefore, though we know not the utmoſt extent of the power of nature; yet we can certainly know what is contrary to the nature of ſeveral ſuch things as we do know. And therefore, though we may be impoſed upon in many ſeeming miracles and wonders; yet there are ſome things, wherein we may be certain.

Therefore, from what has been ſaid, the cauſe is ſummed up ſhortly in this, that though we cannot ſee what was done before our time, yet by the marks which I have laid down concerning the certainty of Matters of Fact done before our time, we may be as much aſſured of the truth of them, as if we ſaw them with our eyes; becauſe whatever Matter of Fact has all the four marks before-mentioned, could never have been invented and received but upon the conviction of the outward ſenſes of all thoſe who did receive it, as before is demonſtrated. And therefore this topic which I have choſen, does ſtand upon the conviction even of mens' outward ſenſes.

VIII. Theſe topics, which have been largely inſiſted upon by many, cannot be denied by any man of ſound reaſon. But I wave them for the preſent, and inſiſt on one. And now it lies on the Deiſts to ſhew any Matter of Fact of former ages, which they allow to be true, that has greater evidences of its truth, than the Matters of Fact of Moſes and of Chriſt. But I have given them greater latitude than this, for I have ſhewn ſuch marks of the Truth of the Matters of Fact of Moſes and of Chriſt, as no other Matters of Fact of thoſe times, however true, have, but theſe only: and I put it upon them to ſhew any forgery that has all theſe marks.

This is a ſhort iſſue. Keep them cloſe to this. This determines the cauſe all at once. Let them produce their Apollonius Tyanæus, whoſe life was put into Engliſh by the execrable

* Charles Blount, and compared with all the wit and malice he was maſter of, to the life and miracles of our bleſſed Saviour.

IX. But if they ſtill maintain that all this is but prieſtcraft, the invention of prieſts, for their own profit, &c. then they will give us an idea of prieſts, far different from what they intend: for then we muſt look upon theſe prieſts, not only as the cunningeſt and wiſeſt of mankind, who have ſuch power, as to impoſe, at their pleaſure, upon the ſenſes of all mankind, and to make them believe, that they had practiſed ſuch public inſtitutions, enacted them by laws, taught them to their children, &c. when they had never done any of theſe things, or ever ſo much as heard of them before. Such a power as this, muſt exceed all that is human; and, conſequently place theſe prieſts far above the condition of mortals.

2. Nay, this were to make them outdo all that has ever been related of the infernal powers: for though they have deceived ſome unwary beholders by lying wonders, yet their power never reached, nor was ever ſuppoſed to reach ſo far, as to deceive the ſenſes of all mankind, in things of ſo public and notorious a nature as theſe, to make them believe, that they had enacted laws for ſuch public obſervances, continually practiſed them, taught them to their children, and had been inſtructed in them themſelves, from their childhood, if they had never enacted, practiſed, taught, or been taught ſuch things.

3. And as this exceeds all the powers of Hell, ſo is it more than ever God Almighty has done ſince the foundation of the world. None of the miracles that he has ſhewn, or belief that he has required to any thing revealed, has ever contradicted the outward ſenſes of any one man in the world, much leſs of all mankind together. For miracles being an appeal to our outward ſenſes, if they ſhould overthrow the certainty of our outward ſenſes, muſt deſtroy, with it, all their own certainty, as to us; ſince we have no way to judge of a miracle exhibited to our ſenſes, but upon the ſuppoſition of the certainty of our ſenſes.

If then the Chriſtian religion be a cheat, and nothing elſe but the invention of prieſts, it makes their power and wiſdom greater than that of men, angels, or devils; yea more than God himſelf ever ſhewed to impoſe upon the ſenſes of mankind, in ſuch public and notorious Matters of Fact.

* The hand of that ſcorner, which durſt write ſuch outrageous blaſphemy againſt his Maker, the Divine Vengeance has made his own executioner. Which I would not have mentioned (becauſe the like judgment has befallen others) but that the atheiſtical-club, have ſet this up as a principle; and printed a vindication of this ſame BLOUNT, for murdering of himſelf, by way of juſtification of ſelf-murder. Which ſome of them have ſince, as well as formerly, horridly practiſed upon themſelves. Therefore this is no common judgment to which they are delivered, but a viſible mark ſet upon them, to ſhew how far God has forſaken them; and as a caution to all Chriſtians, to beware of them, and not to come near the tents of theſe wicked men, leſt they periſh in their deſtruction, both of ſoul and body.

4. And

4. And this miracle, which the Deiſts muſt run into to avoid thoſe recorded of Moſes and Chriſt, is much greater, and more aſtoniſhing than all the Scriptures tell of them. So that theſe men, who laugh at all miracles, are now obliged to account for the greateſt of all, how the ſenſes of mankind could be impoſed upon in ſuch public Matters of Fact.

X. Unleſs they can do this, it muſt appear, that religion is no invention of men, but of divine original: that prieſts are of the ſame origin, and that their order is a perpetual and living monument of the Matters of Fact of their religion, inſtituted from the time when thoſe Facts were done; the Levites from Moſes; the Apoſtles and Chriſtian clergy, from Chriſt, to this day. And theſe are as flagrant a teſtimony to the truth of the Matters of Fact of Chriſt, as the ſacrament, or any other public inſtitution: beſides that, if theſe were taken away, the ſacraments, and other public inſtitutions, which are adminiſtred by them, muſt of courſe fall with them.

Let us then conſider the inſtitutions of Chriſt, not only as Means of Grace, and Helps to Devotion, but as the great Evidences of the Chriſtian Religion. Such Evidences as no pretended Revelation ever had, or can have. Such as plainly diſtinguiſh it from all fooliſh legends and impoſtures whatſoever.

What a condition then are they in, who ſpend that life and ſenſe, which God has given them, in ridiculing the greateſt of his bleſſings, his Revelations by Chriſt, to redeem thoſe from eternal miſery, who ſhall believe in him, and obey his laws. And that God in his wonderful mercy and wiſdom, has ſo guarded his Revelations, as that it is paſt the power of men or devils to counterfeit: and there is no denying them, unleſs we will be ſo abſurd as to deny not only the reaſon, but the certainty of the outward ſenſes, not only of one, or two, or three, but of mankind in general. This caſe is ſo very plain, that nothing but want of thought can hinder any from diſcovering it. And they muſt yield it to be ſo plain, unleſs they can ſhew ſome forgery, which has all the four marks, before ſet down. But if they cannot do this, they muſt quit their cauſe, and yield a happy victory over themſelves: otherwiſe they muſt ſit down under the ignominy of being, not only the moſt pernicious, but the moſt inconſiderate, and ſuperficial of mankind.

Some Account of the latter part of the Life of Mrs. SUSANNAH DUNKERTON, in a Letter to a Friend.

Cheſham, Bucks, Auguſt 28, 1795.

My dear Friend,

SINCE we had the pleaſure of ſeeing each other, one of thoſe awful circumſtances has occurred in our family, which, ſooner or later, muſt befall each of us. Death has made a breach among us,

us, and removed a friend, whoſe name I ſhall ever remember with the warmeſt affection. But while we lament the loſs of a near and dear relation, we muſt acknowledge with humility and thankfulneſs the goodneſs and forbearance of Almighty God, who has ſuffered our houſe to remain twenty-ſix years unviſited by death.---An illneſs, under which my ſiſter, Mrs. Dunkerton, had long ſuffered, proved fatal a few weeks ago. She died on Thurſday, July 9th. Although her home * was at Bath, it was ſo ordered by a kind Providence, that ſhe died here under her father's roof, and in the midſt of her neareſt relations. This was a conſolation to us all, which could only be exceeded by that ariſing from the comfortable evidence which ſhe gave of dying in Chriſt. I mean in this letter to confine myſelf principally to an account of the ſtate of her mind during the laſt three or four days of her life. But I am perſuaded, my friend, you will not conſider it foreign from my ſubject, if in the firſt place I mention a few circumſtances, with which you may not be perfectly acquainted.---You knew probably that Mrs. D. was a member of Mr. Weſley's ſociety. Upwards of five years ago [when Miſs Rumſey,] ſhe had a long and dangerous illneſs, which led her firſt to think cloſely upon religion: for before this, although ſhe was an obſerver of the ordinary routine of religious duties, yet ſhe looked upon vital godlineſs as the effect of an enthuſiaſtic imagination, rather than a real and ſubſtantial good. This change was a happy fruit of affliction!

She now ſpent a great deal of time in examining the Scriptures, and frequented the different places of worſhip, which a reſidence in Bath, (where ſhe was long detained on account of ill health) afforded her, previous to her entering into the communion of any church. At length ſhe attended conſtantly Mr. Weſley's chapel, where ſhe heard the kind of preaching which moſt profited her inquiring mind. I believe it was at the cloſe of the ſummer 1791, when ſhe became a member of that ſociety. In the Autumn of the ſame year, being recommended by her Phyſician to the Sea-ſide, ſhe went from Bath to the neighbourhood of Teignmouth, Devon; where ſhe had an opportunity of hearing Mr. Wadſworth, a preacher in Mr. Weſley's connection; from whoſe miniſtry ſhe experienced the greateſt conſolation, ſo that ſhe called him her ſpiritual father. Since her death I have found among her papers a liſt of texts, from which ſhe had heard this miniſter preach, with this remark ſubjoined, "Would to God *every ſentence* of the "above diſcourſes were *graven* upon *my remembrance!*"

The following extract of a letter written by her in 1792, I ſhall take the liberty of tranſcribing, as it ſhews the ſtate of her mind after entering upon a religious life.

* Mrs. Dunkerton was married, July 11, 1792, and ſettled at Bath. She died of a conſumption a few months after completing her 31ſt year.

"O my

" O my friend, what a *reſt* will that be when we lay down theſe " clogs of earth, and join the diſembodied ſouls above! For ever " bleſſed be the Name of *my God!* I do happily experience more " and more of the *reality* there is in *religion*, and am daily con- " vinced of the trifling nature of all created good. Surely we " never can be ſufficiently thankful, that ever our minds were in " any meaſure enlightened, and led to view things in their true " colours. Bleſs the Lord, O our ſouls, and all that is within " us, bleſs his holy Name!"

Without entering largely into her character through life (which is not my preſent deſign), there are one or two points in it, which in juſtice to her memory, I cannot paſs over in ſilence. From her very childhood ſhe manifeſted a ſtrong attachment to truth and ſincerity, and an utter averſion to every kind and degree of hypocriſy or deceit; for ſhe as much abhorred a quibble, as ſhe did the moſt palpable lie. And as ſhe poſſeſſed this amiable diſpoſition herſelf, and valued it in others; ſo ſhe lightly eſteemed thoſe perſons in whom ſhe diſcovered the oppoſite vice. She alſo poſſeſſed a firmneſs of mind, which led her to a very deciſive line of conduct from the very commencement of her Chriſtian courſe. And you know, my friend, from your own experience, how much the young chriſtian convert is expoſed to the oppoſition of the world.

I can however aſſert, with an equal degree of ſatisfaction and truth, that I never knew my ſiſter, from the time ſhe made a ſerious profeſſion of religion, deliberately deviate from what appeared to her the path of duty, from the fear of being ridiculed, or diſliked, by thoſe who regulate their conduct more by the crooked maxims and frivolous cuſtoms of the world, than by the precepts of the Goſpel. She was fully convinced of that truth which is beautifully expreſſed in one of her favourite hymns, viz.

Who ſuffer with our Maſter here,
We ſhall before his face appear,
And by his ſide ſit down:
To patient faith the prize is ſure,
And all that to the end endure
The CROSS, ſhall wear the CROWN.

I muſt confeſs, that her ideas of improper conformity to the world, did not, in all points, exactly coincide with mine. But, notwithſtanding this, the ſincerity of her intentions always commanded my reſpect and eſteem. The reality of her religion was ſufficiently proved by the comfort it afforded her, when ſhe ſtood in moſt need of it. As to her religious ſentiments, they of courſe accorded in general with thoſe of the ſociety with which ſhe was connected. Indeed, as I have already hinted, the preaching of the Methodiſts was the mean which the Holy Spirit rendered effectual to her converſion: in remembrance of which, I ſhall always feel a ſincere affection for that ſociety of Chriſtians,

although their ſentiments and mine may in ſome points differ. Mrs. Dunkerton's mind was however ſuperior to bigotry, for while ſhe thought for herſelf on the important ſubject of religion, ſhe recollected that others had the ſame right, and was a ſincere lover of real Chriſtians by whatever name diſtinguiſhed. It may not be amiſs to make a ſhort remark upon one circumſtance above noticed, which is, that while Mrs. D. was removed to a great diſtance from her friends in ſearch of bodily health, it was ſo ordered by infinite Wiſdom and Mercy, that, although ſhe attained this bleſſing but in an imperfect degree, ſhe acquired in a greater degree the health of her better part,---ſhe found the pearl of great price! This is one of the many inſtances, in which the diſpenſations of Providence, which to us are dark and unintelligible, lead ultimately to real bleſſings. Mrs. D. continued to the end of her life in the Methodiſt ſociety; yet ſhe never diſſented from the Church of England, but lived and died in her communion. I ſhall not enter into a detail of any farther particulars, but proceed to the immediate deſign of this letter, which is to give you an account of ſome ſtriking circumſtances which occurred in the cloſe of my ſiſter's life.

Mrs. Dunkerton had much heavineſs on her mind during the latter part of her long illneſs. She complained of not enjoying thoſe conſolations ſhe had formerly experienced; her evidence of having an intereſt in Chriſt not being now ſufficiently clear to render her mind comfortable. She deſired to be as much as poſſible by herſelf, and was not inclined to hear any reading but the Scriptures. In converſation with a miniſter, eight or nine days before her deceaſe, ſhe complained of this uncomfortable ſtate of her mind. When the miniſter ſpake of the proviſion made for believers in Chriſt, ſhe replied, "But I am tempted to believe I "have neither part nor lot in the matter." She was not ſatisfied with the general knowledge of Salvation, but wanted to be convinced for herſelf that ſhe was in a ſafe ſtate; for ſaid ſhe, "Religion, "I know, is a living principle." It appears, that ſhe had too well learnt Chriſt to be contented with notions, ſyſtems, or forms, or with paſt experience; but was athirſt for the pure water of life.

Monday, July 6. She was taken much worſe this afternoon, and her friends were haſtily called to her. She thought herſelf in a dying ſtate, and indeed her danger appeared to us all very imminent. Being aſked if her mind was comfortable, ſhe anſwered, "No, No:" her countenance at the ſame time indicating diſtreſs, both of body and mind. She earneſtly deſired ſome one to pray, but the ſcene was really ſo affecting that her neareſt friends felt no freedom to comply with her requeſt. As ſhe perſiſted in her deſire, a prayer of Jenks's was read, and afterwards the collection of Scripture paſſages in the latter part of "Dr. Doddridge's Riſe and Progreſs of Religion." Soon after, her aged and affectionate father,

father, whoſe feelings upon this occaſion may be more readily conceived than expreſſed, by her earneſt ſolicitation, ſpent a little time in prayer, with ſeveral relations round the bed. Still however ſhe remained under the power of diſtreſſing thoughts, more painful than even her bodily illneſs; praying, that "God would look down and have mercy upon her;" and with an anxious look, which I ſhall not haſtily forget, ſhe ſaid "I don't know where I am going." Many promiſſory texts of Scripture were urged, but ſeemingly without effect. The diſtreſs of her mind was not to be ſoothed by any thing man could ſay. She was looking to a higher power. A friend repeating his enquiry, whether ſhe was more comfortable, ſhe anſwered, "I do not feel quite ſo much terror."

About an hour or two from the time we were firſt called to her, we beheld a glorious change. The Sun of Righteouſneſs now ſhone upon her ſoul, the brightneſs of whoſe heavenly rays diſpelled the dark cloud in which her mind was enveloped. She repeated the following texts, which were brought to her mind with the moſt conſolatory power. "Fear thou not, for I am with thee." "Ariſe, ſhine, for thy light is come." "When thou paſſeſt through the waters, I will be with thee; and when through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhall not burned, neither ſhall the flame kindle upon thee." "For we know that if the earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the Heavens." "There is therefore now no condemnation to them which are in Chriſt Jeſus;" * and many others. To uſe her own words, "Such a "*burſt of promiſes* were brought to my mind, as quite diſpelled "all tormenting fears." And now, notwithſtanding her bodily ſufferings, ſhe could praiſe God with a chearful countenance. She deſired a hymn might be ſung, naming,—"There is a land of pure delight, where ſaints immortal reign." Her father gave it out, and while it was ſinging ſhe ſeemed very full of joy. No language can expreſs the conſolation we felt in ſeeing her thus relieved from a moſt painful and diſtreſſing ſtate of mind, and with the utmoſt chearfulneſs exclaiming,—"I ſee a vacant ſeat for me!" The ſtate of her own, as well as our feelings during the whole of this affecting ſcene, can be beſt judged of by thoſe who are in the habit of meditating on the infinite importance of a ſoul being called into the preſence of its Maker. She deſired that Mr. and Mrs. L. (friends who had viſited her a few days before, and witneſſed the uncomfortable ſtate her mind was in) might be ſent for; and upon Mrs. L's entering the room, ſhe chearfully addreſſed her,—"I am going;—there is a vacant ſeat

"for

* Iſaiah xli. 10. lx. 1. xxxiv. 2. 2 Cor. v. 1. Rom. viii. 1.

" for me; but I could not go and take it without letting you " know."

Some little time after, her huſband, parents, brothers and ſiſter, being round the bed, ſhe addreſſed us all ſeparately in the moſt pathetic manner, in ſhort and broken ſentences, owing to her great weakneſs, varying her expreſſions to each; but with the moſt ſpiritual admonition ſhe prayed " that ſhe might meet all in " Heaven." Beginning with her huſband, ſhe ſaid,—" My dear Mr. Dunkerton, may you be bleſt." To your unworthy friend, " Keep cloſe to God." But to her parents, changing the admonitory mode of addreſs, ſhe ſaid, with affectionate compoſure, " As to my dear father and mother, I ſhall fully expect to ſee " them." " As to my children,—I muſt leave them." Here her feelings were ſo acutely ſenſible, that ſhe could not utter many words, but ſhe prayed, " that the Lord would bleſs them;" and, looking earneſtly at me, added, " I hope they will be kept from the vanities of the world." Being now conſiderably revived, ſhe deſired the 23d Pſalm to be read; and a little time after, the 16th chap. of St. John. In the courſe of the evening Mr. L. ſtepping in to aſk her how ſhe did, ſhe anſwered, " I am very ill;—but I " ſhall ſoon ſee your old friend, * and then I ſhall be well. May " you attend to the advice he gave you, and be preſerved from the " ſnares of a world full of wickedneſs." Thus ſhe was deſirous of dropping a word in ſeaſon to all about her. And what eloquence, what ſtudied oratory, with all the advantages of the moſt accompliſhed ſpeaker, can impreſs the mind with ſo much force, as the faintly ſpoken, interrupted ſentences of admonition, coming from the mouth of the dying Chriſtian! This, my friend, will doubtleſs bring afreſh to your mind, as it does to mine, a recollection of that pleaſing melancholy ſcene, which we witneſſed when ſtanding round the death-bed of our venerable maſter and truly ſpiritual friend, to whom my ſiſter referred. And I doubt not, your heart will readily unite with mine, in ſaying of him what Mrs. D. ſaid of the Rev. Mr. W. " Would to God every " ſentence we heard in his public and private exhortations were *graven* upon our *remembrance!* But to return to my ſubject. Through the night Mrs. D's mind continued very comfortable; and when I was giving her a little ſuſtenance, ſhe remarked,— " We ſhall not want theſe recruits in the land above."

Tueſday. The Rev. Mr. S. calling upon her this morning, ſhe converſed very chearfully, conſidering the little ſtrength ſhe had; for ſhe was now very feeble and low. After ſome time ſpent in prayer, ſhe deſired the ſame hymn might be ſung as on the evening before. She ſpake with great pleaſure of the *burſt of promiſes* which had been brought to her mind the preceding even-

* She alluded to the Rev. Mr. Clarke, the late worthy Rector of Cheſham Bois, under whom this young gentleman, my apprentice, was brought up. For an account of the life and death of this learned and pious miniſter, ſee Evangelic Magazine for April 1794.

ing;

ing; and of the ſtriking view which had been repreſented to her, of a vacant ſeat above: obſerving, that ſhe felt at the ſame time "her heart abound with love to all mankind." "Particularly (ſaid Mr. S.) to the houſhold of faith." "Yes, (ſaid ſhe) without reſpect to party;" and added, "The Devil could not ſuggeſt this." * Her bodily ſtrength declined faſt, and her ſufferings from cough, difficulty of breathing, and extreme inquietude, were great; yet ſhe continued perfectly ſenſible and heavenly minded. Her prayer was, "God be merciful to me a ſinner." In the evening ſhe ſaid to me, "I am not deſtroyed, God is the ſame to day, as he was yeſterday; and will be for ever."

Wedneſday. Mrs. D. paſſed this day, upon the whole, nearly as the preceding, gradually wearing away. In the afternoon ſhe was taken much worſe, but revived again. Being abſent during this attack, ſhe ſaid to me upon my return, "I thought I was "going ſome time ago, but my mind was very comfortable;" repeating the following words, "As thy day is, ſo ſhall thy ſtrength be." My ſtrength is made perfect in weakneſs." She was ſtill bleſt with the full enjoyment of her ſenſes, and often deſired portions of Scripture to be read to her, particularly the 14th of St. John, which ſhe heard with great pleaſure more than once; it ſeemed to be a favourite part of the ſacred Writings. She likewiſe deſired to hear the firſt chapter of the Epiſtle to the Philippians, and many others at different times: alſo one of Mr. Weſley's Hymns,---"Come on my partners in diſtreſs." She diſcovered a very accurate knowledge of the Scriptures, by the facility with which ſhe referred to the ſeveral parts.

Thurſday. This morning ſhe had another ſevere attack, and thought herſelf really dying. Upon my entering the room, ſhe ſaid "I am going, to my Father and your Father; to my God and your God;" adding, "Fear thou not, for I am with thee." Theſe laſt words ſhe often repeated. They were the firſt which

* I am aware that too much ſtreſs may be, and often is laid on ſudden impreſſions on the mind, by perſons whoſe general conduct does not afford convincing evidence that they are truly religious, or according to the apoſtolic expreſſion, that "they are in Chriſt new creatures:" for by their fruit ſhall ye know them. Yet while we are on the one hand juſtly cautious of deluſive feelings, let us not ſplit on the oppoſite rock by confounding all divine influence with flights of enthuſiaſm, where conſolatory texts of ſcripture are powerfully ſuggeſted to a mind oppreſſed with a ſenſe of its ſin and demerit, and anxiouſly waiting for pardon and deliverance; and we ſee not only immediate tranquility and joy ſucceed to ſorrow and diſtreſs, but likewiſe a continuation of theſe effects; the perſon ſtill relying on the promiſes of God in Chriſt, and at length enabled to paſs through the valley of the ſhadow of death fearing no evil, but enjoying that peace of mind which paſſeth all underſtanding: there is, ſurely, in ſuch a caſe, ſufficient reaſon to believe, that the firſt impreſſion was the work of God, and not a deluſion. The ſame omnipotent Saviour, who formerly calmed the tempeſtuous ſea, can now with equal eaſe, and as inſtantaneouſly, ſpeak peace to the troubled mind by the ſuggeſtion of a ſingle text, or even one word of the ſacred writings. And who dare to reſtrict the operations of his Spirit? or preſcribe the manner in which the penitent mourner ſhall be comforted?

brought her comfort, and they afforded her frequent ſupplies of it. She again deſired the 14th of St. John to be read. She now ſunk too low, to converſe much at a time. Some hours after I aſked her, if I ſhould read any part of the Scripture to her; but ſhe declined hearing it, ſaying, "I am very comfortable; but my bodily weakneſs is ſo great!" While in great diſtreſs of body, being reminded of the ſufferings of our Saviour, ſhe replied, "Yes;---if it be poſſible;---yet not my will, but thine be done." Obſerving her huſband in great affliction and trouble, ſhe ſaid to him, "May God be your portion, Mr. D. and ſupport you. He "ſupports me, and bleſſed be his holy Name." This afternoon ſhe deſired her little girl to be brought to her (the youngeſt child being at nurſe *) and with a tender kiſs took her laſt farewell of this lovely infant. How great muſt this trial be to an affectionate mother? yet Mrs. D. was enabled, by divine grace, to drink of this bitter cup without murmuring.

Many doubtleſs have equalled her in maternal love and attention; but I think it may be truly ſaid, ſhe was exceeded by none in theſe points. It was not however that kind of ſecondary affection, which is confined to a concern for temporal happineſs and welfare, by which ſhe was influenced; for although ſhe did not neglect this, yet her views and wiſhes extended far beyond it. Her anxiety for their beſt intereſt was obſervable in thus expreſſing herſelf a few hours before her death, "God bleſs the babies; ---let piety be the firſt thing---" She was prevented finiſhing the ſentence by her extreme lowneſs, and difficulty of breathing. Great indeed was our pleaſure to hear her ſay a little time after, with the utmoſt compoſure of mind, but ſtill panting for breath and painfully reſtleſs, "What a comfortable thing it is to have "nothing to do, but to die." You are ſupported, ſaid I, to the laſt. "Yes," ſhe replied; and added, in alluſion to what is ſaid of our Saviour "I am the ſame, yeſterday, to day, and for ever:" repeating likewiſe the following verſe, although with ſome difficulty, as ſhe was ſinking lower every hour. "Fear thou not; for "I am with thee: be not diſmayed; for I am thy God: I will "ſtrengthen thee; yea, I will help thee; yea, I will uphold thee "with the right-hand of my righteouſneſs." She pronounced the words with a pleaſant and chearful emphaſis on the "*I*." The inquietude, and great diſtreſs of her bodily feelings, formed a ſtriking contraſt with the happy tranquility of her mind. Looking at her ſiſter with great earneſtneſs ſhe ſaid, "May you come after; ---there is room; and all your bleſſed children." With a moſt chearful countenance ſhe ſaid to her father, "The Devil is a liar," alluding to the temptations before ſpoken of. Although temptations are permitted thus to *diſtreſs* the Chriſtian's mind, as a trial of his faith, or a chaſtiſement for his ſins, yet are they not ſuffered to *deſtroy* him.

* Mrs. D. has left two children; a girl upwards of two years old, and a boy about fourteen months.

During

During theſe three laſt days, according to the ſtate of her ſtrength, which was fluctuating, Mrs. D. often ſpake with great pleaſure, in alluſion to thoſe celeſtial joys, of which ſhe expected ſoon to partake, expreſſing repeatedly her ardent wiſhes and prayers for the ſpiritual welfare of thoſe around her. Suffering much in her body, ſhe expreſſed a fear that ſhe ſhould not be ſufficiently patient. While labouring for breath, ſhe ſaid to me, "I ſhall ſoon ſee my old neighbour;" (meaning Mr. Clarke.) Soon after ſhe endeavoured to repeat the third verſe of Dr. Watts's hymn, "There is a land of pure delight," but was too low to utter the words diſtinctly. We perceived that her end was rapidly approaching, although every now and then ſhe was wonderfully revived. "No body, ſaid ſhe, can wiſh theſe conflicts to laſt "long." "Not my will, but thine, be done;---yet, come "quickly." She deſired to kiſs Mr. D. and all her relations in the room; and in about an hour after ſhe died.

"Farewell, bright ſaint; take thy exalted place,
"For thou art near to ſee thy SAVIOUR's Face."

Thus has Mrs. Dunkerton left an excellent example for her children to imitate. Happy will it be for them, if, as they grow up, they follow her as ſhe followed Chriſt. Their tender age renders them now incapable of eſtimating the great loſs of a mother, upon whom Providence had beſtowed an excellent ſhare of good ſenſe, and genuine piety: and conſequently they are preſerved from thoſe painful feelings, which in mature age they would have endured. But we muſt recollect, that this event is permitted by Infinite Wiſdom, and therefore it muſt be right. Chriſtianity, however, does not teach us to deſtroy our ſocial affections, but to regulate them. We cannot but feel grief at the loſs of our much valued friends; and upon the preſent occaſion, I muſt confeſs, my ſorrow is great. Nor is this inconſiſtent with the duty of reſignation, if it be not immoderate; for our perfect exemplar and divine Saviour, JESUS, wept,—when intreated to viſit the grave of his friend Lazarus.

Men of the world may in their gay moments ridicule or deſpiſe religion, but they muſt ſooner or later be convinced, that this is the "one thing needful:" for they will find themſelves in a ſituation to require that conſolation and ſupport, which nothing but real religion can afford. How erroneouſly then do they judge of Chriſtianity, who conſider it as a gloomy or melancholy ſubject, as if it was calculated to damp our joys, inſtead of affording rational delight, and chearing the dejected mind. Let the ſenſualiſt, or Deiſt, viſit the dying Chriſtian, and aſſert, if he can, that any worldly pleaſure, or philoſophic ſyſtem, can afford a rational mind a degree of ſolace, that is worthy a compariſon with what the deſpiſed follower of a crucified Saviour frequently experiences, when death ſtares him in the face. If a ſcene of this kind ſhould not fully convince a man that Chriſtianity is a Truth, and the only

only ſource of real and permanent felicity; it muſt at leaſt confound and ſtagger his infidelity. However, be the advocates for this cauſe many or few, the event will certainly prove, that real Chriſtians have not followed "cunningly deviſed fables:"---- And thoſe who now treat them with ſcorn and deriſion, will be driven at laſt (unleſs they repent) to that deſperate and ſhameful confeſſion "We fools, accounted their life madneſs, and their end to be without honour: How are they now numbered among the children of God, and their lot is among the ſaints." But we know that the pure religion of Chriſt, which has been ſo often perverted to baſe and hypocritical purpoſes, does not conſiſt in a furious or bigotted attachment to any particular church, ſect, or party; nor in embracing a nicely-adjuſted ſyſtem of opinions, which may float only on the ſurface of the brain; nor in the mere outward obſervance of religious duties: but in an entire change of the *heart* from ſin to holineſs, which muſt manifeſt itſelf by a conſiſtent life; for our Saviour aſſures us that "not every one who *ſaith* unto me Lord, Lord, ſhall enter into the kingdom of Heaven, but he that *doeth* the Will of my Father, which is in Heaven." I have taken the liberty of adding theſe few thoughts, which occurred to my mind, while meditating on the power and excellence of religion, which was ſo conſpicuous in the caſe I have been communicating to you.

I intended, at firſt, to have compriſed what I had to ſay within a much narrower compaſs, but my heart being engaged in the ſubject, one idea led almoſt imperceptibly to another, until I have ſo far extended my letter, as to render it neceſſary to apologize for being ſo prolix. I conſider myſelf however, as writing to a friend, who will be more diſpoſed to profit by the ſerious ſubject, than to criticiſe on the compoſition. I ſhall conclude with expreſſing my hearty wiſh, that when our latter end approaches, we may be as well prepared for the important change as our departed friend was, "having nothing to do but to die." I remain, dear Sir, your ſincere Friend, H. R.

EXTRACT OF

Mr. BRUCE's TRAVELS in *ABISSINIA.*

[*Continued from page* 40.]

WHEN Mr. Bruce arrived at Gondar, the king, and Ras Michael, (his Prime Miniſter) were at a conſiderable diſtance from the capital with the army; which had been employed in attempting to ſuppreſs a dangerous rebellion which had broke out in the kingdom. In the mean time the Integhe, or queen (mother to the reigning king) being informed that Mr. Bruce was a phyſician, ſent for him to the palace of Koſcam, the place of her reſidence, where he had the care of ſome of the royal

royal family, who were ill of the ſmall-pox. The attention he ſhewed to his patients, and his ſuperior ſkill in treating that diſorder, attracted the regard of the queen, and her daughter Ozora Eſther, wife to Ras Michael. Mr. Bruce being thus honourably employed for ſome days, till the return of the army to Gondar, where he was introduced to the Ras and the king, which he relates in the following terms:

"On the 9th of March I met Ras Michael at Azazo. He was dreſſed in a coarſe ditty cloth, wrapt about him like a blanket, and another like a table-cloth folded about his head: He was lean, old, and apparently much fatigued; ſat ſtooping upon an excellent mule, that carried him ſpeedily without ſhaking him; he had alſo ſore eyes. As we ſaw the place where he was to light by four croſs lances, and a cloth thrown over them like a temporary tent, upon an eminence, we did not ſpeak to him till he alighted. We alighted at the ſame time he did, and afterwards, with anxiety enough we deputed a Greek prieſt, who was a friend of Michael, to tell him who I was, and that I was come to meet him. The ſoldiers made way, and I came up, took him by the hand and kiſſed it. He looked me broad in the face for a ſecond, repeated the ordinary ſalutation, "How do you do? I hope you are well;" and pointed to a place where I was to ſit down. A thouſand complaints, and a thouſand orders came immediately before him, from a thouſand mouths, and we were nearly ſmothered; but he took no notice of me, nor did he aſk for one of his family. In ſome minutes after came the king, who paſſed at ſome diſtance to the left of him; and Michael was then led out of the ſhelter of his tent to the door, where he was ſupported on foot till the king paſſed by, having firſt pulled off the towel that was upon his head, after which he returned to his ſeat in the tent again. I returned to Koſcam, very little pleaſed with the reception I had met with. All the town was in a hurry and confuſion; 30,000 men were encamped upon the Kahha; and the firſt horrid ſcene Michael exhibited there, was cauſing the eyes of twelve of the chiefs of the rebel Galla, whom he had taken priſoners, to be pulled out, and the unfortunate ſufferers turned out to the fields, to be devoured at night by the hyæna. Two of theſe I took under my care, who both recovered, and from them I learned many particulars of their country and manners.

The next day, which was the 10th, the army marched into the town in triumph, and the Ras at the head of the troops of Tigre. He was bareheaded; over his ſhoulders, and down to his back, hung a pallium, or cloak, of black velvet, with a ſilver fringe. A boy, by his right ſtirrup, held a ſilver wand of about five feet and a half long, much like the ſtaves of our great officers at court. Behind him all the ſoldiers, who had ſlain an enemy and taken the ſpoils from them, had their lances and firelocks ornamented with ſmall ſhreds of ſcarlet cloth, one piece for every man he had ſlain. One thing remarkable in this cavalcade, which I

obſerved, was the head-dreſs of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of ſilver, gilt, about four inches long, much in the ſhape of our common candle extinguiſhers. This is called *kirn*, or horn, and is only worn in reviews or parades after victory. This I apprehend, like all other of their uſages, is taken from the Hebrews, and the ſeveral alluſions made in ſcripture to it ariſe from this practice:—"I ſaid unto fools, Deal not fooliſhly; and to the wicked, Lift not up the horn—" Lift not up your horn on high; ſpeak not with a ſtiff neck *"—" For promotion cometh," &c.—" But my horn ſhalt thou exalt like the horn of an unicorn "---" And the horn of the righteous ſhall be exalted with honour." And ſo in many other places throughout the Pſalms. [See 1 Sam. ii. 1, 10, 16. Job xvi. 15. Jer. xlviii. 25. Pſm. lxxv. 4. ---lxxxix. 17.--xci. 10, &c.

Next to theſe came the king, with a fillet of white muſlin about three inches broad, binding his forehead, tied with a large double knot behind, and hanging down about two feet on his back. About him were the great officers of ſtate, ſuch of the young nobility as were without command; and after theſe, the houſhold troops. Then followed the executioner of the camp, and his attendants; and, laſt of all, amidſt the King's and the Ras's baggage, came a man bearing the ſtuffed ſkin of Wooſheka [one of the rebel chiefs] upon a pole, which he hung upon a branch of the tree before the king's palace appropriated for public executions. It was now the 13th of March, and I had heard no word from Ozora Eſther, or the Ras, though removed to a houſe in Gondar. I had gone once every day to ſee the children at Koſcam; at all which times I had been received with the greateſt cordiality and marks of kindneſs by the queen, and orders given for my free admittance upon all occaſions like an officer of her houſhold. In the evening, Mahomet Gibberti came to my houſe, and told me, that, beſides the letter I carried to Ras Michael from Metical Aga his maſter, he had been charged with a particular one, out of the ordinary form, dictated by the Engliſh at Jidda, who, all of them, had agreed to make a point with Metical Aga, devoted to them for his own profit, that his utmoſt exertion of friendſhip and intereſt, ſhould be ſo employed in my recommendation, as to engage the attention of Ras Michael to provide in earneſt for my ſafety and ſatisfaction in every point. This letter I had myſelf read at Jidda; it informed Michael of the power and riches of our nation, and that they were abſolute maſters of the trade on the Red Sea, and ſtrictly connected with the Sherriffe, and in a very particular manner with him, Metical Aga; that any

* The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it ſhould fall forward, perfectly ſhews the meaning of ſpeaking with a ſtiff neck when you hold the horn on high, or erect like the horn of the unicorn.

accident

accident happening to me would be an infamy and diſgrace to him, and worſe than death itſelf, becauſe, that knowing Michael's power, and relying on his friendſhip, he had become ſecurity for my ſafety, after I arrived in his hands; that I was a man of conſideration in my own country, ſervant to the king of it, who, though himſelf a Chriſtian, governed his ſubjects Muſſulmen and Pagans, with the ſame impartiality and juſtice as he did Chriſtians. That all my deſire was to examine ſprings and rivers, trees and flowers, and the ſtars in the heavens, from which I drew knowledge very uſeful to preſerve man's health and life; that I was no merchant, and had no dealings whatever in any ſort of mercantile matters; and that I had no need of any man's money, as he had told Mahomet Gibberti to provide for any call I might have in that country, and for which he would anſwer, let the ſum be what it would, as he had the word of my countrymen to repay it, which he conſidered better than the written ſecurity of any other people in the world, &c.

Upon reading this letter, Michael exclaimed, "Metical Aga does not know the ſituation of this country. Safety! where is that to be found? I am obliged to fight for my own life every day. Will Metical call this ſafety? Who knows at this moment, if the king is in ſafety, or how long I ſhall be ſo? All I can do is to keep him with me. If I loſe my own life, and the king's, Metical Aga can never think it was in my power to preſerve that of his ſtranger." It was finally agreed, that the letters the Greeks had received ſhould be read to the king; that the letters I had from Metical Aga to the Ras ſhould be given to Mahomet Gibberti, and that I ſhould be introduced to the King and the Ras immediately after they were ready. On the 14th theſe letters were to be all read; five in the evening was fixed as the hour, and I came a little before the time, and met Ayto Aylo [principal counſellor to the queen,] at the door. He ſqueezed me by the hand, and ſaid, "Refuſe nothing, it can be all altered afterwards; but it is very neceſſary, on account of the prieſts and the populace, you have a place of ſome authority, otherwiſe you will be robbed and murdered the firſt time you go half a mile from home.

We went in and ſaw the old man ſitting upon a ſofa; his white hair was dreſſed in many ſhort curls. He appeared to be thoughtful, but not diſpleaſed; his face was lean, his eyes quick and vivid, but ſeemed to be a little ſore from expoſure to the weather. He ſeemed to be about ſix feet high, though his lameneſs made it difficult to gueſs with accuracy. His air was perfectly free from conſtraint, what the French call *degagée*. In face and perſon he was liker my learned and worthy friend, the Count de Buffon, than any two men I ever ſaw in the world. They muſt have been bad phyſiognomiſts that did not diſcern his capacity and underſtanding by his very countenance. Every look conveyed a ſenti-

ment with it: he ſeemed to have no occaſion for other language, and indeed he ſpoke little. I offered, as uſual, to kiſs the ground before him: and of this he ſeemed to take little notice, ſtretching out his hand and ſhaking mine upon my riſing.

I ſat down with Aylo, three or four of the judges, the queen's chamberlain, and other officers, one of whom whiſpered ſomething in his ear, and went out; which interruption prevented me from ſpeaking as I was prepared to do, or give him my preſent, which a man held behind me. He began gravely, "Yagoube, I think that is your name, hear what I ſay to you, and mark what I recommend to you. You are a man, I am told, who make it your buſineſs to wander in the fields in ſearch after trees and graſs in ſolitary places, and to ſit up all night alone looking at the ſtars of the heavens: Other countries are not like this, though this was never ſo bad as it is now. Theſe wretches here are enemies to ſtrangers; if they ſaw you alone in your own parlour, their firſt thought would be how to murder you; though they knew they were to get nothing by it, they would murder you for mere miſchief. I have thought that ſituation beſt which leaves you at liberty to follow your own deſigns, at the ſame time that it puts your perſon in ſafety; that you will not be troubled with monks about their religious matters, or in danger from theſe raſcals that may ſeek to murder you for money. Therefore the king has appointed you Baalomaal, [one of the gentlemen of the king's bed-chamber,] and to command the Koccob-horſe. Go then to the king, and kiſs the ground upon your appointment. I ſee you have already learned this ceremony of our's; Aylo and Heikel are very proper perſons to go with you. The king expreſſed his ſurpriſe to me laſt night he had not ſeen you; and there too is Tecla Mariam, the king's ſecretary, who came with your appointment from the palace to-day." I then gave him a preſent, which he ſcarce looked at, as a number of people were preſſing in at the door from curioſity or buſineſs.

I went afterwards to the king's palace, and met Aylo and Heikel at the door of the preſence-chamber. Tecla Mariam walked before us to the foot of the throne; after which I advanced and proſtrated myſelf upon the ground. "I have brought you a ſervant," ſays he to the king, "from ſo diſtant a country, that if you ever let him eſcape, we ſhall never be able to follow him, or know where to ſeek him." This was ſaid facetiouſly by an old familiar ſervant; but the king made no reply, as far as we could gueſs, for his mouth was covered, nor did he ſhew any alteration of countenance. Five people were ſtanding on each ſide of the throne, all young men, three on his left, and two on his right. One of theſe, the ſon of Tecla Mariam, (afterwards my great friend) who ſtood uppermoſt on the left-hand, came up, and taking hold of me by the hand, placed me immediately above him; when ſeeing I had no knife in my girdle, he pulled out his own and gave it to me. Upon being placed, I again kiſſed the ground.

The

The king was in an alcove; the reſt went out of ſight from where the throne was, and ſat down. The uſual queſtions now began about Jeruſalem and the holy places—where my country was? which it was impoſſible to deſcribe, as they knew the ſituation of no country but their own—why I came ſo far?—whether the moon and the ſtars, but eſpecially the moon, was the ſame in my country as in theirs?—and a great many ſuch idle and tireſome queſtions. I had ſeveral times offered to take my preſent from the man who held it, that I might offer it to his Majeſty and go away; but the king always made a ſign to put it off, till, being tired with ſtanding, I leaned againſt the wall. Aylo was faſt aſleep, and Ayto Heikel and the Geeeks curſing their maſter in their heart for ſpoiling the good ſupper that Anthule his treaſurer had prepared for us. This, as we afterwards found out, the king very well knew, and reſolved to try our patience to the utmoſt. At laſt, Ayto Aylo ſtole away to bed, and every body elſe after him, except thoſe who had accompanied me, who were ready to die with thirſt, and drop down with wearineſs. It was agreed by thoſe that were out of ſight, to ſend Tecla Mariam to whiſper in the king's ear, that I had not been well, which he did, but no notice was taken of it. It was now paſt ten o'clock, and he ſhewed no inclination to go to bed.

Hitherto, while there were ſtrangers in the room, he had ſpoken to us by an officer called Kal Hatze, *the voice or word of the king*; but now, when there were nine or ten of us, his menial ſervants, only preſent, he uncovered his face and mouth, and and ſpoke himſelf. Sometimes it was about Jeruſalem, ſometimes about horſes, at other times about ſhooting; again about the Indies; how far I could look into the heavens with my teleſcopes: and all theſe were deliberately and circumſtantially repeated, if they were not pointedly anſwered. I was ſcarcely able to ſpeak a word, inwardly mourning the hardneſs of my lot in this my firſt preferment, and ſincerely praying it might be my laſt promotion in this court. At laſt all the Greeks began to be impatient, and got out of the corner of the room behind the alcove, and ſtood immediately before the throne. The king ſeemed to be aſtoniſhed at ſeeing them, and told them he thought they had all been at home long ago. They ſaid, however, they would not go without me; which the king ſaid could not be, for one of the duties of my employment was to be charged with the door of his bed-chamber that night. At laſt Ayto Heikel, taking courage, came forward to him, pretending a meſſage from the queen, and whiſpered him ſomething in the ear, probably that the Ras would take it ill. He then laughed, ſaid he thought we had ſupped, and diſmiſſed us.

To be continued.]

Mr.

Mr. FLETCHER's LETTERS.

To Miſs PERRONET.

My dear Friend, Newington, April 21, 1777.

A Thouſand thanks to you for your kind, comfortable lines. The proſpect of going to ſee Jeſus and his glorified members, and among them your dear departed brother, my now *everliving friend*:—this ſweet proſpect is enough to make me quietly and joyfully ſubmit, to leave all my Shoreham friends, and all the excellent ones of the earth. But why do I talk of leaving any of Chriſt's members, by going to be more intimately united to the head?

"We all are one, who him receive,
And each with each agree;
In him the ONE, the TRUTH we live,
Bleſt POINT of unity!"

A Point this, which fills heaven and earth;—which runs through time and eternity. What an immenſe point! In it ſickneſs is loſt in health, and death in life. There let us ever meet. There to live is Chriſt, and to die is gain.

I cannot tell you how much I am obliged to your dear brother, for all his kind, brotherly attendance as a phyſician. He has given me his time, his long walks, his remedies: he has brought me Dr. Turner ſeveral times, and will not ſo much as allow me to reimburſe his expences. Help me to thank him for all his profuſion of love, for I cannot ſufficiently do it myſelf. My duty to your father: I throw myſelf in ſpirit at his feet, and aſk his bleſſing, and an intereſt in his prayers. Tell him, that the Lord is gracious to me; does not ſuffer the Enemy to diſturb my peace; and gives me, in proſpect, the victory over death. Thanks be to God, who giveth us this great victory, through our Lord Jeſus Chriſt! *Abſolute reſignation* to the divine will baffles a thouſand temptations, and *confidence* in our Saviour carries us ſweetly through a thouſand trials. God fill us abundantly with both!

Thank dear Mrs. Biſſaker for all her love to my dear departed friend; and may our kindred ſpirits drink deeper into God, till they are filled with all the fulneſs, which our enlarged ſouls can admit. Nor let your niece, to whom I ſend my thanks, keep aloof. Let us all tend to our original centre; and experience that life and death are ours, becauſe the Prince of Life, who is our Reſurrection and Life, has overcome ſin, death, and the grave, for you, and for your obliged, unworthy brother,

J. F.

To Mr. and Mrs. GREENWOOD.

Briſlington, May 28, 1777.

MY very dear Friends, and Benefactors, Charles and Mary Greenwood.---My prayers ſhall always be, that the merciful may find mercy, and that the great kindneſs, I have found under your quiet roof, may be ſhewed you every where under the canopy of heaven. I think with grateful joy, on the days of calm retreat I have been bleſſed with at Newington, and lament my not having improved better the opportunity of ſitting, like Mary, at the feet of my great Phyſician. May he requite your kind care to a dying worm, by abundantly caring for you and yours, and making all your bed in your ſickneſs! May you enjoy full health! May you hunger and thirſt after righteouſneſs, both that of Chriſt, and that of the Holy Spirit, and be abundantly filled therewith! May his rod and ſtaff comfort you under all the troubles of life, the decays of the body, the aſſaults of the enemy, and the pangs of death! May the reviving cordials of the Word of Truth be ever within the reach of your faith, and may your eager faith make a ready and conſtant uſe of them; eſpecially, when faintings come upon you, and your hands begin to hang down! May you ſtand in the clefts of the rock of ages, and there be ſafely ſheltered, when all the ſtorms of juſtice ſhall fall around! May you have always ſuch temporal and ſpiritual helps, friends, and comforts, as I have found in your pleaſing retreat!

You have received a poor Lazarus, though his ſores were not viſible. You have had compaſſion, like the good Samaritan: you have admitted me to the enjoyment of your beſt things; and he, that did not deſerve to have the dogs to lick his ſores, has always found the members of Jeſus ready to prevent, to remove, or to bear his burdens. And now, what ſhall I ſay? What but, *Thanks be to God for his unſpeakable gift!* and thanks be to my dear friends for all their favours! They will, I truſt, be found faithfully recorded in my breaſt, *when the great Rewarder of thoſe, who diligently ſeek him, will render to every man according to his works.* Then ſhall a raiſed Lazarus appear in the gate, to teſtify of the love of Charles and Mary Greenwood, and of their godly ſiſter.

I thought myſelf a little better laſt Sunday; but I have ſince ſpit more blood than I had done for weeks before. Glory be to God, for every providence! His will be done in me, by health or ſickneſs, by life or death! All from him is, and, I truſt, will always be welcome to your obliged penſioner, J. F.

To Mr. and Mrs. GREENWOOD.

1777.

TEN thouſand bleſſings light upon the heads and hearts of my dear benefactors, Charles and Mary Greenwood! May their quiet retreat at Newington become a Bethel to them! May their

offspring be born again there! And may the choiceſt conſolations of the Spirit viſit their minds, whenever they retire thither from the buſy city! Their poor penſioner travels on, though ſlowly, towards the grave. His journey to the ſea ſeems to him to have haſtened, rather than retarded, his progreſs to his old mother, Earth. May every providential blaſt blow him nearer to the heavenly haven of his Saviour's breaſt; where, he hopes, one day, to meet all his benefactors, and among them, thoſe whom he now addreſſes. O my dear friends, what ſhall I render? What to Jeſus? What to you? May He, who invites the heavy laden, take upon him all the burdens of kindneſs you have heaped on your Lazarus! And may angels, when you die, find me in Abraham's boſom, and bring you into *mine*, that, by all the kindneſs, which may be ſhewn in heaven, I may try to requite that which you have ſhewn to your obliged brother, J. F.

To Mrs. THORNTON.

My very dear Friend, Briſlington, ——, 1777.

I Shall not attempt to expreſs my gratitude to you, for all your charitable care of a poor ſickly worm. As we ſay, that ſilence ſpeaks often beſt the praiſes of our great Benefactor, ſo I muſt ſay here. I hope theſe lines will find you leaving the things that are behind, and preſſing forward toward the mark,—the prize of our high calling on earth. In heaven we are called to be filled with all we can hold of *the glorious fulneſs* of God, and what that is, we know not, but we ſhall know, if we follow on to know the Lord. But *here* alſo, we are called to be filled with all the fulneſs of God. God is love, you know; to be filled with all his fulneſs is, then, to be filled with love. O may that love be ſhed abroad in our hearts by the Holy Spirit given to us, and *abiding in us!* I ſtill look for that ineffable fulneſs; and I beg, if you have not yet attained it, you would let nothing damp your hope, and ſlack your purſuit.

I am going to do by my poor ſiſter, what you have done by me; —I mean, try to ſmooth the road of ſickneſs to the chamber of death. Gratitude and blood call me to it:—you have done it without ſuch calls; your brotherly kindneſs is freer than mine; but not ſo free as the Love of Jeſus, who took upon him our nature, that he might bear our infirmities, die our death, and make over to us his reſurrection and his life, after all we had done to render *life hateful* and *death horrible* to him. O! for this matchleſs Love! let rocks and hills, let hearts and tongues break an ungrateful ſilence; and let your chriſtian muſe find new anthems, and your poetic heart new flights of eloquence and thankfulneſs. You partly owe me, by promiſe, a piece of poetry on joy in redeeming and ſanctifying Love. May the ſpirit of praiſe aſſiſt you mightily in the noble work! Maintain the frame of poetic

chriſtian

chriſtian joy, by uſing all your talents of grace and nature, to embrace and ſhew forth his goodneſs.

I ſhall be glad to hear from you in Switzerland, and ſhall doubly rejoice, if you can ſend me word, that ſhe, who is joined to the Lord according to the glory of the new covenant, is one ſpirit with him, and enjoys *all the glorious liberty* of the children of God! The God of peace be with you all! I am, My dear Friend, &c.

J. F.

[The neceſſity of exerting the POWER TO BELIEVE, in order to receive the divine Bleſſings.]

A LETTER from Mr. M. to Mr. P.

My dear Brother, Sheffield, Jan. 26, 1786.

I Am greatly obliged to you for the freedom you have uſed, in laying open all your mind concerning the hinderances of thoſe Souls who are earneſtly ſeeking the Lord, but do not find him. It is my opinion, that if we make the cauſe of delay to reſt with God, we cannot make his conduct to agree with his word; ſince he has ſaid, "Behold, now is the accepted time: Behold, now is the Day of Salvation." We muſt then find ſome other way to account for it, unleſs we leave it as it is, and this we ought not to do, for many reaſons. We will ſuppoſe the caſe which you deſcribe,---"A perſon deeply ſenſible of his want of a bleſſing, "ſeeing it freely offered, athriſt for it, yea, ſeeking it with the "whole Heart, willing to receive it in God's own way, on his "own terms; yet not made a partaker of it."---"The hinderance, you ſay, is unbelief. The power to believe is granted, but not improved." But the queſtion is, How does unbelief operate in ſuch? I think ſimply thus, in not ſuppoſing Faith to be an active thing, but conceiving it to be merely paſſive. They reſt in a paſſive expectation that the bleſſing is to be conferred, and are looking inwardly to feel ſome of the real, or ſuppoſed effects, of its being communicated, without exerting any power to lay hold upon and bring home to themſelves the *cauſe* of theſe effects. And theſe expected effects not being found, they begin to reaſon and caſt about to find a cauſe why the divine conſolation is withheld. Perſons in this ſituation ſoon find a variety; and on theſe, or ſome one of them (perhaps, *it is not God's time*) fixes; and ſo give over the agony of ſtruggle, ſatisfied that when it is God's time, the Bleſſing ſhall be given; never once ſuppoſing themſelves to blame for not ſtretching out the withered hand, or not touching the border of that Garment they had laboured to get ſo nigh unto. The ſuppoſition that it is not God's time, hinders examination on the one hand, and ſelf-accuſation on the other; and if not prevented ſpeedily, will bring a liſtleſſneſs upon the ſoul, that will occaſion

occaſion an indifferency, if not a ſtupidity: for this kind of reaſoning is to the Soul as Opiates are to the Body. Hence ſo many who were once on full ſtretch for Pardon or Holineſs, are now at eaſe in Zion, without having obtained the object of their purſuit. The more you conſider this, the more you will perceive that this conſequence will be unavoidable in ſuch Caſes; and yet it is no leſs dangerous. There may be, and no doubt are, many inſtances of the Lord's dealing with perſons in this caſe, as he dealt with Thomas. The general tenor of the Scriptures repreſent Faith as an active thing; an eye that ſees, a foot that draws nigh, and a hand that lays hold upon a promiſed Good. I cannot at preſent ſee, how Faith can be the inſtrument of our acceptance on the one hand, and the Cauſe of our condemnation on the other, if an all-gracious God withholds the power to exerciſe it from any, but eſpecially from ſuch as you deſcribe. I am, &c.

A. M.

A LETTER from Mr. FLETCHER, to Mrs. HUGHES.

My dear Friend, Madeley, Auguſt 20, 1766.

I HAVE juſt time to thank you for the kind Letter I had ſome time ago from you; I was exceeding glad to find by it, that your heart is ſtill in the ways of the Lord, and that you do not draw back into the paths of vanity. May the God of all Grace keep and ſtrengthen you day by day. Life is going; my dear friend, make the beſt of it, by going with your thoughts, will, and affections after the Lord Jeſus Chriſt, the friend of ſinners and bridegroom of ſouls. If you have ſeldom an opportunity to hear the word, read it the oftener at home, and uſe private prayer with the more diligence. Many of our friends here draw back, and go to the World, under the ſound of the Goſpel. O my friend, ſtay you in the narrow path, and ſhame them. Temptations you muſt expect both from within and without, and eſpecially from your own backward heart; but be of good cheer, Jeſus hath overcome all for us. Believe *firmly*, that he hath bought you, a loſt ſinner, with his heart's blood; love him fervently for it, and obey him gladly. I beg you would accept of the two pamphlets, as a token of my kind love to you. Remember me in your prayers, and the God of all peace be with you, and bleſs you, in ſoul, body, and circumſtances. D. W. and all friends, ſalute you in the Lord, and ſhould be glad to ſee you, as well as your unworthy friend in the Lord, J. F.

The preceding Letter from Mr. Fletcher to Mrs. Hughes, one of his pariſhioners, who was then abſent, has not been publiſhed in the collection of Letters.

CONFIDENCE

CONFIDENCE IN THE LORD.

Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in GOD: for I ſhall yet praiſe him, who is the health of my countenance, and my GOD.

PSALM XLIII. 5.

WHY droops the head, why languiſhes the eye?
What means the flowing tear, and frequent ſigh?
Where are the lenient med'cines, to impart
Their balmy virtues to a bleeding heart?
Fruitleſs are all attempts of kind relief
To mix my cordial, and allay my grief;
So ſtrong my anguiſh, ſo ſecure my pain,
Weak is philoſophy, and reaſon vain;
Their rules like fuel, make my paſſions glow,
Quicken each pang, and point the ſting of woe;
Imagination labours but in vain,
While darkening clouds intoxicate the brain;
Fancy no ſweet ideas can ſuggeſt
To lull the raging tumults in my breaſt;
In vain does mirth invite, or friendſhip call,
Wit dies a jeſt, and converſations pall;
The works of art and nature dull appear,
And each corroding thought creates deſpair,
No ſcenes amuſe me, which amus'd before,
And what delighted once---delights no more.
Tho' all creation beautiful appears,
And nature's aſpect a rich verdure wears,
Yet ſtill her bloom with ſickening eyes I ſee,
And all her luxury is loſt on me.
The budding plants of variegated hue,
The bloſſoms opening with the morning dew,
The vernal breeze, that gently fans the bowers,
The ſmiling meadows and enlivening ſhowers,
The enamel'd garden where the works of art
Give ſtrength to nature, and freſh charms impart,
Where gaudy pinks and bluſhing roſes bloom,
Rich in array and fragrant with perfume,
Where Flora ſmiling ſees her offspring vie,
To ſpread their beauties and regale the eye;
All, all in vain, with charms united glows
To deck the ſcene or gild the face of woe!
So when the morning lark aſcending ſings,
While joy attunes her voice and mounts her wings,
Tho' to her chearful notes the hills reply,
And warbling muſic gladdens all the ſky,

Still in her ſtrains no pleaſing charms I find,
No ſweet inchantment to compoſe my mind.
In vain the Sun his gaudy pride diſplays,
No genial warmth attends his brighter rays:
Or when his abſent light the Moon ſupplies,
And Planets glitter to enrich the ſkies;
No gleam of comfort from their luſtre flows,
No harbinger of peace or calm repoſe;
But gloomy vapours o'er the night prevail,
And peſtilence is ſpread on every gale.
Tl us weaken'd by a gradual decay,
In ſighs I paſs the melancholy day,
And drink life's bitter draught without allay.
But ſtop, raſh Man, thy plaintive ſtrains ſuppreſs,
With chriſtian patience learn to acquieſce,
The inſtructive voice of reaſon calmly hear,
And let Religion check the flowing tear:
Whate'er the Will of Providence aſſigns,
'Tis infidelity alone repines,
But thoſe who truſt in GOD diſdain to grieve,
And what our Father ſends with joy receive,
Whoſe ſharp corrections teſtify his love,
And certain bleſſings in the end will prove,
Who ſees how Man would err without controul,
Afflicts the body to improve the ſoul,
And by chaſtiſing part preſerves the whole.
So that tho' lowring ſkies and threatening gales,
Should raiſe a mighty ſtorm and rend the ſails,
Yet if calm reaſon at the helm preſide,
My little bark ſhall ſtem both wind and tide;
An adverſe current ſhall at laſt convey,
This ſhatter'd veſſel to the Realms of Day.
Thus ſatisfied how raſh it is for man,
When under God's correction to complain,
My ſoul with ſad diſquietudes oppreſt,
Directs her flight to Heaven in ſearch of reſt,
And refuge takes, which peace at laſt will bring
Beneath the ſhadow of the' Almighty's wing:
On him I fix my mind and place my truſt,
A Being infinitely wiſe and juſt:
And if his Providence ſome beams create
To brighten the complexion of my fate,
My thankful tribute to his Throne I'll raiſe,
In ſongs of gratitude, and joy, and praiſe:
But ſhould indulgence ſuit not his deſigns,
Who evil into happineſs refines,
Let due ſubmiſſion make my burden light,
And may I think whatever is,---is right.

Then

Then be not thou diſquieted my ſoul,
Have lively faith, and faith will make thee whole.
When Heaven afflicts, with calmneſs bear the ſtroke,
Since to repine is only to provoke;
Learn to adore the being of thy God,
And kiſs the ſacred hand that holds the rod,
That ſacred hand which firſt the heart explores,
Probes every wound and ſearches all its ſores;
Then the right med'cine properly applies,
To cleanſe the part where all the' infection lies.
Hear this, thou coward, man, don't dread the ſmart,
Which tho' it ſtings will purify the heart;
For reſignation will promote the cure,
And tho' the means are ſharp, the end is ſure.
Since then afflictions are thro' mercy ſent
To be of good the happy inſtrument,
Since for the nobleſt end they are deſign'd,
To form the judgment and improve the mind,
To curb our paſſions, to direct our love,
To awe mankind,---to ſpeak a GOD above;
O may I view them with religious eye,
Without a murmur, and without reply!
Hence ſhall I taſte the ſweets that evils bring,
And ſuck the honey while I feel the ſting;
Hence ſhall I learn the bitter cup to bleſs,
And drink it as a draught of happineſs,
A wholeſome portion, which, tho' mixed with gall,
May ſtill preſerve my life, my ſoul, my all.
So tho' the promis'd fruit ſhould fail the vine,
The fig-tree ſicken and its bloom decline,
The labours of the olive prove in vain,
And flocks infected periſh on the plain,
The corn and oil and wine, at once decreaſe,
The fields grow barren, and the harveſt ceaſe,
Tho' baffled hinds their fruitleſs toil deplore,
And vales unchearful laugh and ſing no more,
Yet ſtill with gladneſs would I ſerve the Lord,
Adore his wiſdom, and obey his word.
Hear then, O GOD! regard a ſuppliant's prayer,
Sooth all my pangs, and ſoften my deſpair:
Illuminate my ſoul with gladſome rays,
And tune my voice to thy eternal praiſe;
Diſpel the clouds of darkneſs from my eyes,
And let me know, that to be good,---is wiſe.
Let chriſtian precepts all my ſoul employ,
And be not more my duty than my joy;
Let conſcience, void of art, and free from guile,
Still in my boſom innocently ſmile;

Her chearful beams ſhall gild the gloom of fate,
And make me happy in whatever ſtate.
Hence ſhall I learn my tribute to improve,
If poor---by patience, and if rich---by love:
If fortune ſmile, let me be virtue's friend,
And where I go let charity attend;
Within my boſom let compaſſion dwell,
To ſoften all the woes that others feel;
To aſſuage by kind relief afflicting ſighs,
And wipe the falling tear from widow's eyes,
To feed the hungry, the diſtreſs'd to chear,
The needy ſuccour and the feeble rear.
Hence ſhall my mind, enflam'd by public good,
Unſhaken ſtand in midſt of plenty's flood;
Hence ſhall I ſcorn temptation's gilded bait,
Look with diſdain upon the pomp of ſtate,
And by humility be truly great.
But if it be thy bleſſed Will to ſpread
Clouds of thick darkneſs low'ring o'er my head;
Let me have Grace to know in my diſtreſs,
I ſtill to Thee may have a free acceſs,
And be an heir, tho' all the world ſhould frown,
Of heav'nly Glory and a future Crown.
From theſe reflections true contentment flows,
Contentment ſuch as grandeur ſeldom knows.
Hence in the lowly cot a reliſh ſprings,
Above the taſte of courts, or pride of Kings.
Thus in the flood of wealth be Thou my Guide,
And ſteer my courſe 'twixt avarice and pride:
Or in the ebb of fortune teach my mind
To know its duties, and to be reſign'd:
Prepare me to receive the good or ill,
As the reſult of thy Almighty Will;
Thy Will, whoſe chief delight and general plan
Is to promote the happineſs of man.
Be every ſenſual appetite ſuppreſs'd,
Nor the leaſt taint lie lurking in my breaſt;
Let ſteady reaſon my affections guide,
And calm content ſit ſmiling by my ſide;
Teach me with ſcorn to view the things below,
As gaudy phantoms and as empty ſhow;
But fix my mind upon the things above,
As the ſole object of a chriſtian's love;
Make me reflect on an eternal home,
A dying Saviour, and a world to come!
Direct me Virtue's happy courſe to run,
And let me be inſtructed by thy Son,
In every ſtation ſay, THY WILL BE DONE!



Mr. THOS. HANBY,

Aged 61

Preacher of the Gospel.

THE Arminian Magazine, For MARCH 1796.

A SHORT ACCOUNT

Of the Experience of Mr. WILLIAM AVER.

I WAS born at Tregony in Cornwall, in December, 1767. When I was about three or four years old, my parents became ſerious; ſo that having the advantage of their example and inſtructions, I entertained a regard for perſons of a religious character, and an averſion to vice and wickedneſs. During my childhood, I was frequently induced by the preventing grace of God, to leave my companions, and in ſecret to pray for pardon for what I had done amiſs. Often at the approach of evening, I was terrified with thoughts concerning Death and Hell, and the wicked one. But theſe diſtreſſing thoughts left me as I grew up, and even good impreſſions in a great meaſure wore off, though at certain times I felt ſtrong deſires to know and ſerve the Lord, that I might go to heaven; and I was always much afraid of Death and Judgment.

In the 19th year of my age, while meditating one night on a ſermon I had juſt heard from Mr. Myles, my conſcience condemned me for not living as I ought to have done, and I formed a reſolution to lead a new life. But not uſing the Grace which the Lord then gave me, and particularly neglecting prayer, I loſt my good deſires and gracious determination, in two or three days. About a fortnight after the Lord mercifully viſited me again; I now ſaw the neceſſity of prayer, and began to ſeek the Lord morning and evening. Although I was conſcious of the need of a reformation, yet at that time I did not ſee the importance of an inward change. In a few days I found it expedient to retire many times in a day for ſecret devotion; and having opportunity of converſing with perſons who were truly devoted to the ſervice of God, I was ſoon made ſenſible that I was a fallen, guilty creature, and that there were no happineſs for me, either in this world or the next, unleſs I obtained from God, the forgiveneſs of my ſins, and the renewing and ſanctifying influences of his holy Spirit. When I firſt obtained this important diſcovery, I was greatly aſtoniſhed that I had never ſeen theſe things before: And now the adverſary of ſouls began to aſſault me with manifold temptations; ſometimes ſuggeſting that it was ſoon enough to turn to the Lord; that if I became a Methodiſt I ſhould be deprived of all my plea-

ſures, and loſe the friendſhip of ſuch and ſuch perſons. The enemy inſinuated, that it was better to defer being religious till I was farther advanced in life, and then I ſhould not have theſe difficulties to encounter. The conteſt was ſometimes ſharp and long, and I was frequently on the point of yielding to the enemy; but the Lord graciouſly interpoſed and enabled me to reſiſt the temptations.

In the month of May I joined the Society, and ſet out in good earneſt to ſeek the Lord, being fully reſolved to give him my heart, and to live and die in his ſervice. I was drawn by love, and enlightened to ſee the propriety of living to God; being truly ſenſible that this was the only way to real happineſs. In November following, for the ſpace of a week, I felt my mind burdened more than uſual, and my ſoul ardently longed for the enjoyment of God. On the Saturday after, my diſtreſs increaſed, and at night when I bowed my knees before the Lord, my full heart could only vent itſelf in ſighs and groans. In a little time the Lord ſhed his Love abroad in my heart, and I was inſtantly filled with peace and joy. O how precious was Jeſus to my ſoul! The ſatisfaction I felt was unſpeakable. When I aroſe on Sunday morning, I retained my peace and confidence. But the ſubtle enemy prevailed with me to enter into reaſonings with him, and neglecting to look unto the Lord in the hour of temptation, I loſt my confidence. It was upwards of two years before I regained the light of God's countenance in a clear and ſatisfactory manner; this unſpeakable mercy was reſtored to me one time while I was engaged in earneſt ſupplication; the Lord manifeſted his Love to my ſoul in an abundant meaſure, and filled me again with peace and joy, through faith in Chriſt Jeſus.

From that time, the work of ſalvation has been increaſing in my ſoul, and I hope I make ſome progreſs in the divine life. I am perſuaded that holineſs is my privilege, and I feel ſtrong deſires to attain unto a full conformity to the whole will of God.—— When I firſt began to give a word of exhortation to the people, (which was about Chriſtmas, 1787,) it was from a perſuaſion that the Lord had called me to this duty; nevertheleſs, the conſciouſneſs of my inability for ſuch a work, involved me in diſcouraging reaſonings and fears. After I had ſpoken once, I felt no great inclination to proceed, but was prevailed upon by the intreaties of friends to make a further trial. One evening I attempted to give an exhortation at Tregony, but was greatly embarraſſed; which ſo diſtreſſed me that I was ready to give up all thoughts of ſpeaking in public. While I was reaſoning in my mind, and almoſt reſolved for the future to be ſilent, the following paſſage of Scripture occurred, "Take the unprofitable ſervant, and caſt him into outer darkneſs." I felt in all the powers of my ſoul the weight of this reproof, and at length conſented to take up my croſs and follow the leadings of Providence, and the Lord inſtantly delivered me from the diſtreſs under which I laboured. Some time

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after I ventured to take a text, and found great freedom; there was likewiſe ſome good done. Mr. Moon, the aſſiſtant of our circuit, inſerted me in the local preachers plan, where I continued two years; and then I was appointed an itinerant preacher in Bath circuit. Since I have travelled, the Lord has been pleaſed to bleſs my labours to the conviction and converſion of ſome ſinners, and to give me an internal evidence that I act in that ſtation he would have me: My deſire is at preſent, to ſpend and be ſpent in his ſervice.

St. Auſtle, July 14, 1794. WILLIAM AVER.

Mr. MATHER's ſecond Diſcourſe on CHRISTIAN PERFECTION.

Having theſe Promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of GOD. 2 Cor. vii. 1.

IN the foregoing Diſcourſe I have endeavoured to conſider the three firſt propoſitions deduced from the text, viz. 1. By pointing out the Apoſtle's deſign in the advice given, even our holineſs: 2. The means we are to uſe in order to a ſpeedy attainment of this important end, which is ſo earneſtly deſired by all real believers: 3. The Argument employed by St. Paul, both to enforce the Duty, and encourage thoſe who are engaged in the execution of it, againſt the difficulties which may ariſe in their way: I ſhall now, in this ſubſequent Diſcourſe, endeavour to make ſome application of the whole.

This I ſhall do, 1. By adviſing all to examine themſelves, whether they be of the number of thoſe, to whom the advice in the text is given, viz. *Believers*. 2dly. By intreating ſuch to know their calling, or, in other words, the privileges to which it entitles them: to be holy: to perfect holineſs. 3dly. Endeavouring to ſhew why ſo few attain, or ſo much as ever aim at attaining *this hope* of their calling. 4thly. By attempting to preſs all believers, not to ſtop ſhort of it: but to go on to perfection. Laſtly, To encourage all who are doing this, to perſevere; yea, to expect the bleſſing *now*, by faith in Chriſt Jeſus.

1ſt. Then, I adviſe all to examine themſelves, whether they be of the number of thoſe to whom the advice in the text is given. This I think eſſentially neceſſary on all occaſions; but particularly when any Chriſtian duty is enjoined, or Chriſtian privilege declared. 1. Becauſe, as the privilege can belong to none but true believers, ſo none but ſuch are qualified for the performance of the duty. For inſtance, it is the privilege of the Believer to inherit all in and with Chriſt; and, as ſuch, to love him, and keep his commandments. But how many are there, who lay claim to the privilege, who yet are utterly incapable of doing the duty, even while they own it ſhould be done: they fly to a variety of

ſubterfuges, greatly depreciating the pure Goſpel of Chriſt, to ſecure if poſſible, their right to the privilege, with an exemption from performing the duty. 2. I judge *this* the more requiſite, becauſe without *this* diſtinction, the ſtandard of Chriſtian duty is loſt, and no proper difference is kept up between the *Penitent's* (did I ſay?) no, nor even between the Formaliſt's and the Believer's duty and privileges. Without this, they are alike common to all, who on ſlight grounds gain the name of *ſerious perſons!* Oh! what trifling with immortal ſouls. "Serious perſons!" Who are they? Perhaps one might define their character in general, and ſay, "a ſerious perſon is one who is not in jeſt, but really means what he ſpeaks: who is hearty in what he profeſſes, and in earneſt about what he does: determined to puſh his point as far as it can, or will go:" If this be ſeriouſneſs, are all thoſe who obtain this appellation really ſo? Are they all heartily engaged for God? and determined to puſh their point in religious matters as far as they can? as it will go?

Who that ſees the tenor of their behaviour can have charity enough to think ſo? their general levity of ſpirit? trifling, not to ſay, vain converſation? there want of reliſh for, and backwardneſs, not merely to introduce, but even to ſecond, or any way to aid religious converſation in companies where they are providentially caſt: their readineſs to puſh it out, by bringing in ſomething elſe? their general conformity to the ſpirit, cuſtoms, and manners of the world, as far as theſe can be carried? added to theſe, their backwardneſs to private prayer; their neglect of it, and even of family prayer?

On this view of things, who can account ſuch perſons ſerious? And one would wonder how they even proceeded as far as this: unleſs a ſmall degree of knowledge of ſpiritual things, or of Goſpel light, (as it is called in our day,) was ſubſtituted for the true ſpirit of bondage; a very partial reformation for true regeneration; and ſo the form, or rather a part of the form of godlineſs, put in the place of the power!

However, it matters not how they obtained their title; they are judged ſerious perſons, and, as ſuch, led to ſuppoſe themſelves intereſted in Chriſt, and entitled to all the privileges of the people of God. But, when put to the trial, they are utterly incapable of doing any of the real ſpiritual duties of the relation which they in vain pretend to. To love their enemies, bleſs their perſecutors, do good to thoſe that hate them, and to maintain ſpiritual converſe with God, are things quite out of their way. They ſay "we are poor helpleſs creatures; in us dwelleth no good thing; when we would do good, evil is preſent with us. The good we would, we do not; and the evil we would not, that we do: It is well for us that ſalvation is by Grace: that all our righteouſneſs is in another: that it is not of works, but by Grace we are ſaved, &c. &c." Thus the form of godlineſs is oppoſed to the power of it; and the above-mentioned diſtinction is loſt: the way of truth

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evil-ſpoken of; and the real ſtandard of ſelf-examination, "whether Chriſt be in you," is thrown down, and trodden under foot; and they, who would repair and raiſe it, traduced as "legaliſts, truſting in themſelves, depending upon their frames and feelings:" as if they pronuced ſome ſtrange heretical doctrine, becauſe after Chriſt, they urge, "The kingdom of God is within you," conſiſting ſaith St Paul, of "righteouſneſs, peace, and joy in the Holy Ghoſt;" which whoſoever hath, muſt feel. Therefore the ſame Apoſtle makes his appeal, "Know ye not your ownſelves, that Chriſt is in you, except ye be reprobates," i. e. unapproved of God!

Hence, my advice is the more neceſſary for all who would not deceive their own ſouls, any more than give occaſion to the enemies of God to ſay, "Alas! where is now their God! We ſee no difference!" No, it is impoſſible that this difference ſhould be perceived in the unregenerate. How can the corrupt tree bring forth the good fruit of a Chriſtian life? Let the tree be made good by regeneration, and then *that* fruit will appear, but not otherwiſe, though all the art of man be engaged to produce it. Therefore it is that Chriſt ſo ſtrongly inſiſts upon converſion, "Except ye be converted, ye cannot enter into the Kingdom of God!" and upon regeneration, "Except a man (every man) be born again, he ſhall not *ſee* the kingdom of God!" And none but thoſe who believe, are, or can be, born of God. Therefore I adviſe you to ſee to it, that you be believers: that you be really united to Chriſt by living faith; truly ingrafted into him by believing. So ſhall ye bring forth fruit unto God; unto holineſs; and become proper ſubjects for the work in my text: of the number of thoſe to whom I may with propriety addreſs my

2d. Point, by intreating you, as believers, to know your calling, and the privileges, to which it entitles you; viz. To be holy; to perfect holineſs.

That this is your calling, dearly beloved, is clear, 1. From all the *diſſuaſives* (if I may ſo ſpeak) uſed in the Bible. 2. From all the *perſuaſives*, or exhortations, in the ſame bleſſed book: To which I muſt add, thoſe of good and holy men in every age, from the beginning of the world to this preſent day. And you will forgive me, if I here for once attempt to magnify my office to you for whom this little plain labour is chiefly deſigned. You, my brethren, the Methodiſts of every deſcription. And, to ſay the truth, ſcarcely ever was more labour and pains beſtowed upon any people, than by our late worthy and ever to be remembered Friend and Father in Chriſt, upon *you*, to make you ſee you were indeed called to be a holy people, in all manner of converſation and godlineſs. Oh! what pains, what labour did he beſtow, from the pulpit and the preſs, in public and in private, to make you a *holy people*: to perfect you in holineſs. How did he travel as in the birth for you, that Chriſt might thus be formed in you! that he

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might preſent you without ſpot and blameleſs, before Him at his appearing!

And what can any one ſay unto you, to demonſtrate that this is your calling, the privilege, the great, the glorious Goſpel privilege, to which you are entitled as believers in Chriſt, which he has not ſaid, who being dead yet ſpeaketh unto you, by his living, his dying labours. To them I refer you. To regard them, I charge you, for Chriſt's ſake, and for your own ſouls' ſake. As you will meet him before the Judge of quick and dead, ſee that ye be holy: that you perfect holineſs: that you ſtop not ſhort of that perfection in holineſs, which he has ſet ſo clearly before you, in his ſermons and other works above referred to, all which were compiled and publiſhed for your ſake's.

O my Brethren, my companions (ſome of you for more than forty years, as fellow-members of the ſame deſpiſed Society; others for nearly the ſame time in an itinerant capacity): for us was his mouth thus opened, his heart ſo enlarged! We were indeed not ſtraitened in him, and ſhall we be ſo in our own bowels? God forbid! No; for a recompenſe of the ſame ſpirit, let our mouths be opened, and our hearts enlarged: that we may declare, and with all our powers enforce the ſame bleſſed privilege upon all to whom God ſends us; and let us never be aſhamed of this part of the Goſpel of Chriſt, but may our hearts be ſo enlarged after it, that we may feelingly ſing,

"Our ſouls break out in ſtrong deſire
This perfect bliſs to prove;
Our longing ſouls are all on fire
To be diſſolv'd in love."

So ſhall the Lord whom we ſo ſeek, ſuddenly come to his temple; and enable us to ſay boldly of this alſo, "The things we have ſeen, the things we have heard, and that our hands have handled of this word of life, declare we unto you, that your fellowſhip herein may be with us, (who are ſo renewed through Grace in the image of Him who created us) whoſe fellowſhip is [uninterrupted] with the Father and the Son;" thus my very dear friends and beloved brethren, ſhall we indeed be the ſalt of the earth, and the light of the world, while we are in it; and we ſhall be his crown of rejoicing, (who led us this way,) on that bleſſed day, when we ſhall greet each other on the happy ſhore, and join the innumerable choir in giving glory to HIM, who loved us, and waſhed us from our ſins in his own Blood; and to the Father, for ever. Even ſo, AMEN.

Being thus like-minded with our elder brethren, yea, with our Lord, we ſhall ſhew to all believers, that they are called, not to uncleanneſs, but to holineſs: that the will of God is their ſanctification, their entire ſanctification; that they ſhould be perfect as their Father which is in Heaven is perfect, ſeeing they are called to be a choſen generation, a royal prieſthood, a holy nation, a peculiar

liar people! that they may ſhew forth the praiſes of him who hath called them out of darkneſs into his marvellous light, for the glory of his Grace, in whom they believe. Let us join the Apoſtle, 1. In diſſuading all we have under our care, from living after the fleſh, leſt they die: from being conformed to this world, in ſpirit, in converſation, in dreſs, or otherwiſe; as they cannot ſerve the two maſters in any character, and leaſt of all as believers. For the friendſhip of the world is enmity with God. We ſhould therefore teſtify that whoſoever are its friends, are not crucified unto it, whatever profeſſions they make of love to the Goſpel, veneration for Chriſt, &c. But alas! how few credit St. James, or ſpeak after him, when he ſays, "they are the enemies of God!"

O Brethren, to us it is given, to warn every man, to ſpeak the truth, *this* truth, with great plainneſs; and ſo to commend ourſelves to every man's conſcience, but eſpecially to all who bear the name of Methodiſts, in the ſight of God. You have had the noble example ſet you, the long and well prepared way before you; and ought not to be aſhamed, herein to ſet the example, yourſelves, in all things, and upon every occaſion; even the example of being, againſt univerſal example, thus good. You have nothing to fear. You ſeek not the honour which cometh of man. We ſet out to ſeek the ſalvation of mankind, and from the very beginning have uſed great plainneſs of ſpeech in this as well as every thing elſe, knowing no man after the fleſh! O let us not ſuffer any to take our crown! But, as we lament that ſo many are ſick and weak, if not ſpiritually dead, even while they have a name to live, not in our great congregations only, but in our ſocieties alſo: let us continue to diſſuade them even from the very appearance of every evil. As our little children, let us give them line upon line, that they love not the world, neither the things that are in the world. Let us clearly exhibit to their view, and preſs home upon their yet tender minds, the danger of this dark, deceitful world: what is in it now, and what will become of it ere long! that it paſſeth away, and periſheth in the very act of uſing! They will yet bear ſound doctrine: this doctrine, which is ſo according to godlineſs, that, we know whatever may be ſaid to the contrary, they ſtand and fall together. And if we hold our peace, who ſhall, who will, who can ſpeak to theſe? Are they not our children, begotten by our means, through the word of truth? Can we live, if theſe ſtand not faſt?

Then let us, 2. after the examples above ſet us, add, exhortation to diſſuaſion; that by this alſo we may ſhew them their calling, and the privileges it entitles them to: and ſo by all means endeavour to ſave ſome from ſettling upon their lees, or remaining at eaſe in our Zion. To prevent this, ſhew them that they are called unto liberty; yea, that the Son has actually made them free. But warn them at the ſame time, to be careful how they uſe their liberty: not as a cloak to covetouſneſs or any other evil; but that

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they more effectually ſerve the Living God, who gave his Son to die, to redeem them from the dominion of ſin, the government of Satan, and from this preſent evil world; that they ſhould henceforth not live unto themſelves, but unto Him who died for them, that whether they live or die, they ſhould be the Lord's. For this purpoſe they ſhould be cautioned to be exceeding careful, that they be not again entangled with any of thoſe yokes of bondage, from which they are releaſed; and that they be ſtedfaſt againſt all temptations, which might rob them of that liberty, wherewith Chriſt ſet them free, the moment they believed in him, as is largely deſcribed in the 5th, 6th, and 8th chapters of the epiſtle to the Romans. That this may be their experience, intreat them to come out, and be ſeparate from all connections, which would entice them even to touch the unclean thing of ſin, in any form. And to prevent their laying again the foundation for repentance on the one hand, or reſting in what they have already received on the other, urge them to go on to perfection. For their encouragement therein, uſe the argument in the text. Open, explain, and enforce the promiſes given unto them; beſeeching them by the mercies of God ſo richly beſtowed, to preſent their bodies a living ſacrifice, holy, acceptable to God, as their reaſonable ſervice; abſtaining from fleſhly luſts which war againſt the ſoul; following peace with all men, and holineſs, without which no man ſhall ſee the Lord. And that there may be no bar in the way, from our not having yet attained, where this is the caſe, let us ſimply own we have not; but at the ſame time, ſhew we are in earneſt, in our arguments, diſſuaſive and perſuaſive; and that we do believe, and therefore ſpeak. Let us be able to ſay by more than words, even by the tenor of our lives, "I follow after, that I may apprehend: forgetting what is behind, and reaching out to that which is before, I preſs towards the mark, for the prize of my high calling of God in Chriſt Jeſus." And ſo ſhall we not only be workmen, not aſhamed of our labours, while we ſhew believers their calling and its privileges, but be prepared with them to ſay, "Come, and let us join ourſelves to the Lord, in a perpetual covenant that ſhall not be forgotten:" even with that God, who is ſo ſanctified in our hearts, that he is our Fear all the day long. But we haſten to the next thing propoſed in the improvement of this important ſubject, viz.

3dly. To ſhew, why ſo few attain to, or are even aiming at this hope of their calling, HOLINESS. 1. It is, becauſe they do not cleanſe themſelves as the text enjoins. 2. They neglect this, becauſe they do not live in the habitual practice of the fear of God. Hence, 3, they neither ſee the neceſſity, nor poſſibility of perfecting holineſs. 4. Some who ſee both, do not attain, becauſe they ſeek it, not by faith, but as it were, by the deeds of the law.

1. So few attain to, or even aim at this, becauſe they do not act as the text preſcribes. And is not this a fact ſo ſelf-evident, that

that it needs only to be attended to, or even mentioned, to its being fully proved? How very few do we ſee, who are daily watching, that they may deny their appetites, ſenſes, and natural inclinations, what they ſo continually crave, to the great hindrance of their ſpiritual progreſs? Nor do we ſee a much greater number, who are ſtrictly attentive to their wills, affections, and tempers; who mark with jealous eye, the riſings of deſire, and catch the wanderings of the will, and ſo ſhun the firſt approach of ſin. Alas! how very few do you ſee thus living and walking in the Spirit, and evidencing that they are the ſons of God, becauſe they are led by his Spirit?

And when the pleaſing dream is over, of whatever kind, lawful or unlawful, which has ſo diverted them, and they awake, and ſee what has been thought, ſaid, or done, whereby their ſouls have been robbed; how few ſeem at all alarmed? How little, if any, compunction is there for this great evil? How very few meltings of a broken heart, for having grieved the Spirit of God. How eaſily, how ſoon is the whole got over, and ſucceeded by the like declenſions, or perhaps by ſomething worſe? And things being thus, it is no wonder that they do not immediately apply to that Fountain, which alone can cleanſe from all impurity: and of conſequence, but little agonizing at the throne of God for grace to help in time of need. That ſuch do not attain, is not at all ſurprizing, ſince they do not even aim at perfecting holineſs. The very thing is quite out of their ſight. And it is not at all ſtrange to find, that ſuch even deſpiſe and deride it, as a matter not once to be named by a man of ſenſe!

And all this ariſes, 2ndly, becauſe they do not live in the habitual practice of the fear of God. They are ſtrangers to the true reverential awe of him as a Father; and they cannot, or at leaſt in many caſes do not, make any diſtinction between the ſervile horror of a ſlave, conſiſting in obedience from the dread of ſevere puniſhment; and the affection of a child, engaging him to a due regard, from the high eſteem of the relation with which he is honoured, in being adopted into the family of God, and bleſſed in conſequence, with the exceeding great favours ſo undeſervedly conferred upon him. A temper of mind conſcious of theſe great honours, at once preſerves a proper familiarity, and a due reſpect; and wonderfully tends to increaſe in the ſoul a ſenſe of the infinite diſtance there is between the creature and the Creator; keeping a lively ſenſe of the diſcovery firſt made of the Divine purity, and the great and juſt diſpleaſure of a holy God at the appearance of ſin. This will ever prove a preſervative againſt turning the Grace of God into laſciviouſneſs, on account of that richneſs and freedom of it, which is manifeſted in the Goſpel, and clearly diſplayed in the ſinner's actual forgiveneſs, even while ungodly.

It is true, where there has never been any work of deep repentance on the ſoul, there is little diſcovery made of the holineſs and

juſtice of God on the one hand, or of the exceeding ſinfulneſs of ſin on the other. But a real child of God, whether drawn by love, or driven by fear, to the hope which the Goſpel ſets before him, for preſent pardon and acceptance, has a juſt conception of both; and, while the conſcience remains tender, cannot forget either. Therefore he ſets God, in his eſſential holineſs, always before him; and endeavours to "walk as in his ſtrict Obſerver's ſight!" But when, by miſtaken conceptions of the Goſpel, and of the Chriſtian's calling and privileges, the grace of the Goſpel is oppoſed to its precepts; or the privileges of the Chriſtian are ſtrenuouſly claimed, while his duty is overlooked and neglected; then the profeſſor, becauſe he is not under the law, ſo as to be ſaved by his obedience to its precepts, concludes, he is without law to God, and under none to Chriſt; forgetting that our gracious Redeemer is the Author of eternal life to thoſe only who *obey* him: and that as none can find preſent reſt to their ſouls, but ſuch as take his eaſy yoke upon them, and gladly bear his burden; ſo of ſuch as would not that he ſhould reign over them, he ſaith, "bring them forth, and ſlay them before my face, and caſt them into outer darkneſs."

Theſe truths being forgotten or diſregarded, and the contrary ſentiments entertained, with the additional ſuppoſition, that the work of ſalvation is ſo of grace, that being once begun (which, alas! it is too often ſuppoſed to be on very ſlight grounds) it will be carried on even to glory, be the conduct of the ſubject what it may: and where there is alſo connected with this another idea, that religion is not ſo much (if at all) a perſonal, as an imputative thing; ſuch conceptions once embraced, have a natural tendency to hinder the work of holineſs, as they weaken the practical fear of God which prompts to it; and where they gain their full influence, occaſion the very mention of righteouſneſs or holineſs *in* the believer, to be abhorred; and are in ſome the occaſion of their ſo ſpeaking and acting, as if they judged it moſt for the honour of the Redeemer, to continue in ſin, that grace might abound! And in all that hold them, theſe ſentiments weaken (if not deſtroy) that very fear, which is eſſentially neceſſary for the perfecting of holineſs. Yea, and where they are not made the occaſion of any ſuch conduct as would be openly reproachful, they imperceptibly damp the purſuit after holineſs, as they enervate that fear, which ever proves as a guardian angel to the ſoul, and preſerves in it an averſion to evil in every form and degree: that fear, which fills the mind with ſanctifying awe, and animates it to a cloſe and inward walking of the ſoul with God, and makes it contract a reliſh for a nearer conformity to Him in all things. Where this fear of God is loſt, or even but weak, the ſoul wants that grand motive to perfect holineſs, which St. Paul urges upon us in the text, and proportionably loſes its views of the neceſſity or poſſibility of it: which leads me to the third reaſon propoſed above, why ſo few

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aim at, or attain to holineſs, viz. Becauſe they neither ſee the neceſſity, nor poſſibility, of perfecting holineſs.

(1.) They ſee not the *neceſſity* of holineſs. If their views of things be right, there can be no neceſſity of *perſonal*, much leſs of *perfect* holineſs. For if all religion be imputative, or (which comes nearly to the ſame) if all our holineſs be in Chriſt, and this is to be ours by an imputation of it to us, it is certainly a complete and perfect holineſs, and ſuperſedes all neceſſity for any other. But then what becomes, 1. of all thoſe precepts, which enjoin holineſs upon believers? 2. Of all thoſe promiſes of it made to them? And, 3. of thoſe declarations, which amount nearly to threats of excluſion from all the privileges, to which believers are entitled in time and eternity? If they be not to be applied *perſonally*, they all fall to the ground at once.

To mention but a few of each. 1. "Be ye perfect, as your Father which is in Heaven, is perfect," by ſhewing you have his holy Nature in you, namely, love; and by manifeſting this in your life, even to your enemies; and not in word only, but after his example, "who cauſeth the ſun to ſhine, and the rain to fall, on the juſt and unjuſt, the evil and the unthankful." So ſhew your love in "doing good to them that hate you, in bleſſing them who curſe you, and in praying for thoſe who deſpitefully uſe you." "Be ye holy, for I am holy,"---"holy in all manner of converſation;" "Thou ſhalt love the Lord thy God with all thy heart, &c." "And thou ſhalt love thy neighbour as thyſelf." It is eaſy to ſee, that theſe are not imputed to us, but tempers implanted in us, producing the fruits of holineſs: therefore holineſs is neceſſary, abſolutely neceſſary for believers.

2. *The promiſes:* "I will circumciſe thy heart, that thou mayeſt love the Lord thy God, &c. and that thou mayeſt love thy neighbour as thyſelf." Again, that promiſe, to which the text refers: "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. I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh;" not by *imputation*, but *implantation*. For "I will put my Spirit within you," [that you may be a holy people] "and ye ſhall walk in my ſtatutes, and keep my judgments [ordinances,] and do them." And that preceding the text: "I will dwell in you, and walk in you; and I will be your God, and you ſhall be my people; and I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty:" With many others of the like kind, which muſt all fall to the ground, and the word of promiſe becomes of none effect, if holineſs be not neceſſary for a believer.

3. *The declarations*, which almoſt amount to threats, to an excluſion of believers from all their privileges in time and eternity, if they be not holy. "If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha. He that loveth not, knoweth not God, for God is Love. But he that dwelleth in love, dwel

eth in God, and God in him. He that hateth his brother, is in darkneſs, is a murderer: and ye know that no murderer hath eternal life abiding in him." Now, if love, the love of God and man, is the very eſſence of holineſs; and he who has it not, knows not God, is a liar, hath not the truth in him; or, as St. Paul expreſſes it, "is nothing," however he may boaſt of knowledge, eloquence, miracle-working faith, zeal for a party, and boundleſs charity, even to the giving of all his goods to feed the poor: do we go too far in ſaying, that ſuch a one is threatened with an excluſion from the believer's privileges *here?* And are we not equally warranted in declaring, that he is in the ſame predicament with reſpect to thoſe of the life to come, when the ſame authority has told us, that ſuch as want love are *accurſed:* that they who are deſtitute of holineſs ſhall not ſee God!

The neceſſity then of perſonal holineſs, is indiſputable, and ſo evident to all who believe the Scriptures, that one would wonder, how any ſerious mind ſhould not diſcern it. Yet it is a fact, though a melancholy one, that many, very many, to whom we find no difficulty of giving the appellation of ſerious perſons, ſee no kind of need for it; and therefore do not aim at, and conſequently cannot obtain it. But we cannot, even from the Chriſtian charity we feel for thoſe brethren, give up the poſſibility or neceſſity of a believer's holineſs. Therefore we proceed to ſhew,

2. The poſſibility of our attaining holineſs. This is evident, 1. From the commands of God, who would be juſtly charged as a hard maſter, were it impoſſible for us to do what he enjoins. But he requires that we ſhould be holy: Therefore we may be aſſured, that it is poſſible for us to attain the bleſſing of loving him with all our hearts, and our neighbour as ourſelves.

2. This is poſſible; elſe were the promiſes vain, and worſe than vain, even deluſory, as holding out to us what we can never attain. And who would, to juſtify themſelves in ſloth, or the love of ſin, expoſe themſelves to the dangerous effects of calling the veracity of God in queſtion, and ſo robbing God and man; God of his higheſt glory, and man of his chief felicity?

3. The poſſibility of this is evident, when you conſider, firſt, That it was the end of the incarnation and birth of Chriſt, to ſave his people from their ſins: to deliver them from their enemies, that they might ſerve God in that perfect love which caſts out fear, in holineſs all the days of their life: and to deſtroy the works of the Devil, for which St. John expreſsly ſays Chriſt was manifeſted. Secondly, That it was the end of the death of Chriſt, to redeem us from all iniquity: And, thirdly, the end of his Aſcenſion, to ſave to the uttermoſt all who come to God by him.

This is ſurely poſſible, if not for man, yet for the great Agent who is to effect it, the Holy Spirit. Will any ſuppoſe he cannot ſo renew us in holineſs, by dwelling in us, and walking in us? And is it not plain, that it is He, who breathes deſires into every believing heart after this great bleſſing, (unleſs he be grieved or quenched,)

quenched,) equal to thoſe he breathed into the Saints of old. Liſten to them. "As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God; for the living God. My heart and my fleſh crieth out for God. I ſhall be ſatisfied, when I awake with thy likeneſs. Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he ſhall redeem Iſrael from all his iniquities!" And all thoſe prayers put up by St. Paul for the Epheſian, Philippian, and Theſſalonian churches, are ſure evidences of its poſſibility. Yet it is ſtill a truth, that many attain it not, becauſe they ſee neither the neceſſity nor poſſibility of it. And this is no wonder at all, when we conſider, firſt, That a vaſt majority imbibe wrong notions of the Goſpel. Secondly, from hence they uſe little or no ſelf denial. Thirdly, They hereby loſe tenderneſs of conſcience; and with it, that fear of God, recommended in my text: and, of conſequence, fourthly, make little, very little real application to the Blood of Jeſus, which alone can cleanſe from ſin. Fifthly, Hereby they loſe their communion with God: and having by all theſe errors and faults grieved the Spirit of God, they become ſhort-ſighted, and cannot ſee afar off. Having loſt their ſpiritual ſtrength, they become weak, and like unto other men; and ſo loſing their reliſh for holineſs, fall into too great conformity to the world. And rather than own they are fallen believers, they maintain their profeſſion of faith, and coldly or preſumptuouſly lay claim to the Chriſtian's privileges They now ſhelter themſelves under the miſtaken interpretations put upon ſundry paſſages of Scripture, eſpecially the 7th to the Romans: and joining to theſe all they can glean up of the miſcarriages of profeſſors of religion, ancient or modern, eſpecially of the abettors and profeſſors of holineſs, they ſecure themſelves in the deluſion, that holineſs is impoſſible and unneceſſary; and conſequently, not only neglect this great ſalvation, but deſpiſe all who enforce it as the Chriſtian's privilege. And as theſe Laodiceans make, alas! a large majority of the profeſſors of our day, it is no wonder ſo few poſſeſs the bleſſing.

4. The fourth reaſon for this is, many who are of a different ſpirit from the above, and therefore do aim at, but do not attain to holineſs, ſeek it not by faith, but as it were by the deeds of the law. And as by theſe no fleſh living can be juſtified, ſo neither can any believer by them be fully ſanctified, or made holy: no, nor can he make any great proficiency in perfecting holineſs, even though aimed at in the fear of God. 1. They ſeek it as it were by the deeds of the law. That is, they look for and expect it on account of their being, 1. Diligent in attending upon every means of grace. 2. By carefully obſerving their own hearts and lives, that no word or work, temper or affection, may be allowed, which would diſhonour God, or hurt their conſciences. 3. By exerciſing ſelf-denial in all things, and mortifying every member of the old man. 4. By being in all reſpects merciful towards all men:

men: to their bodies, in viſiting, helping and relieving them, as their ability enables them; to their ſouls, in adviſing, reproving, and encouraging them, as opportunity allows.

That the uniform practice of theſe things is the duty of every believer, muſt be granted by all who acknowledge the Bible. Yet they who have uſed them diligently, are beſt able to teſtify, how far they have anſwered the end of perfecting holineſs; and if I may be allowed the liberty to ſpeak for them, I would deliver their ſentiments as follows:

1. "All theſe things have I ſteadily done from my firſt receiving of the grace of God, which is, (perhaps) five, ten, twenty, or thirty years ago. And what lack I yet, ſeeing I feel myſelf far, very far from holineſs; yea, from any very ſenſible advance in perfecting holineſs. 2. Indeed I do find, I am enabled to keep up a ſenſe of my acceptance and adoption, and a meaſure of conſciouſneſs of the Divine preſence, and daily communion with God: for which I am thankful. 3. I do alſo find a clear diſcovery of the world's vanity; of ſin's odiouſneſs; of what is true religion, conformity to God; of the beauty of holineſs; and I experience a more ardent deſire for it; and all theſe in a larger meaſure than I have ever done before. 4. Yet, alas! I muſt own, I do not find one evil affection entirely removed, one wrong temper totally deſtroyed, or my will wholly ſubjected to the will of God. And although by a continual attention I am enabled to keep all in ſubjection, yet I perceive my nature unclean; yea, I perceive in it more impurity than I ever ſaw before; and ſuch a continual propenſity to wander from the God I love, as I could not believe was in me, if I did not ſee and feel it as I now do. And ſo ſtrong is the warfare I often experience between the fleſh and the ſpirit, between nature and Grace, that I fear the conqueſt will be very difficult, if ever gained."

All this is not to be wondered at; becauſe you hoped, when the work was ſo complete as you deſired it ſhould be, and ſaw it ought to be, *then* the Lord would give you that holineſs, the beauty whereof had ſo attracted your ſoul: yea, that he would enable you to attain this, by delivering you from one evil after another. But you had no *direct* attention to the Lord Jeſus for the accompliſhment of that ſalvation in your ſoul, through an immediate exertion of his power, and through faith alone in him. Therefore you are not a partaker of it, nor can be while you ſo ſeek as by the deeds of the law, as above ſtated, without this faith. Which leads us to the conſideration of the ſecond part of this reaſon, viz.

2. They ſeek it not by faith: that is, they do not, in the uſe of all the above means, expect to receive it as a *free* gift from God through Chriſt alone. Therefore they do not come in confidence that he is able, willing, *now*, thus to ſave all who ſo come to God by him. But if the ſoul now feels all its own vileneſs and help-

leſſneſs: if it be reſolved to venture upon the all-ſufficient power of Chriſt to effect its deliverance, and his meritorious Blood to cleanſe from all unrighteouſneſs, *even now*; then will it be thoroughly conſcious of the weakneſs of its prayers, tears, watchings, faſtings, &c. and depending wholly on the faithfulneſs of Him who hath promiſed, and who alſo will do it. Thus it ſeeks by faith, without any eye to its own worth or power. And will not Jeſus ſave to the uttermoſt all who ſo come to God by him? Surely he will in no wiſe caſt out ſuch. Heaven and earth ſhall paſs away, but his Word ſhall ſtand.

Now when all theſe are put together, 1. That Believers (ſo called) do not cleanſe themſelves as the text enjoins: 2. Do not walk in the practical fear of God: 3. See neither the neceſſity nor poſſibility of perfecting holineſs: Or, 4. ſeek it by the deeds of the law, and not by faith; it is no wonder ſo few attain to this hope of their calling. For, alas! the deſcription given above, takes in a vaſt majority of the profeſſing believers in our day, and fully diſcovers the neceſſity of the next part of our application.

[*To be concluded in our next.*]

An Extract of the CONVERSION of a DEIST.

Written by himſelf, in a ſeries of Letters to the Rev. Mr. JOHN NEWTON.

[*Continued from page* 63.]

DURING the following years I advanced diligently in my philoſophical ſtudies. I compoſed an academical diſſertation and defended it, was firſt created batchelor, then maſter of arts and teacher of philoſophy. A ſmall diſſertation of mine obtained the honour of being entered among the acts of the ſociety of S. I afterwards publiſhed a ſmall volume, and intended a ſecond part, but many hinderances, after my converſion, interpoſed to prevent it. Thus were my pride of heart and extravagant ambition every day encreaſed, and every day I propoſed to myſelf the glory of ſome new enterprize in the literary way, that I might acquire the reputation of genius and learning, and be celebrated far and near. As to riches, I cared little about them. My ſummum bonum conſiſted altogether in the gratification of the moſt boundleſs ambition, and of my carnal appetites. But thanks be to God, who fruſtrated all my various attempts to make myſelf illuſtrious!

Almoſt a year before my converſion, it happened, by the good providence of God, that I went to ſpend ſome time in my native place, where, to my great joy, I found Miſs E. I now made an offer of my heart in perſon, and was happy to obſerve that it did not diſpleaſe her. After ſeveral converſations, ſtill, as ever, evincing a ſingular love and reverence of her parents, ſhe aſſured me

that

that ſhe would not engage in matrimony till I ſhould have firſt diſcloſed my attachment and made my propoſals to them; neither would ſhe refuſe me her hand ſhould the parents of us both prove favourable to my wiſhes. This aſſurance contented me, and I could not but commend the tenderneſs of her filial conduct. I was now elevated to the pinnacle of joy. I accounted myſelf completely happy, and my heart, alas! full of idolatry, looked for felicity to the creature, regarding lightly the Creator who is over all bleſſed for ever.

During all this time the power of ſin was moſt prevalent in me. In appearance modeſt, but I was deſtitute of religion. I ſeldom went to church, and when I went was manifeſtly inattentive, ſitting there as a ſpectator merely, and occupied with any trifle. My meditations there were vain and ſinful, and I was often too impatient to ſtay till the ſermon was ended. To ſuch a height did my impiety riſe, that I accounted it an honour and boaſted of it among my friends, that I ſeldom made one in the congregation. I ſhould have bluſhed to have been frequently ſeen there, or when there, to have been ſeen with a Bible, or any religious book, in my hand. But there was no great fear of either. I made no uſe of ſcripture but to oppoſe it, or to conſult it perhaps in the courſe of my ſtudies; much leſs had I any inclination to explore the contents of other books of practical divinity. I had not therefore even the appearance of religion, and though externally I ſeemed entitled to the praiſe of much decency, in my heart I cheriſhed all manner of depravity and malice, which I ſuffered, not ſeldom, to break forth in private. Among my ſcanty remnants of virtue (if any virtue I had) I ſtill poſſeſſed a compaſſionate and beneficent diſpoſition. I could not think much of any man oppreſſed with want and miſery, without grief and painful ſympathy. If the poor applied to me for relief, I aſſiſted them willingly and gladly, and had ſometimes a lively and grateful ſenſe of my privilege. Yet even on ſuch occaſions I adverted not to the commandment of God, nor propoſed to myſelf his glory as my object, but obeyed merely the dictates of natural inſtinct and ſenſibility. At the ſame time, I was not only inſufferably proud, but my heart was full of hatred and envy, and as vindictive as malice could make it. Tendencies ſuch as theſe could hardly have failed to betray me into open and public crimes, had not God, whom I neither knew nor honoured, by ſingular means preſerved and reſtrained me. Occaſionally I felt ſome ſtrokes and gnawings of conſcience, but they were neither effectual nor laſting.

From the time of my firſt acquaintance with the univerſity, I had doubted the truth and divine origin of the chriſtian religion. I hated the choſen people and the miniſters of God. Frequently I ſpoke to others in ſcoffing and contemptuous terms of the Methodiſts ſo called, and of all who profeſſed to be under the conduct of the Holy Spirit. My mother, in many letters which I received from her, exhorted me earneſtly to ſincere converſion and

continual prayer. On theſe occaſions the intolerable pride and extreme enmity of my heart, againſt God and all true religion, would manifeſt itſelf. With difficulty it was that I could prevail with myſelf even to read her letters. Doubts of all kinds concerning ſcripture-verity were welcome to me, and I cheriſhed them. In my diſputations at college I often ſpoke of the Bible moſt irreverently, and not ſeldom (alas! I bluſh at the recollection) ſought to diſplay my wit by jeſting with it. It coſt me no ſhame at all to appear before my friends in the character of an enemy to revealed religion; on the contrary, I ſeized with avidity every opportunity of moving a doubt concerning either the facts or doctrines of the word of God.

To my friends I was accuſtomed to read eſſays and diſſertations that I had compoſed with expreſs purpoſe to impugn and expoſe to ridicule, both the authority of ſcripture and the narratives of the ſacred writers. Some fragments of my performances in that way are ſtill in my cuſtody, which ſerve me as unequivocal memorials of my former impiety, and afford me ample matter as well of humiliation and ſhame, as of praiſe and glory which I deſire to give to the unſpeakable grace of God, who ſnatched me from ſuch an abyſs of iniquity and woe, and conducted me to the greateſt poſſible felicity. Sentiments which, I hope, thoſe papers will never ceaſe to ſuggeſt to me. Several of the moſt important doctrines, ſuch as thoſe of the ſacred Trinity, original ſin, and eternal puniſhment, the incarnation and atonement, and the operations of the Holy Spirit, were a ſtumbling-block to me, and fooliſhneſs. Almoſt conſtantly I felt myſelf inclined to deny and reject them, and ſometimes, which was worſe, to blaſpheme them. Often I was a Deiſt, and, at times, a Socinian. Frequently too I wickedly ſought occaſion to controvert thoſe truths in company, and to render them ſuſpected to my friends. My opinions about them ſeemed to myſelf ſo well founded, that I was perſuaded I ſhould never change them. It was my purpoſe, though I ſhould engage in the miniſtry, the moment I could find any other means of creditable ſubſiſtence, to apply for my diſmiſſion, and make a public avowal of my principles. Moreover, I now and then conceived a deſign, to write, in due time, againſt revelation, and to ſend abroad into the world my doubts concerning the authority of ſcripture. The pernicious works of Enicdenus, Voltaire, and others, were very hurtful to me, and confirmed me not a little in my deiſtical notions. And certain it is, that unleſs God had interpoſed by his grace to prevent it, I ſhould in all probability have gone forth a declared enemy of revelation, at leaſt of all true and ſpiritual religion.

In the mean time I was accuſtomed frequently to pray at night on my bed, and in a phraſe and manner perfectly oppoſite to my own opinions. Among other things I aſked for converſion, uſing ordinarily theſe words,—"Draw me, Oh Lord! and I will run

after thee; convert me and I ſhall be converted."—A ſingular inſtance of God's over-ruling power! My prayer evidently contradicted my own ideas and opinions, and I aſked that which I neither believed poſſible nor deſirable. I prayed alſo for God's aſſiſtance that I might grow in talents and in wiſdom, that my ſtudies might proſper, that the projects, with which pride and ambition prompted me, might have good ſucceſs, and that my love of Miſs E. might have conſequences anſwerable to my wiſhes. Finally I prayed, that my parents, kindred, tutors and friends, might all be objects of the divine benediction. Sometimes, through ſleepineſs or other hindrances, my prayers were either ſadly interrupted or altogether neglected, but it coſt me little regret or ſolicitude. While I prayed in this manner, it generally happened that my mind was extraordinarily agitated, and I experienced great emotion; nor can I doubt that I was occaſionally much aſſiſted by what are termed the common operations of the Holy Spirit. During theſe exerciſes, I was wont to repreſent to myſelf the divine preſence as a glorious light in heaven, like that of the ſun, which light ſeemed viſible to my imagination. My devotions of this kind were accompanied with great fervour, and even with a ſpecies of joy. Yet I have cauſe to believe that they were ſometimes followed by a more daring and preſumptuous commiſſion of ſin, for, (the duty once performed) I ſeemed to have acquired a right to ſin at my eaſe, and without diſturbance.

At this time I was ſickly and debilitated; a ſudden dread of death would occaſionally torment me, eſpecially in the evening and when I was alone. I often had a ſingular notion that death would be particularly unwelcome and terrible to me in the duſk of evening, or in the night, or even in a gloomy day, but that I could die willingly and gladly under a bright ſun and a ſerene ſky. Theſe ſudden alarms and terrors however produced no fruit. I neither know nor believe that at this time I had any thoughts at all of the neceſſity of regeneration and faith in Chriſt. My meditations were unfrequent, and ſuch were my religious affections; accordingly they were never effectual to beget in me an earneſt deſire of a new heart, or of recovering the loſt favour of God.

About three or four months, I think it was, before my converſion, that by reading the works of J. A. Turretinus I was much ſtrengthened in my belief of God's exiſtence, his perfections and providence, and in a conſiderable meaſure cured of my incredulity concerning the authority of ſcripture. With great pleaſure and with a full aſſent to the truth of them, I ſtudied his numerous diſſertations, and was ſometimes overwhelmed with ſuch a ſenſe of the divine majeſty and glory as to ſeem not far from the kingdom of God. From this time, I underſtood and confeſſed the authority and divinity of ſcripture and of the religion of Chriſt, yet, after all, I had to encounter with many doubts and difficulties. After ſome time, it happened, that meditating one evening on the uſeful ſubſerviency of true philoſophy to the

chriſtian

chriſtian faith, and, among other themes, on death and eternity; I was greatly troubled in mind and affected with a moſt lively ſenſe of the infinite importance of thoſe ſubjects, ſo as to be unable to refrain from tears; ſo vehement were my emotions. But my heart was like the ſtony ground. The good ſeed could ſtrike no root in it. Spiritual apprehenſion or ſenſe of the divine glory and majeſty, I had none; for which reaſon theſe inward motions that I felt, ſoon ceaſed, and no more than thoſe which I had formerly experienced, produced in me any ſerious thoughts on the neceſſity of converſion, and of faith in Chriſt.

Engroſſed entirely by earthly concerns and attentions, I lived a life of negligence and indifference, for the moſt part, concerning the ſtate of my ſoul; and in thoſe few moments when I experienced either ſerious thoughts or affections, had not a ſingle idea that regeneration by the Spirit of God, and an immediate application to Chriſt for union with him, could be at all neceſſary to my ſalvation. Sometimes I ſeriouſly meditated on God as the chief good, but could by no means comprehend how he ſhould be ſo. I did not indeed deny this truth, having been taught by a variety of arguments to prove it; but my heart contradicted them all. I ſeemed to diſcover far greater delights and gratifications in earthly intereſts and pleaſures, than either in God or in the worſhip of God. Spiritual communion with God and the fruition of him in Jeſus Chriſt, were ſubjects of which I was utterly ignorant. It was no wonder therefore that I cou'd not comprehend how God ſhould be the chief good, and the enjoyment of him the perfection of ſalvation. I frequently obſerved that *communion with God* and the *enjoyment of him*, were expreſſions with which I could hardly connect an idea, at leaſt no ſuch idea as would in any meaſure explain to me, why, and for what reaſon, the enjoyment of God is to be preferred to all the pleaſures of the world and to all enjoyment of the creature. To be acquainted with God, to love and to adore him, were duties which I conſidered as reaſonable, indeed neceſſary, and worthy to be performed with much attention, but how the well-being of the ſoul could be ſo much concerned in them, how they ſhould prove a ſource of ſuch happineſs and delight as the theologians, following the lead of ſcripture, declare, was far beyond my comprehenſion. Sometimes however, when in a clear night I ſaw the heavens ſpangled with ſtars, which I repreſented to myſelf as ſo many ſuns and worlds, I felt an ardent deſire to be there, and goaded by extreme curioſity, imagined it a moſt deſirable and delightful privilege, to ſpend an eternity in the contemplation of thoſe ſyſtems. And could there but be a hope (which at that time appeared and ſtill appears to me, not impoſſible) that after death the ſoul may be at liberty to viſit and to make her remarks on that immenſe variety of worlds—then, indeed, I accounted a place in heaven a prize for which it became to contend with unremitting earneſtneſs.

I had

I had by this time embraced the chriſtian religion, and made profeſſion of it. But my belief of ſcripture was merely general; I had many doubts ſtill left concerning a variety of doctrines of the laſt importance, ſuch as the trinity, original ſin, the incarnation and ſatisfaction of Jeſus Chriſt, the operations of the Holy Spirit, &c. Sometimes the Calviniſtic opinions pleaſed me moſt, and ſometimes I inclined more to thoſe of the Pelagians and even to Socinianiſm. To attain to any ſettled perſuaſion was not in my power. In preſence of ſuch of my friends as I accounted truly pious—I was mute, but to others declared myſelf without reſerve, and we endeavoured mutually to confirm each other in ſuch pernicious errors as were moſt ſuited to our carnal wiſdom.

A few months before my converſion I wrote a ſmall diſſertation ——— in which I ſeem to have expreſſed the ſentiments of a mind ſeriouſly affected with a ſenſe of the infinite importance of religion. It contains ſome phraſes at which I have ſince much wondered. I conſulted no books, but wrote rapidly my thoughts as they aroſe, ſo that I ſtill wonder by what means it happened that I ſtumbled on ſeveral ideas found there. Among other matters I reprehended and earneſtly exhorted thoſe who deny the effectual operations of the Holy Spirit; gravely expreſſing a wiſh that they may ſoon learn the reality of them from their own undoubted experience. Such was my wiſh for them, and, wretched creature that I was, I had neither the leaſt knowledge or experience of that bleſſing myſelf, nor any care to acquire it.

During all this time the Lord reſcued me occaſionally from the moſt imminent dangers. One day, when I walked with Mr. L. on the ice, we had many narrow eſcapes—the Lord ſpared us. The next day Mr. L. going on the ice alone, fell into the water and was drowned. His deplorable death, when the news reached me, affected me with a variety of very ſenſible emotions, yet not proportioned to the occaſion, or in fact of any uſe to me. To certain of my friends I obſerved *that Mr. L. had ſuddenly become much wiſer than we, and that I ſhould be heartily glad to know what he knew*, &c. Thus I remarked on the tragical occaſion, and ſoon forgot it. Some time after, the ice breaking under me, I fell, myſelf, into the ſtream of a rapid river. The danger of a terrible death then threatened me indeed, chiefly on account of the ſwiftneſs of the current beneath, and there was no help at hand. Hopeleſs of eſcape I yet ſtruggled, and, by the good providence of God, emerged.

About two months before my converſion, I manifeſted my extreme enmity againſt the pious miniſters of the goſpel, againſt the people of God, and againſt the goſpel itſelf, in an anonymous publication; not indeed with a deſign to do the former any real miſchief, but merely to make them ridiculous and to hold them up to the laughter of the world. Yet, ſuch was the long-ſuffering compaſſion of God toward me, that at this very ſeaſon he graciouſly

graciouſly ſcreened me from the melancholy conſequences of ſome violent quarrels in which I had involved myſelf, interpoſing by his kind providence to ſave me from ſuch formidable effects of them, as, had they taken their courſe, would probably have given a different caſt and complexion to my whole condition. Though I treated him as it with ſcorn, and, hardening my heart ſtill more and more, provoked his vengeance by accumulated offences, he yet dealt graciouſly with me. He not only *ſpared* but *preſerved* me; and in a ſhort time with a mighty hand delivered me from the dominion of Satan, conducting me to the chief of all diſtinctions and of all pleaſures, the honour and happineſs of knowing and of loving him, who is the fountain of all and of all manner of bleſſing, and exalted—oh to what a height! above all creatures.

[*To be continued.*]

The COMMUNION of SAINTS.

THE moſt wiſe and benevolent AUTHOR of NATURE, has formed all his creatures propitious to the ſocial life. This is obvious in the whole ſcale of beings, from the minute inſect, to the moſt enormous animal. The ſportive ſhoals in the deep, the cheerful tribes of the air, the peaceful flocks in the field, and the voracious beaſts of the foreſt, are all ſenſible to the delightful charms of Society, and the happineſs and pleaſure it affords through every ſtage of life. The human ſpecies, whether in a ſavage or civilized ſtate, impreſſed by inſtinct, and impelled by neceſſity, have formed themſelves into political, commercial, or benevolent aſſociations; each member contributing its part, has added to the happineſs of the whole. Society, however, is no where ſo advantageouſly experienced as in the Church of GOD. Here it is leſs incommoded with moral evil; and here it is replete with virtue, and ſecured by ties of eternal moment. Each of it's members are called to be one with Chriſt, as he is one with the Father; and being members of his myſtical body, they have fellowſhip one with another; and, therefore, of all bleſſings, next to the enjoyment of God, the communion of ſaints is to be preferred. Its origin is from heaven, and its obligations divine. That it is not of human inſtitution, is apparent from the earlieſt pages of the goſpel hiſtory. Here we ſee the Redeemer diſtinguiſhing by baptiſm, the ſincere and the penitent, from the crowding multitudes; we ſee him delegating the apoſtles to teach and baptize all nations; and we ſee the apoſtles every where forming ſocieties, and finally delegating their authority to Elders, that the diſcipline and order of Chriſt might be preſerved to poſterity in its original form.

As it is ſolely of the mutual communion of theſe churches, which I propoſe to conſider in the following pages; and, as the

communion

communion here contended for, was never maintained but by chriſtians of real ſimplicity and genuine experience; I would wiſh to remove the idea of novelty from the reader, by adducing ſome ſpecimens of its hiſtory, and to conciliate his affections by the ſanction of ages.

With regard to the inſtituting and promoting of mutual communion, it is with the utmoſt ſatisfaction, we review the aſſiduity of the original founders of Chriſtianity. They were not contented with inſtructing the multitude in public; but made the moſt affectionate enquiries concerning the faith and piety of their more immediate followers. The penitent Jews, who were admitted to the baptiſm of John, confeſſed their ſins, and each received advice as his caſe required. To ſome, who applied to the Lord Jeſus for corporeal relief, it was ſaid; "Believe ye that I am able to do this?" To another, "Doſt thou believe on the Son of man?" and to the apoſtles, "Whom ſay ye that I am?" The caſe of Peter is peculiarly to our purpoſe: three times he had denied his Maſter, and three times it was repeated, "Simon ſon of Jonas, loveſt thou me?"

The apoſtles, in acquiring a thorough knowledge of the ſpiritual ſtate of all their diſciples, imitated the benevolent example of their Lord, and followed the directions of the Holy Spirit. Philip ſaid to the noble Eunuch, "Underſtandeſt thou what thou readeſt?" And, when the diſcourſe had ſo far convinced his judgment, that he propoſed himſelf as a candidate for baptiſm; Philip ſaid again, "If thou believeſt with all thy heart, thou mayeſt?" So, likewiſe, to the twelve whom Paul found at Epheſus, who had received the baptiſm of John, it was his firſt enquiry, "Have ye received the Holy Ghoſt ſince ye believed?" In this city he beſtowed a larger proportion of his labours than in any other; one while teaching in public, and another, from houſe to houſe. And, as our bleſſed Lord had many things to diſcloſe to his diſciples in private, which neither the underſtanding nor the heart of the multitudes were prepared to receive, ſo the apoſtle had families to inſtruct in private; he had the tempted and diſtreſſed to ſupport and comfort; he had the offenders to admoniſh; and he had to learn the ſpiritual ſtate of all the church, by converſing with them in convenient parties. Theſe happy toils and ſocial delights, were ſo endearing to him, that they ſeem to have been the principal enjoyment he promiſed himſelf, from his intended viſit to the ſaints at Rome, whoſe faith and piety were celebrated throughout the world. "I long to ſee you, ſays he, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed; that is, that I may be comforted together with you, by the mutual faith both of you and me."

As the apoſtle was active to eſtabliſh mutual communion in all the churches while preſent; ſo he was importunate in his letters, that they ſhould preſerve it in his abſence. He impreſſes it on the Hebrews as the ſafeſt way to avoid the evils of ſin, and the

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terrors of puniſhment, "Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called To-day; leſt any of you be hardened through the deceitfulneſs of ſin.—Let us conſider one another, to provoke unto love, and to do good-works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching." It is as a preſervative againſt the ſame evils, that mutual communion is recommended to the Theſſalonians. "Wherefore comfort yourſelves together, and edify one another, even as alſo ye do." The moſt effectual method of doing it, is more particularly expreſſed in the epiſtle to the Coloſſians, "Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord." So alſo in St. Jude: "But ye, beloved, building up yourſelves in your moſt holy faith, praying in the Holy Ghoſt: keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life."

Since the apoſtolic age, whenever there has been a revival of pure religion, there has alſo been a revival of mutual communion; and wherever there has been a declenſion of religion, mutual communion has declined in proportion. But being a private exerciſe of devotion, which the faithful cultivated among themſelves, leſs has been ſaid of it in writings intended for the public eye.

From the numerous inſtances of mutual communion, promoted by our Engliſh parochial clergy, before the act of uniformity, a ſpecimen is ſelected from the *Media* of Mr. Iſaac Ambroſe, ſometime miniſter of Preſton in Lancaſhire. "Chriſtians," ſays this judicious divine, "muſt drive an open and a free trade; they muſt teach one another the myſteries of godlineſs. Tell your experience; and tell your conflicts; and tell your comforts. As iron ſharpeneth iron, as rubbing of the hands maketh both warm, and as live coals make the reſt to burn; ſo let the fruit of ſociety be mutually ſharpening, warming, and influencing. Chriſtians ſhould alſo bewail their failings, infirmities, deadneſs, coldneſs, narrowneſs, and unprofitableneſs, one to another; to ſee whether others have been in the ſame caſe; what courſe they took; and what remedy they procured. Many ſouls may periſh through too much modeſty and reſerve. In the prophets' time, when proud ſcorners talked vainly, and did what they liſt, then they that feared the Lord ſpake often one to another. No doubt, they ſpake of God, of his counſels, and of his works and ways; of his providence and goodneſs, and of the baſeneſs of atheiſtical thoughts. Would chriſtians thus meet and exchange words and notions, they might build up one another; they might heat and inflame one another; and they might ſtrengthen and encourage one another as the brethren did St. Paul. And have we not an

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expreſs command for this duty of conference? "Thus ſhall ye ſay every one to his neighbour, What hath the Lord anſwered: And, What hath he ſpoken," Jer. xxiii. 35.

About the year 1677, the awakening ſermons of Dr. Horneck, and Dr. Woodward, together with the morning lectures of Mr. Smithies at Cornhill, were eminently owned in the converſion of many young men. "Theſe," ſays Dr. Woodward,* "ſoon found the benefit of their conferences one with another, by which (as ſome of them told me with joy) they better diſcovered their own corruptions, the devil's temptations, and how to countermine his ſubtle devices, as to which each perſon communicated his experiences to the reſt."

It is worthy of remark, that in moſt revivals of religion, there has ſeldom been much perſecution, till the wicked recovered from their amazement, and ſaw their neighbours reproving them by inſtruction and example. So it happened to theſe Societies. Early in the reign of James the II. when the court was crowded with papiſts; through the miſrepreſentations of ſome ſuſpicious perſons, or falſe brethren; they ſo far were expoſed to its jealouſy as to be obliged to ſubſtitute the name of *club* for that of ſociety; and to remove from their beloved retirement to a room in a Coffee-houſe. Thus, while they employed the wiſdom of the ſerpent, they retained the innocence of the dove. A ſecond ſtorm alſo fell upon them from the biſhop of London; but when his lordſhip became better informed, he ſpake of them in very favourable terms: ſo alſo did the archbiſhop Tillotſon.

Inſtead of ſcattering them, theſe perſecutions ſerved only to invigorate their faith, to unite their hearts, and to purify them from the lukewarm and leſs affected members. They ſurvived every aſſault, till the death of their worthy paſtors: But when the ſhepherds were removed, their ſheep were ſcattered.

The ſecond of theſe Societies was formed by the late venerable Mr. Weſley. In 1738, he returned from Georgia, and preached in moſt of the churches of London, what were then called new doctrines: viz. the forgiveneſs of ſins, and juſtification by faith. Many were awakened, and claſſes were formed almoſt in a ſimilar manner to Dr. Horneck's. None of theſe worthy men had any previous deſign of doing this; but were led ſtep by ſtep, according to the providence of God. The latter, was intending to return to his fellowſhip at Oxford; but while he was detained to preach in town, ſeveral perſons who had been awakened by his ſermons, came to him for advice and comfort. At length, he judged it moſt convenient for himſelf, and profitable for them, to deſire them to call together on Thurſday evening. The firſt night he was met by twelve perſons; and after ſinging and prayer, he enquired into the ſtate of their minds, and gave them advice one by one. This is the ſimple form of a methodiſt claſs, which has continued invariably the ſame to the preſent day. After this was

* Account of the Religious Societies in London, ch. ii.

was known, Mr. Wesley saw himself surrounded by three hundred persons, who earnestly requested him to take the charge of their souls. It was then, that his eyes were opened to discover his duty, from which he never departed for more than half a century, till he had finished his course with joy.

That God, whose wisdom, power, and goodness, are so conspicuous in all his works, has amply provided for the instruction of man, by divine revelation, and for his direction and comfort, by the grace of his Holy Spirit. It is through these sacred mediums, that we discover the greatness of his love in the gift of his Son Jesus Christ; the doctrines of atonement and reconciliation; the necessity of regeneration and holiness; and the delightful prospect of a life to come. It is here we discover, that the eternal Jehovah, is our proper happiness and enjoyment for ever.

Now it will readily be granted by every intelligent christian, that, as man has need to be taught the doctrines of truth by revelation; so he has need to be directed in practice, by the experience of others. We have much reason to bless God, who condescended to our weakness and caused the holy Scriptures to be written in a perspicuity and simplicity exceeding all other writings; they are not, however, clearly understood by a mind just rising above the corruptions of sin, and the blindness of nature. Nothing has ever affected me more, than to hear the experience of some who were converted to God, before they had any other assistance, besides the sacred volume; especially when I have considered, how much they suffered from little things, which an experienced person could have removed by a single word. Men of the strongest understanding and finest imagination, are not less exempt than those who are more ignorant and dull. Whatever be their natural, or acquired abilities, they have every thing to learn concerning their christian warfare, and the operations of the Holy Spirit. And though the sermons they hear be practical, and happily suited to the congregation at large: yet may the circumstances which most distress them be overlooked, or being but little acquainted with spiritual things, they may not distinctly apprehend the doctrines intended for their instruction and comfort. All that enter on a religious course, are exposed to a world of temptations and fears, which greatly retard their progress, and not unfrequently turn them out of their way. Sometimes it is represented to them, as very hard, that they should be deprived of all the pleasures and enjoyments of life, and exposed to the frequent ridicule and contempt of their colleagues; that the goodness and mercy of God are such as to render it perfectly safe to defer their repentance till a later period of life, or till they be more disengaged from company and business. Finding, at other times, great terror of conscience, and a sense of God's displeasure, they imagine that their day of grace is past, that their sins are irremissible, because they have violated all their vows and pious resolutions; or, that having sinned wilfully after receiving the knowledge of

the truth, there remaineth no more ſacrifice for ſin. So they fall from preſumption to deſpair. And their caſe is the more deplorable, as none that could afford them genuine aſſiſtance, are acquainted with their ſecret diſtreſſes. Frequently, indeed, they have formed the laudable reſolution to aſk advice of ſome wiſe and experienced perſon, and they have been as frequently deterred by fear and ſhame, or by the conſideration of their paſt inconſtancy.

There are few men under the œconomy of the goſpel, who have not felt repeated convictions for ſin, and ſtrong deſires to repent and turn to God: but, as the tender bloſſoms diſplay their beauty at noon, and are nipt at night by the chilling froſt; ſo are theſe pious reſolutions extinguiſhed by the ſnares of company, or by a relapſe into ſome pleaſing and beſetting ſin. And it is generally acknowledged, by thoſe who have overcome at laſt, that had their good impreſſions been ſeconded by the company and counſel of wiſe and ſpiritual chriſtians, their converſion would have taken place at a much earlier period than it did. Mr. Baxter, after long experience and the matureſt reflection, was ſo perſuaded of the neceſſity of ſuch aſſiſtance, as to recommend it to all penitents, in the moſt preſſing terms. "Never, ſays he, expect that all thy books or ſermons, thy prayers or meditations ſhould ſerve thy turn, without the advice and counſel of thy paſtor; for that were deviſing to prove God's officers needleſs to his church. If thou be an ignorant or an unconverted ſinner, go to thy miniſter, and enquire what thou muſt do to be ſaved: and if thou live where there are none who are thus able and willing to direct thee, remove if thou can, to them that are."* An expreſſion of the celebrated Oſtervald, is ſomewhat ſtronger: "It is certain," ſays he, "that multitudes periſh for want of laying themſelves open "to their ſpiritual phyſician."†

As for thoſe who have already experienced a work of regeneration, who have often taſted the delights of religious converſation, and can reflect upon them, as on the moſt pleaſing interviews they have had with mortals; few arguments, I ſhould think, would be wanted to invite them to the weekly claſs-meeting, or to induce them (ſuppoſing they belong to other communities) to inſtitute theſe ſocial means among one another. It muſt be apparent to every candid mind, that if a communication of experience was neceſſary to aſſiſt and direct us when we firſt came to God, it is ſtill neceſſary to confirm us in him, to quicken our devotion and to invigorate all our graces. Admonition is, therefore, more requiſite than conviction. And, as we all feel a ſtrong propenſity to hear the experience of others; as we wiſh to be informed how their ſcruples were removed, their difficulties ſurmounted, and their paſſions ſubdued; as we wiſh to partake of their joy, to ſhare in their woe, and to know whether our own ſtate be conſonant to the ſtate of others, or wholly peculiar to ourſelves;

* Direct. part iii. p. 44. † Cont. l' impurite Sect. v.

ourſelves; I am the more encouraged to hope that this little performance will not be altogether unattended with ſucceſs.

When we hear people ſpeak their own experience, there is ſomething in their voice and manner, which affects us with ſuch a degree of ſympathy, tenderneſs, and conviction of their ſincerity, as cannot be communicated to the mere reader. When the underſtanding and heart intereſt themſelves on ſo momentous a ſubject, the tongue employs an eloquence which the greateſt adepts in biography are unable to imitate. It follows of courſe, that mutual communion can have no finer models, nor does it require a ſtronger recommendation than thoſe excellent and entertaining books which all ages have received with avidity, and whoſe authors they have ever conſidered with veneration and reſpect. And the virtuous motives which have induced men of real delicacy, to write and publiſh their experience to the world, is alone, a motive ſufficient to induce us, ſo far to follow their example, as to do it in a verbal manner, and within the limited ſphere of our more intimate friends and daily companions.

It muſt be acknowledged, notwithſtanding, that when we firſt invite the newly awakened to join us in the uſe of theſe ſocial means, they moſtly feel an inconvenient degree of baſhfulneſs and timidity: but this is no argument whatever againſt their utility, as we feel much the ſame ſenſations when entering on ſome new engagements of life, or when firſt introduced into the preſence of our ſuperiors. Mutual communion notwithſtanding, is ſo far from offering any violence to our feelings, that the want of it has ever been conſidered as a great infelicity. This may be clearly proved from a fact which is univerſally known and univerſally received. In all ages, the faithful, unbiaſſed by cuſtom, or prompted by command, have opened an epiſtolary correſpondence, and from time to time have communicated to each other the whole of their experience. Hereby they have enjoyed every bleſſing both of moral friendſhip and ſocial piety, which their diſtant ſituation would admit. There are now extant in every chriſtian tongue, an infinite variety of ſpiritual letters, which form one of the beſt and ſimpleſt branches of our theological writings; which deciſively evince, that a communication of experience is congenial to the avowed feelings of every chriſtian; and yet we muſt acknowledge, that it is neither ſo pleaſing nor advantageous to do it by letter, as in the preſence of one's friend, and accompanied with all the endearments of religious ſociety.

[*To be continued.*]

A ſhort Account of the Experience and happy Death of BETTY WALSH, of Bolton, in Lancaſhire. *An Iſraelite indeed.*

BETTY WALSH was born at Mancheſter, in the year 1713. Her father removed from thence to Bolton in 1715, and ſoon after brought all his family to that place. As her parents

attended the ſervice of the Church of England, they brought her up in the ſame way. From her childhood ſhe was reſtrained from the heinous crimes which are but too common in the world, and her conduct was ſtrictly moral. It appears from the teſtimony of thoſe who knew her, that her natural temper was very amiable, which rendered her a pleaſing companion. In 1738, ſhe entered into the marriage ſtate with Ellis Walſh of Bolton, by whom ſhe had ten children.

Before ſhe became truly religious, ſhe conſidered it to be the higheſt degree of enthuſiaſm, for any one to profeſs to know the forgiveneſs of ſins. However ſhe frequently heard the Methodiſt preachers, for ſeveral years before her converſion. At one Watch-night in particular, when Mr. Weſley and Mr. Grimſhaw were preſent, the word greatly affected her, and the good impreſſion continued for ſome time, but it partly wore off again. She then wiſhed to perſuade herſelf, that going to Church would do. On New-Year's-day, 1765, ſhe went to hear Mr. John Nelſon preach: Under his ſermon her good impreſſions returned; and as he was exhorting the people to renounce the devil and his works, and begin to ſerve the Lord in the new Year, ſhe reſolved to follow his advice; and from that time began to meet in claſs among the Methodiſts. In the month of March following, ſhe was admitted into the ſociety by Mr. Thomas Johnſon. At that time ſhe deeply felt the neceſſity of obtaining from God the pardon of her ſins, and with contrition and humility ſought the Lord with her whole heart. In September, 1766, the Lord gave her a clear ſenſe of forgiveneſs, She was then labouring at her daily employment, and wreſtling with the Lord in fervent prayer in her heart, when he ſpoke peace to her conſcience, and filled her with the grace of aſſurance and love. At the ſame time ſhe had the following words comfortably applied to her mind, "Whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." She then called in ſome of her religious neighbours, to tell them what the Lord had done for her; and could experimentally ſing the following lines:

For me the Lamb of God was ſlain,
For me the Saviour died;
His blood, that cleanſes every ſtain,
By faith I feel applied.

I call the Great REDEEMER mine!
Redemption's joy I prove;
And with a confidence divine,
I triumph in his Love.

Formerly ſhe ſuppoſed this experimental knowledge of the divine goodneſs to be "enthuſiaſm;" but now ſhe proved it to be real chriſtianity, producing love, joy, peace, and a conſciouſneſs of her acceptance through the Beloved. I do not hear that ſhe ever loſt her peace of mind, and confidence in the Lord, from

this time to her death. She ſteadily attended her claſs, and was a pattern of diligence in the means of grace. As her temper was naturally amiable, religion rendered it more abundantly ſo: ſhe was a pleaſing and profitable companion, greatly beloved by thoſe who knew her. Her trials were many, but of theſe ſhe made no complaint; by perſevering faith and patience ſhe overcame, and in her whole conduct adorned the goſpel of God her Saviour. When ſhe had been in the ſociety about eight years, her huſband died: they had been married thirty-five years. After the death of her huſband ſhe, and her only remaining daughter, lived together. The daughter truly honoured and loved her mother to her laſt moment.

In Auguſt 1788, her long affliction commenced. She had a preſage of this trial, and ſent for a religious friend, whom ſhe informed that a very heavy affliction was coming upon her. Being exhorted to truſt in the Lord, ſhe anſwered, "I have no fear as "to myſelf; the Lord will enable me to bear what he ſees fit to "lay upon me; all my fear is, the weight I ſhall bring upon my "daughter." But the Lord made this eaſy, by giving ſtrength for the day; ſo that there were no complaints either from the mother or daughter through the whole of this complicated trial. It laſted ſeven years; the whole of which time ſhe was confined to her bed. It began with excruciating pains, which increaſed to ſuch a degree, as to produce frequent faintings, which had a great reſemblance of death. Yet in all theſe agonies of pain, not one diſcontented word was ever heard to proceed from her lips. Her mind was calmly ſtayed on God, and perfect patience appeared to poſſeſs her ſoul. With the violence of pain and long confinement, the ſinews, and joints of her knees grew ſo ſtiff, as to render it impoſſible to bend them. She had ſome intervals of eaſe, but very little ſleep, when ſhe could get three or four hours in the twenty-four, ſhe conſidered herſelf highly favoured. What but real religion could produce patience, reſignation, and even joy, in ſuch a furnace of affliction! Theſe ſhe had in a very eminent degree. Her only deſire was, that ſhe might come forth as gold well refined, and be fully purified to meet her Lord.

In July 1793, ſhe ſaid to her friends, "I have had ſo glorious "a manifeſtation of the love of God, that my tongue cannot "expreſs it." And added, "My heart is filled with life, love, "joy, and peace.—I have no condemnation; I know that I am "accepted through the Beloved. I can with humble confidence "declare, through the tender mercies of my God, that I have "victory over the world, the fleſh and the devil; I long to be "diſſolved and to be with Chriſt." The Lord continued to afford his gracious preſence and powerful ſupport in all her painful trials; and as afflictions abounded, her conſolations abounded alſo.

On the 16th of December following, ſhe had another remarkable manifeſtation of the divine goodneſs: ſhe ſaid, "I have had "ſuch a glorious day, that I thought no mortal could have enjoyed

"the

" the like, on this ſide eternity; I never had ſuch a day before! " It has been one of the days of the Son of Man!" In the evening of the ſame day, after a little ſleep, the enemy was permitted to aſſault her, but lifting up her heart to the Lord, the temptation was removed, and ſhe was filled with joy in the God of her ſalvation.

I viſited her ſeveral times, and always found her rejoicing in the Lord; the laſt time I ſaw her was a day or two before her death, when ſhe ſaid, " Chriſt is precious to me; I long to be " diſſolved, and to be with him; but my will is perfectly reſigned " to the will of God: He does what is beſt for me,—and when " he hath fully completed his work in me, he will take me to him- " ſelf." She expreſſed herſelf much in the ſame manner to many friends who viſited her. Thoſe who came to comfort her, generally received great comfort themſelves, in hearing her lively expreſſions of the love of God towards her. The day before her departure, ſhe ſaid, " I am as happy as I can live on this ſide " eternity:" and ſo continued, till ſhe quietly fell aſleep in the Lord on Sunday, September 27, 1795, in the 83d year of her age. By her own deſire I preached a funeral ſermon from 2 Cor. iv. 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

It is ſomething remarkable, that for thirty years ſhe was obliged to uſe ſpectacles; but in the long illneſs which ſhe endured her ſight ſo failed that ſhe could not read with them, till two years before her deceaſe, when her ſight again returned, ſo that ſhe could read without the help of ſpectacles.

Bolton, October 27, 1795. BENJ. RHODES.

MOTIVES to REPENTANCE.

[EXTRACTED FROM A LATE EMINENT WRITER.]

[*Concluded from page* 74.]

IN the brilliant ſcenes of ſplendor and magnificence, of luxury and diſſipation, ſurrounded by the companions of his pleaſures, and the flatterers of his vices, amidſt the flaſhes of wit and merriment, when all wears the face of gaiety and feſtivity, the *Profligate* often reads his doom, written by the hand, whoſe characters are indelible. Should he turn away his eyes from beholding it, and ſucceed in the great work, during the courſe of his revels, yet the time will come, when from ſcenes like theſe he muſt retire, and be alone: and then, as Dr. South ſtates the queſtion, in a manner not to be anſwered, " What is all that a man can enjoy in this way for a week, a month, or a year, compared with what he feels for one hour, when his conſcience ſhall take him aſide, and rate him by himſelf?"

There

There is likewiſe another hour which will come, and that, ſoon —the hour when life muſt end; when the accumulated wealth of the Eaſt and the Weſt, with all the aſſiſtance it is able to procure, will not be competent to obtain the reſpite of a moment; when the impenitent ſinner ſhall be called—and muſt obey the call—to leave every thing, and give up his accounts to his MAKER, of the manner in which he has ſpent his time, and employed his talents. —Of what is *ſaid* by ſuch, at that hour, we know not much. Care is generally taken that we never ſhould. Of what is *thought*, we know nothing.—O merciful God, grant that we never may!

It will ſtill be alledged, perhaps, that inſtances are not wanting of the worſt of men, in principle and practice, going out of life with no leſs compoſure than the beſt. I believe theſe inſtances to be very rare indeed. But admit the allegation, that there are ſome; what do they prove? What can they prove? Why, certainly, they can prove only that ſuch perſons die in a ſtate of ignorance, ſtupidity, or judicial blindneſs, with hardened hearts, and ſeared conſciences. When the drunkard ceaſes to feel in the morning the uſual pains and penalties of his laſt night's debauch, he fancies the ſtrength of his conſtitution has triumphed over the miſchief of intemperance, and that the bitterneſs of death is paſt. Alas, poor man! The fact is, that his conſtitution, by his ill treatment of it, has loſt the ſenſe of natural good and evil, implanted in it for it's preſervation; he has no longer that motive left to reformation, and is therefore ſealed up to perdition, which is coming upon him, fierce, ſpeedy, and irreſiſtible, like an armed man!

But however, by habits either of ſenſuality, or infidelity, the conſcience may be drugged, and laid aſleep in this world, let it not be forgotten, that there is another world beyond this, in which it muſt awake, to ſleep no more. As touching the nature of thoſe after-puniſhments, they are ſuch as will be inflicted, after the expiration of the day of mercy, by inexorable Juſtice, and almighty Power.

The good to be obtained needeth only to be mentioned in very few words. The light of heaven ſhining upon our tabernacle, the divine favour attending us and ours, through every ſtage of our exiſtence, ſanctifying proſperity, which by the diſpleaſure of God may be rendered a curſe, and turning adverſity itſelf into a bleſſing, while it becomes an inſtrument to rectify the diſorders of our minds, to ſoften the few hard places remaining in our hearts, to ſmooth and lay even the little roughneſſes in our tempers; thus gradually and gently preparing us for our departure hence, and fitting us for the company, to which we are going, of "the ſpirits of juſt men made perfect."—

---The anſwer of a good conſcience, diffuſing peace and ſerenity over all the powers and faculties of the ſoul, refreſhing like the dew falling on the top of Hermon, exhilarating as the fragrance

grance of the holy oil deſcending from the head of Aaron; ſweetening the converſe of ſociety, and the charities of active life, and affording in retirement and ſolitude pleaſures concealed from the world around us, joys in which "a ſtranger intermeddleth not;" enlivening the morning, brightening the noon, and gilding the evening of our days; effecting what is ſo difficult to be effected, and what nothing elſe can effect, at once making life pleaſant, and death deſirable, as leading to ſomething ſtill ſuperior to all we feel here below.---

---The reward in heaven, the glory that ſhall be revealed, to be known only when it *ſhall* be revealed, the bliſs without alloy, and without end, which he cannot conceive who has not experienced, and which he who has experienced can find no human language able to expreſs.

Such evil is to be avoided, and ſuch good to be obtained, by repentance, that plank remaining to a ſhipwrecked world, on which alone we can eſcape to the haven of reſt. All have ſinned, and therefore, in order to be ſaved, all muſt repent. It is ſurely the leaſt they can do; and to thoſe who do this, through faith in the blood of Chriſt purifying the conſcience from ſins paſt, and the power of the Spirit of Chriſt, ſupporting and carrying them on for the time to come, exceeding great and precious promiſes, are made in every part of Scripture.

Some ſhort *Rules* for the conduct of our repentance: 1. *Stifle not convictions.* The world, through all it's viciſſitudes, natural, political, and moral, the caſualties of youth, and the increaſing infirmities of age, is full of warnings and admonitions. Day unto day ſheweth this ſpeech, night unto night uttereth this knowledge. We hear, but reſolve to forget. Many of the employments and moſt of the amuſements of life are engaged in, that man may fly from himſelf, and from his own thoughts. Attend to every ſuggeſtion of this ſalutary kind, from what quarter ſoever it may proceed; attend, and ſlight it not. It is the voice of GOD calling you to repentance. Liſten and obey.

2. *Be ſerious.* The ſubject will cauſe any man to become ſo, who conſiders it as he ought to do; who reflects, what ſin is in the ſight of God, what ſorrows it occaſioned to the Son of God, what deſtruction it hath brought upon the world, and is about to bring upon himſelf, unleſs prevented by a timely repentance. Memorable are the words of a great ſtateſman of our own, when, becauſe he ſeemed penſive and thoughtful, towards the cloſe of his days, ſome court buffoons were ſent to divert him. "While we laugh, all things are ſerious about us. God is ſerious, when he preſerveth us, and hath patience towards us. Chriſt was ſerious when he died for us. The Holy Spirit is ſerious, when he ſtriveth with us. The Scripture is ſerious, when it is read before us. Sacraments are ſerious, when they are adminiſtered to us. The whole creation is ſerious, in ſerving God and us. Angels are ſerious above, while they wait for our converſion. Evil ſpirits are ſerious below, in endeavouring to effect our deſtruction---

And

And ſhall Man not be ſerious, who of all other creatures hath moſt reaſon to be ſo?"

3. *Be frequent in confeſſion.* The Church enters upon her ſervice with it in public, and every one ſhould do the ſame in private. If you feel not that warmth of devotion you could wiſh to feel when you begin, you may experience it before you end your confeſſion. The very repetition of proper ſentiments in proper language will produce the affections which they are intended to expreſs. Begin, as an act of obedience to him who has aſſured us, that, "if we confeſs our ſins, he is faithful and juſt to forgive us our ſins." Such an act of obedience may be rewarded with every thing elſe that is neceſſary---"This I had, becauſe I kept thy commandments."

4. *Reſolve ſpeedily.* Fruitleſs is ſorrow for having done amiſs, if it iſſue not in a reſolution to do ſo no more. And in forming this reſolution, no time is to be loſt. He who doth not reſolve to-day, will be much leſs diſpoſed to reſolve to-morrow. Procraſtination in many caſes is dangerous; in this it is often fatal.

5. *Renew your reſolutions daily.* Elſe will they be ſoon forgotten, and conſequently never carried into execution. It is the intereſt of the paſſions that they ſhould be forgotten. Cares and pleaſures will be apt to efface them; temptations will return, and prevail; a relapſe will be the conſequence; and all the work muſt be entered upon anew, with difficulties increaſed, ſtrength diminiſhed, and courage appalled. To prevent this from happening, no better method can be deviſed, than every day to renew the impreſſions once produced.

But after all—"Except the Lord keep the city, the watchmen waketh but in vain." It is he who granted repentance unto life; and it is he who alone can perfect the good work, when it is begun in us. To him therefore let prayer be made, without ceaſing, at morning, and at evening, and at noon day, and that inſtantly."

A ſhort Account of JAMES CHIMLEY, of Riverbridge, near Howden, in Yorkſhire, who died April 20, 1795, in the 14th year of his age.

JAMES CHIMLEY was born October 26, 1782, at Winterton, in Lincolnſhire, where his parents were members of the Methodiſt ſociety. In 1791 they removed to Riverbridge, where James was put to ſchool and made a good proficiency in his learning. Early in the Year 1794, he broke off from playing with his ſchoolfellows, and declared to them his wiſh and determination to turn to God. His mind was drawn heavenward, and his heart gradually prepared to receive the offers of mercy. On Eaſter Sunday, at a prayer-meeting, (according to an account of the work by my worthy predeceſſor, Mr. Mather *) he was made

* Arminian Magazine for 1794, vol. xvii. pa. 651.

deeply ſenſible of his guilt, his miſery, and danger; he earneſtly cried for mercy, and was ſoon enabled to believe from his heart that Chriſt died for his ſins, and roſe again for his juſtification. The love of God was ſhed abroad in his heart, which conſtrained him to declare what God had done for his ſoul. Praiſe and thankſgiving to the Moſt High dwelt upon his tongue; while his ſoul breathed compaſſion to all mankind.

From that time, he continued remarkably ſteady and unblameable in his whole conduct. He never neglected any opportunity of hearing preaching, or meeting with chriſtian friends in order to help one another in their way to heaven; but as he found a ſenſe of his acceptance with God in a prayer-meeting, he had a particular attachment to thoſe opportunities where prayer and ſinging filled up the whole time ſpent together; and often returned from them full of peace and joy in believing.

Two things, I preſume, greatly contributed to his ſtability, viz. a conſtant care to ſhun *unprofitable* converſation, and a diligent reading of the Scriptures. Whenever he was providentially in company with profeſſors, or prophane perſons, if any thing was ſaid contrary to truth and ſerioufneſs, he modeſtly reproved the perſon, and if any one perſiſted, he left the company as ſoon as poſſible. The Scriptures were his delight: every vacant hour, and almoſt every leiſure moment, was ſpent in reading the Bible. There he found his judgment informed, his miſtakes corrected, his faith ſtrengthened, his expectation enlarged, and his love to God and man inflamed: and this endeared the word of truth to him beyond all deſcription. Nor did he ever loſe his reliſh for that word which had made him wiſe unto ſalvation, through faith in Chriſt Jeſus.

When he ſaw others fall from their ſtedfaſtneſs, he never appeared to ſtumble at it in the leaſt, but rather was more earneſt in prayer to God that he might be preſerved from turning back again to folly, and his deſire in this was graciouſly fulfilled. He kept his confidence in God, and retained that peace which the world cannot give; and though he ſenſibly felt his want of entire holineſs, and mourned on that account, yet he was happily preſerved from giving up what he had, becauſe he had not all he wanted. The great Salvation held forth in the Goſpel, became the object of his deſire and purſuit: daily did he plead the promiſes of God for a renewal of ſoul in righteouſneſs and true holineſs; nor did he plead in vain, for in November laſt, the Lord ſet his ſoul at full liberty. From which time his peace flowed like a river, and his joy in God was more abundant than before.

In February laſt, his health began to fail, but not his confidence in God. He ſtill ſhewed an entire ſubmiſſion to the divine Will, whether life or death ſhould be the iſſue of his illneſs. On Tueſday, the 31ſt of March, his father was taken ill of the ſcarlet fever, which took him off on the Saturday following. When James was informed that his father was dead, he aſked, "Was he

happy

happy in his ſoul?" One who had been praying with his father, replied, Yes; and aſked James if he could give him up? With the greateſt compoſure he anſwered, "I can freely give him up."

During his own illneſs, he ſpake very little unleſs in anſwer to any queſtions aſked him; yet diſcovered at all times an entire acquieſcence with the will of God. On Saturday the 18th of April, I went to ſee him, and aſked him, if he then enjoyed the peace of God? To which he anſwered, "Yes:" I aſked him, if he had any fear of death? To which he replied, "No:" The next morning I viſited him again, and found him calmly rejoicing in God, and patiently waiting for his change, without the leaſt fear of death or hell. Early on the following morning, the perſons who watched with him perceiving ſymptoms of death upon him, they called the family together and two or three friends, who united in prayer and praiſe: The dying youth ſeemed to receive freſh vigour, and cried out "Glory be to God! Glory be to God!" He then called his ſiſters to him, and with the moſt affectionate concern, ſaid to them, "Ah ſiſters! be in earneſt." To one of them, who had profeſſed to have ſome ſerious impreſſions, but had turned back to the world, he ſaid, "Ah ſiſter, "what a ſad thing will it be, if I ſhould have to ſay, amen, to your "damnation!" Soon after, while one of the friends then preſent was aſking him, if he found Jeſus precious? he anſwered, "Sweet, ſweet, Oh that I might go juſt now!" and inſtantly leaned back his head and died.

I judge it may be proper here to notice a double extreme which ſome of our own people are in danger of, as well as others, reſpecting the preſent revival of religion amongſt the Methodiſts. Some old members of our ſociety who have long known the favour of God, and evidenced living faith by the ſure fruit which it produces, have found it, at firſt, hard to believe that there is any thing genuine in the ſorrows or joys of thoſe who have been brought in, on account of the noiſe and apparent confuſion which have attended ſome of the meetings; of courſe they have not heartily cloſed in with the revival, nor exerted themſelves to the uttermoſt to promote it. While others in the ſimplicity of their heart, believe every thing to be genuine, and every one that is in ſorrow and afterwards appears to be comforted, to be truly converted to God. It ſeems probable, that the truth lies betwixt theſe: and therefore for any perſon to oppoſe every thing that is irregular, or borders on what ſome may call confuſion; or to condemn all in the lump, ſeems to be not only far from the ſpirit of the chriſtian, but even below the conduct of a candid jew. Acts v. 38, 39. And to ſuppoſe that every one who profeſſes a change of heart, is really converted to God, is more than the Bible calls us to believe.

What then is our duty? To hope the beſt; to cheriſh every plant of grace, and affectionately to caution, inſtruct and adviſe all that have the ſmalleſt deſire after God; to ſuſpend our judgment where any thing is doubtful; and where there is an evident mixture, cautiouſly to check that which is wrong, without hurting what is of God. That there is a bleſſed and glorious work of God, though attended with ſome irregularity, I no more doubt than that of my own exiſtence. The holy life, and happy death of James Chimley is one proof, and there are hundreds in this Circuit who have been gathered into Society in this revival, whoſe conduct is every way an ornament to their profeſſion. This is eſpecially the caſe in Hull, where our old leaders are hearty in the work, and as fathers, care for thoſe who are newly added to their claſſes. May the Lord carry on his own work, in his own way, till the whole earth is filled with the knowledge of his glory!

Riverbridge, July 18, 1795. JAMES WOOD.

The Perſecution of the Proteſtants in the Biſhoprick of Saltzburg, in Germany, in the Year 1731.

THE ſufferings of the Proteſtants on account of their religion, in the Catholic countries, are ſo diſgraceful to humanity, that they almoſt appear incredible. The miſeries recorded by hiſtorians, which were occaſioned by the repeal of the Edict of Nantz, in France, are ſufficiently known, but the calamities ſuffered in Germany, though leſs known, have been no leſs ſhocking and diſgraceful to thoſe who cauſed them. Thouſands of Proteſtants have emigrated from the Palatinate alone, many of whom fled to America, where they ſtill form a numerous and reſpectable body. But this is not the only country in Germany where the Proteſtants have been obliged to leave their homes, and ſeek their fortunes abroad. In the year 1731 no leſs than thirty thouſand emigrated from the Biſhoprick of Saltzburg, or were rather driven from their native country, without any other reaſon being given, than becauſe they were Proteſtants. The Edict was iſſued in November, and only fourteen days allowed for their departure. At the expiration of the time, the ſoldiers drove them in troops from the towns and villages. The greateſt part of them were ſuffered to take nothing with them, except the clothes upon their backs, although many were poſſeſſed of conſiderable property. Remonſtrances were made to the Emperor and Archbiſhop on the ſubject, both by the Proteſtant body, and ſeveral foreign powers, but in vain. The King of Pruſſia, as ſoon as he heard of their cruel fate, gave them a general invitation to occupy the waſte countries of Pruſſia, where no leſs than ſeventeen thouſand of them actually ſettled. Subſcriptions were immediately opened in all the Proteſtant countries; London alone raiſed upwards of

thirty-

thirty-three thouſand pounds; Holland, Denmark, and all the Proteſtant countries and cities in Germany, were proportionably liberal. The accounts given by ſeveral writers, of the reception they met with in the different places they paſſed through in their route, is much to the honour of their Proteſtant brethren. The firſt troop of them, which accepted of the King's offer to ſettle in Pruſſia, amounted to three thouſand, who were provided with paſſports, and protected as his ſubjects. They began their journey in the middle of the winter. At Augſburg, an Imperial city of the mixed religion, the Catholic magiſtrates refuſed them admittance, and ſhut the gates of the city againſt them; at laſt, however, the Proteſtants prevailed, and lodged them in their houſes. In the countries of Anſpack, Bayreuth, and Saxony, they were treated with the greateſt benevolence: indeed, their diſtreſſes, their orderly behaviour, and the cauſe of their ſufferings, ſeemed to attract univerſal pity. Many princes even opened their houſes, and received hundreds at a time to their tables, thinking it an honour to have it in their power to be kind to ſo many poor people, who were ſo unjuſtly perſecuted. The Count of Stollberg-Wernigerode gave upwards of nine hundred of them a comfortable dinner in his palace. In many places, carriages were provided for the ſick, the aged, and the children. The Duke of Brunſwick ordered them to be treated in the moſt liberal manner; the ſick were provided with wholeſome medicines, and their other neceſſities relieved. In moſt of the towns which they went through, they marched in regular order, and uſually attended divine ſervice in the churches, where the clergy adapted their ſermons to the occaſion, and raiſed a ſubſcription to ſupply their wants.

A letter from Leipſic gives the following account of their arrival: "We have juſt been witneſs to one of the moſt affecting ſcenes imaginable. Upwards of two thouſand Proteſtant emigrants, driven from their homes, and deſtitute of the common neceſſaries of life, have ſought ſhelter within our hoſpitable walls. As ſoon as the news of their approach arrived, at leaſt ten thouſand of the inhabitants went out to meet them. The weary pilgrims were of all ages and deſcriptions: the healthy and ſick, women labouring with child, and infants hanging at the breaſt, ſolicited the pity of a weeping crowd. Some were bent with age, and ſupported by their children; others had prattling infants in their arms, who were ſtrangers to their miſery, and innocently told their little tales, pleaſed with every object they had met with. The money that was given them ſeemed but a bauble to play with; while others were almoſt dead with hunger and fatigue. They were met at the gates by the Clergy, and entered the city in a regular proceſſion, ſinging one of Luther's hymns. In the market-place they halted, and were quartered by the magiſtrates in the different inns, and other houſes of the town; for every family ſeemed to vie with each other in hoſpitality and benevolence.

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On Sunday they aſſembled in the Church, and a collection was made at the doors. Many of the rich merchants ſubſcribed a thouſand dollars each. There was ſcarcely a ſervant, or an apprentice boy, who did not contribute his part; and even the women took the handkerchiefs from their necks, and their aprons, to give to the grateful wanderers. Their departure was ſtill more affecting: the citizens conſidered them as friends, with whom they were to part, to meet no more. Each of them gave ſome token of remembrance; and provided them with bibles, clothes, and even waggons to carry the ſick and helpleſs."

The accounts from the other towns are nearly ſimilar. At Halle, a lady who heard the ſermon at the Church, took a gold necklace from her neck, and put it, with all the money in her pocket, into the plate at the church-door. At Wittenberg they were received with every mark of honour; the Univerſity went out to meet them, and the Rector addreſſed them in a manner ſuitable to the occaſion. The inhabitants received them at their tables, and made collections, not only in their churches, but from houſe to houſe. "Our poor gueſts," ſays a Wittenberg Profeſſor, "whom we thought it an honour to receive where Luther firſt preached the doctrines, for which they are obliged to abandon their native homes, have experienced the greateſt hoſpitality. The ſtudents have contributed all they had to their relief; and many of them have ſcarcely left themſelves a coat, or change of linen. The whole town and Univerſity, when they went away, attended them as far as the river Elbe, where they joined with them in prayer and ſinging; the young noblemen even took the infant children in their arms, kiſſed them, ſhook hands in the moſt friendly manner with the reſt, and parted from them with tears."

When they paſſed through Potzdam, his Pruſſian Majeſty came out to ſee them. As ſoon as the Saltzburg emigrants beheld their benefactor, they could no longer be prevailed upon to keep their uſual order, but flocked around his perſon; the orphan children hung about his knees, kiſſed his hands and clothes, and many fell at his feet with gratitude. The King immediately ordered them to be quartered at the inns, and to be provided with comfortable food, and whatever elſe they ſtood in need of, at his own expence. At Berlin, and all the other places they went through, they met with a reception equally hoſpitable; and in Pruſſia, where they ſettled, they were indulged with their full liberty, and provided with every thing neceſſary for their eſtabliſhment and future welfare.

[Dr. Dornford's tranſlation of Pattor's account of the German Empire, Vol. II. page 337.]

Meditations

Meditations on the daily proofs which GOD gives us of his PROVIDENCE.

NOT to acknowledge the hand of Providence, but in extraordinary caſes, is to betray our ignorance, and our weakneſs. In the ordinary courſe of nature, things offer daily, which ought to excite our attention, and our admiration. The preſervation of our life, if we reflect on the ſeveral cauſes and effects which combine for that purpoſe, is no leſs wonderful than the reſurrection of the dead. The only difference between them is, that one happens but ſeldom, while we every day witneſs the other. This is the reaſon it does not ſtrike us more ſenſibly, or raiſe our admiration as it would otherwiſe do. Undoubtedly, my own experience ought to convince me fully, that a divine Providence watches over the preſervation of my days. I am not certain of a ſingle moment of my life; a thouſand unknown and latent cauſes may haſten the end of it, chill my blood, or ſtop my breath. Alas! I feel but too well how incapable I am of preſerving my life, or of removing ſuch and ſuch infirmity, or danger, with which I am threatened. Subject to ſo many wants both mental and bodily, I am thoroughly convinced, that, were it not for the tender mercies of God, I ſhould be a very wretched creature. The union of my body and ſoul, their reciprocal and continual acting on each other are inconceivable, and neither depend on my will or power. The beating of my pulſe, the circulation of fluids within me, goes on without interruption, and without my being able to contribute to it in the ſmalleſt degree. Every thing convinces me that my faculties, my ſtate, the duration of my exiſtence, does not depend on my will: It is GOD, who by a ſecret and almighty power, maintains in me ſtrength, motion, and exiſtence. If my breath is not yet ſtopped; if my blood ſtill circulates; if my limbs have not yet loſt their activity; if the organs of my ſenſes have preſerved their play; if, in this inſtant, I have the faculty of thinking, and the uſe of my reaſon; it is to GOD alone that I am indebted for it. But, why do I reflect ſo ſeldom, and with ſo little gratitude on the daily ways of Providence? Ought not the reflections which now offer themſelves, to have always been imprinted on my heart? Ought I not, at leaſt, every morning and evening of my life, to meditate on the benefits of my Creator; admire and bleſs him for them? How juſt that I ſhould do ſo? and that, by this homage, I ſhould diſtinguiſh myſelf from the inſenſible brute, from thoſe creatures who have not received the faculty of contemplating the works of God?

Divine Preſerver of my life! teach me to contemplate worthily the miracles of thy goodneſs. Make my mind capable of that rapture which the ſoul of the patriarch experienced each time that he reflected on thy works: And when thou granteſt me a favour, however ſmall it may be, may I feel the value of it; may

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it lead me to glorify thee, to acknowledge that Thou art the only ſource of the happineſs of man.

O moſt merciful God! I return thee thanks for every ſource of joy and comfort which thou haſt opened to us to ſoften the evils of life. With what goodneſs thou throweſt a veil over the future evils which are to happen! while, on the contrary, thou giveſt a diſtinct view of the bleſſings deſigned us. Without hope the earth would be a vale of miſery, and our lives a ſeries of ſorrow and pain. But thou haſt given us hope, as an agreeable companion through our pilgrimage. When all around us is gloomy, it opens for us a chearful proſpect of futurity, which revives, and enables us to walk with content through the ſorrowful paths of life. How often, O heavenly Father! haſt thou raiſed my dejected heart, and ſtrengthened my courage when ready to fail me! I bleſs thee for every ray of light which has animated my ſoul; for every bleſſing received, and for all thoſe hereafter reſerved for me. What words, indeed, can expreſs the great hopes I may indulge as a Chriſtian! Praiſed be thy mercy, O divine Redeemer! which has entitled me to expect a felicity, not confined within the narrow limits of this life. Praiſe be to thee for the bleſſed hope thou haſt given us of eternity. What would this life be without it! What would be the happineſs of this world, if we could not enjoy the delightful proſpect of everlaſting life, of eternal happineſs! Since we have this glorious hope, ought we not to reckon as nothing the evils of this world? What matter how long and ſevere the winter of our lives? Let us hope for ſpring. Let us await the renewal and perfection of exiſtence in the world to come.

An extract of a Letter from a Gentleman at Kerſs, near Stockholm, in Sweden, October 17, 1795, to his Friend at London.

I Stayed two months with my brother at his country ſeat: afterwards I went to live here for ſome time with my aunts, the ſiſters of my deceaſed mother: They are four unmarried ladies, who live together in retirement: They are dead to the world, and alive only to Chriſt. I remember to have ſpoken to you of them while I was in England. In their houſe I received the firſt impreſſion of the good Word of God. This WORD is now all my ſtudy, and all my entertainment; I have moſtly left reading all other books of inſtruction, and keep cloſe to the Word of God; particularly the New Teſtament; that bleſſed Book and Inimitable! Though I know much of it by heart, yet the peruſal of it is alway freſh to my mind. I often find new light in paſſages, which I have read ever ſo often before.--I have a great deal increaſed my knowledge in the Greek; reading moſtly the original Goſpels in that tongue. Ah! my dear friend, what are immenſe riches, compared with the profuſion of good things our heavenly Father

Father has given to our ſouls in this life-giving Word, through the Holy Spirit. We are ſtill far from knowing how to reach and uſe all the Treaſures that are to be found in that Book. The Holy Spirit enlighten us. That is the only aid to be *depended* upon; and therein we underſtand, no more than what is given to us: and though the moſt unworthy, and the moſt wretched of creatures in myſelf, yet the Grace of our deareſt Lord Jeſus, has abounded unto me. He came into the world to ſave ſinners, that is my confidence. Through him we have acceſs by faith to God, and we rejoice in hope of nothing leſs than the Glory of God, that *fadeth not.* Be ye imitators of Chriſt.---O! may I practice benevolence to all around me! Let my ability, like the fruitful river-waters, refreſh the weary, ſupport the fainting, heal the wounded, and give verdure to the barren ſoul! Though abſorbed in ſuch indulgences; never, O never permit this ſoul, which thou haſt created for thyſelf, O Father of Spirits! to think itſelf at reſt, till it ſhall find itſelf, ſweetly compoſed in thy Boſom! Your letter, and rich poem, which you ſtile "The effuſions of Divine Love," tend to affect and animate me, to this pitch.—— You ſolemnly ſing;

"Then make my heart of love divine the Throne,
Or furnace kindled by thy love alone.
As iron-bar bright flame imbibes
And glowing ſhines with fire it hides:
So may thy beams all film remove
And fill my ſoul with chaſteſt love."

Again;

"Whate'er I ſee, as mirror bright,
Reflects my lover to my ſight:
My heart all objects to him raiſe
As ſteps to the Creator's praiſe."

And you conclude with;

——"Thy face,
To view: then join'd with thee above
Shall I myſelf paſs into Love."

Fail not to communicate with, &c. &c. G. A.

Mr. FLETCHER's LETTERS.

To Mrs. THORNTON.

My dear Friend, Briſlington, —— 1777.

YOU ſhould have heard from me, if ſome times want of ſpirits to hold a pen, and for ſome days, want of paper, had not ſtood in the way of my inclination. Now I have paper, and a degree of ſtrength, how can I employ both better, than in trying to fulfil with my pen the great commandment, which contains

tains my duty to God and my neighbour? But what can a pen do here? It can juſt teſtify what my heart feels:—That no words can deſcribe, what I owe to my heavenly Benefactor, to my earthly friends, and to you in particular, who have had ſo much patience as to ſtand by me, and bear a ſhare in my burdens, for ſo many months at home and abroad.

What ſhall I ſay? Thanks be to God for his unſpeakable gifts;—for Jeſus;—for the Spirit of Jeſus;—for the members of Jeſus's myſtical body; and in particular am I bound to return thanks for thoſe, who have miniſtered, and ſtill do miniſter to my wants, and ſhare in my infirmities. Your meek humility forbids my ſaying, that among the many, who, for Chriſt's ſake, have debaſed themſelves ſo far, as to take up my croſs with me, and help me to bear it after my Lord, you ſtand in the firſt rank, and the firſt fruits of my gratitude are due to you. Simon of Cyrene bore our Lord's croſs by compulſion: You have borne that of the moſt unworthy of his ſervants without compulſion: and now, what ſhall I render?—A ſilent tear whiſpers, I can render nothing. May the merciful, faithful God, who has promiſed, that a cup of cold water given to the leaſt of his followers ſhall not loſe its reward,---may that omnipotent God, who ſees you in all the ſtates of weakneſs, which await you between the preſent moment and the hour of death, give you all, that can make your life comfortable, your trials tolerable, your death triumphant, and your eternity glorious!

What I aſk for you, I alſo peculiarly beg for your dear brother and ſiſter, who have vouchſafed to bind ſo dry, ſo inſignificant (I had almoſt ſaid, ſo rotten) a ſtick as myſelf, in the bundle of that love, with which they embrace the poor, the lame, the helpleſs, the loathſome, and thoſe, who have their ſores without, as Lazarus, or within, as I. May we all be found bound up together in the bundle of Life, Light, and Love, with our Lord! And when he ſhall make up his jewels, may you all ſhine among his diamonds of the fineſt water and the firſt magnitude!

You want poſſibly to know, how I go on. Though I am not worth a line, I ſhall obſerve, to the glory of my patient, merciful Preſerver, and Redeemer, that I am kept in ſweet peace, and am looking for the triumphant joy of my Lord, and for the fulneſs expreſſed in theſe words, which ſweetly filled the ſleepleſs hours of laſt night:---

"Drawn,---and redeemed,---and ſeal'd,
I bleſs the One and Three;
With Father, Son, and Spirit fill'd
To all eternity."

With reſpect to my body, I ſleep leſs, and ſpit more blood than I did, when you were here: nor can I bear the leaſt trot of an eaſy horſe. If this continues many days, inſtead of thinking to go and ſee my friends on the Continent, I ſhall turn my ſteps to

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my earthly home, to be ready to lay my bones in my church-yard: and in ſuch a caſe, I ſhall put you in mind of your kind promiſe, that you would do to the laſt the office of a guardian angel,---hold up my hands in my laſt conflict, and cloſe my eyes, when it is over. Two of my pariſhioners came to convey me ſafe home, and had perſuaded me to go with them in a poſt-chaiſe; but I had ſo bad a night before the day I was to ſet out, that I gave it up. My proſpects and ways are ſhut up, ſo that I have nothing to look at but Jeſus and the grave. May I ſo look at them, as to live in him, my reſurrection and life; and die in all the meekneſs and holineſs of my Lord and my all! I humbly requeſt a continued intereſt in your fervent prayers, that I may be found completely ready, when my Lord's meſſenger ſhall come for my ſoul. Adieu my dear friend. God bleſs and reward you. I am, your moſt affectionate friend and brother, J. F.

The Right Hon. Lady MARY FITZGERALD.

Honoured and dear Madam, Madeley, Oct. 21, 1777.

THE honour of your Chriſtian letter humbles me, and the idea of your taking half a dozen ſteps, much more that of your taking a journey to conſult ſo mean a creature, lays me in the duſt. My brothers and ſiſters invite me to breathe once more my natal air, and the phyſicians recommend to me a journey to the Continent. I wait for the laſt intimations of Providence to determine me to go. If I do, I ſhall, probably, paſs through London, and in that caſe, I could have the honour of waiting upon you. I ſay, probably, becauſe I ſhall only follow my friend, and a ſerious family, which goes to ſpend the winter in the South of France, or in Spain: and I do not yet know, whether they deſign to embark at Dover, or at ſome port in the Weſt of England. They have all taken a journey, and at their return, I ſhall know their determination, and be able to fix the time, when I might have it in my power to wait upon you, Madam, either at your houſe, or at our dear friend's in St. James's Place.

With reſpect to the hints you drop in your letter, concerning your *external* circumſtances, I find it upon my heart, to ſay, Abide in the ſtate in which you have been called, till Providence makes a way for you to eſcape out of what may be contrary to your new taſte. Your croſs has changed its nature with your heart; and we may, in ſome caſes, be called to take up a worldly as well as a heavenly croſs. Joſeph and Moſes did ſo once in Egypt, Eſther in Suſa, Daniel in Babylon, John the Baptiſt at Herod's court, and our Lord in the houſe of the rich Phariſee. Some great end, to yourſelf, or to others, may be anſwered by patiently bearing your worldly croſs, till it be taken from you, or you are removed from under it. Continue to make it matter of earneſt prayer to know the will of God concerning you; and whilſt your eye watches the motions of the providential cloud, and your heart

liſtens for the Lord's call, endeavour to keep your will as an even balance at his feet, that the leaſt grain of intimation---clear intimation from him, and the leaſt diſtinct touch of the hand of Providence, may turn the ſcale either way, without reſiſtance on your part. Being thus fully perſuaded, you will do and ſuffer all, with the liberty and courage of faith.

You have been afflicted, as well as dear Mrs. G. Mrs. L. and myſelf. May our maladies yield the peaceable fruits of righteouſneſs---complete deadneſs to the world, and increaſed faith in the mercy, love, and power of Him, who ſupports under the greateſt trials, and can make our extremity of weakneſs, an opportunity of diſplaying the freeneſs of his grace, and the greatneſs of his power. Give my duty and thanks to them, and tell them, that I ſalute them under the croſs, with the ſympathy of a companion in tribulation; and rejoice at the thought of doing it, where the croſs ſhall be exchanged for the crown. In the mean time, let us glory in the croſs of our common Head; and firmly believe, that he is exalted to give us whatever is beſt for us, in life, in death, and for ever.

I have taken the bark for ſome days, and it ſeems to have been bleſſed to the removal of my ſpitting blood. Time will decide, whether it be a real removal, or only a ſuſpenſion of that ſymptom. Either will prove a bleſſing, as his will is our happineſs. To live ſingly to God, the beſt method is to deſire it in *meekneſs*; to ſpread the deſire in *quietneſs* before him who inſpireth it; to offer him *now* all we have and are, *as we can*; and to open our mouth of expectation wide, that he may either fill it with good things, with all his fulneſs, or that he may *try our patience*, and teach us to know our *total helpleſſneſs*. With reſpect to the weeping frame of repentance, and the joyous one of faith, they are both good alternately; but the latter is the better of the two, becauſe it enables us to do, and ſuffer, and praiſe, which honours Chriſt more: both are happily mixed. May they be ſo in you, Madam, and in your unworthy and obliged ſervant, J. F.

To the Rev. Dr. CONYERS.

Hon. and Dear Sir, Macon in Burgundy, May 18, 1778.

I Left orders with a friend to ſend you a little book, called *The Reconciliation*; in which I endeavour to bring nearer the children of God, who are divided about their *partial* views of divine truths. I do not know whether that tract has in any degree, anſwered its deſign; but I believe truth can be reconciled with itſelf, and the candid children of God one with another. O that ſome *abler* hand, and *more loving* heart, would undertake to mend my plan, if it be worth mending, or draw one more agreeable to the word of God! My eyes are upon *you*, dear Sir, and thoſe who are like minded with you, for this work; diſappoint me not of my hope. Stand forth, and make way for reconciling

conciling love, by removing (ſo far as lies in you) what is in the way of brotherly union. O Sir, the work is worthy of you! and if you ſaw, with what boldneſs the falſe philoſophers of the Continent, who are the apoſtles of the age, attack Chriſtianity, and repreſent it as one of the worſt religions in the world, and fit only to make the profeſſors of it murder one another, or at leaſt to contend among themſelves; and how they urge our diſputes to make the goſpel of Chriſt the jeſt of nations, and the abhorrence of all fleſh, you would break through your natural timidity, and invite all our brethren in the miniſtry, to do what the herds do on the Swiſs mountains, when wolves attack them; inſtead of goring one another, they unite, form a cloſe battalion, and face the common enemy on all ſides. What a ſhame would it be if cows and bulls ſhewed more prudence, and more regard for union, than Chriſtians and goſpel Miniſters!

O dear Sir, take courage! Be bold for the reconciling truth. Be bold for peace. You can do all things, through Chriſt ſtrengthening you; and as *Doctor Conyers*, you can do many things;---a great many more than you think. What if you go, Sir, in Chriſt's name, to all the goſpel miniſters of your acquaintance, exhort them as a father, entreat them as a brother, and bring them, or as many of them as you can together; think you that your labour would be in vain in the Lord? Impoſſible, Sir! O deſpair not! Charity hopeth all things, and as Kempis ſaith, "It trieth all things, and bringeth many things to paſs, which "would appear impoſſible to him, who deſpaireth, hateth, or "careth not for the ſheep."

If you want a coach, or a friend to accompany you, when you go upon this errand of love, remember there is a *Thornton* in London, and an *Ireland* in Briſtol, who will wiſh you God ſpeed, and make your way plain before you; and God will raiſe many more to concur in the peaceful work. Let me humbly intreat you to go to work, and to perſevere in it. I wiſh I had ſtrength to be at leaſt your poſtilion when you go. I would drive, if not like Jehu, at leaſt with ſome degree of cheerful ſwiftneſs, while Chriſt ſmiled on the Chriſtian attempt. But I am confident you can do all in the abſence, and without the concurrence of him who is, with brotherly love, and dutiful reſpect, Hon. and dear Sir, your obedient ſervant in the goſpel, J. F.

To Mr. WILLIAM PERRONET.

My dear Friend, Nyon, June 2, 1778.

WHEN I wrote to you laſt, I mentioned two Ladies of your family, who have married two brothers, Meſſrs. Morlod. Since that time, they have requeſted me, to ſend to your father the encloſed memorial, which I hope will prove of uſe to your family. As the bad writing and the language may

make

make the underſtanding of it difficult to you, I ſend you the ſubſtance of it, and of the letter of the Ladies' lawyer.

While I invite you to make your title clear to a precarious eſtate on earth, permit me, my dear Sir, to remind you of the heavenly inheritance entailed on believers. The Will, the New Teſtament by which we can recover it, is proved. The court is juſt and equitable, the Judge is gracious and loving. To enter into poſſeſſion of a part of the eſtate here, and of the whole hereafter, we need only believe, and prove *evangelically*, that we are believers. Let us, then, ſet about it *now*, with earneſtneſs, with perſeverance, and with a full aſſurance, that, through grace, we ſhall infallibly carry our cauſe. Alas! what are eſtates and crowns to grace and glory? The Lord grant, that we, and all our friends, may chuſe the better part, which your brother, my dear friend, ſo happily choſe. And may we firmly ſtand to the choice, as he did, to the laſt. My beſt reſpects wait upon your dear father, your ſiſters, and nieces. God reward your kindneſs to me upon them all!

I have had a pull back ſince I wrote laſt. After I left Mr. Ireland at Macon, to ſhorten my journey and enjoy new proſpects, I ventured to croſs the mountains, which ſeparate France from this country. But on the third day of the journey, I found an unexpected trial; a large hill, whoſe winding roads were ſo ſteep, that though we fed the horſes with bread and wine, they could ſcarcely draw the chaiſe, obliged me to walk in all the ſteepeſt places. The climbing laſted ſeveral hours, the ſun was hot, I perſpired violently, and the next day I ſpit blood again. I have chiefly kept to goat's milk ever ſince, and hope I ſhall get over this death alſo, becauſe I find myſelf, bleſſed be God, better again, and my cough is neither frequent nor violent.

This is a delightful country. If you come to ſee it, and claim the eſtate, bring all the papers and memorials your father can collect, and come to ſhare a pleaſant apartment, and one of the fineſt proſpects in the world, in the houſe where I was born. God bleſs you, my dear friend! Believe me, Dear Sir, &c. J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Nyon, Sept. 25, 1778.

I Am juſt returned from an excurſion I made with my brother, through the fine vale in the midſt of the high hills, which divide France from this country. In that vale we found three lakes, one on French ground, and two on Swiſs; the largeſt is ſix miles long and two wide. It is the part of the country where induſtry is moſt apparent, and where population thrives beſt. The inhabitants are chiefly woodmen, coopers, watch-makers, and jewellers. They told me, they had the beſt ſinging, and the beſt preacher in the country. I aſked, If any ſinners were converted under his miniſtry? They ſtared, and aſked, "What I meant

meant by converſion?" When I had explained myſelf, they ſaid, "We did not live in the time of miracles."

I was better ſatisfied in paſſing through a part of the vale which belongs to the King of France. I ſaw a prodigious concourſe of people, and ſuppoſed they kept a fair, but was agreeably ſurprized to find it was three Miſſionaries, who went about as itinerant preachers to help the regular clergy. They had been there already ſome days, and were three brothers who preached morning and evening. The evening ſervice opened by what they called *a conference*. One of the Miſſionaries took the pulpit, and the pariſh Prieſt propoſed queſtions to him, which he anſwered at full length and in a very edifying manner. The ſubject was the unlawfulneſs and the miſchief of thoſe methods, by which perſons of different ſexes lay ſnares for each other, and corrupt each others morals. The ſubject was treated with delicacy, propriety and truth. The method was admirably well calculated to draw and fix the attention of a mixed multitude. This conference being ended, another Miſſionary took the pulpit. His text was our Lord's deſcription of the day of Judgment. Before the ſermon, all thoſe who for the preſs could kneel, did, and ſung a French hymn to beg a bleſſing upon the word; and indeed it was bleſſed. An awful attention was viſible upon moſt, and for a good part of the diſcourſe, the voice of the preacher was almoſt loſt in the cries and bitter wailings of the audience. When the outcry began, the preacher was deſcribing the departure of the wicked into eternal fire. They urged that God was merciful, and that Jeſus Chriſt had ſhed his blood for them. "But that mercy you have ſlighted (replies the Judge) and now is the time of juſtice; that blood you have trodden under foot, and now it cries for vengeance. Know your day---ſlight the Father's mercy and the Son's blood no longer." I have ſeen but once or twice congregations as much affected in England.

One of our Miniſters being ill, I ventured a ſecond time into the pulpit laſt Sunday; and the Sunday before, I preached ſix miles off to 2000 people in a jail yard, where they were come to ſee a poor murderer two days before his execution. I was a little abuſed by the Bailiff on the occaſion, and refuſed the liberty of attending the poor man to the ſcaffold where he was to be broken on the wheel. I hope he died penitent. The day before he ſuffered, he ſaid he had broken his irons, and that as he deſerved to die, he deſired new ones to be put on, leſt he ſhould be tempted to make his eſcape a ſecond time.

I rejoice with you in Jeſus, and in the glorious hope of that complete ſalvation his faithfulneſs has promiſed, and his power can never be at a loſs to beſtow. We muſt be ſaved by faith and hope till we are ſaved by perfect love, and made partakers of heavenly glory.

I am truly a *ſtranger* here. Well then, as ſtrangers let us go where we ſhall meet the aſſembly of the righteous gathered in Jeſus. Farewell in him, you and yours, J. F.

LETTER from Miſs B. to Miſs M.

Dear Siſter, ——, 1776.

WHAT you ſpeak of your ſtate, I fully underſtand: what you want, is an indwelling God: He will bring all with him: Fear not therefore, but plead the accompliſhment of that word, "I and my Father will come, and make our abode with him." *All* is in Jeſus, and *he is yours* by faith. O that from this hour you may claim him as your own. He that hath bid you ſay, "*My Father*," chuſes you ſhould, in the fulneſs of the word, claim him as ſuch. My dear friend, there is more implied in that word, "*Claim him as your own*," than at firſt you may imagine. Remember, in him all fulneſs dwells, and to him that believeth all things are poſſible. Do you want to feel him your pardoning God? hear him every moment renewing the loving proclamation, "Him that cometh unto me, I will in no wiſe caſt out;" and behold it ſealed with blood divine. Do you want to feel his all-cleanſing blood, and to be enabled like Enoch to "walk with God?" Come to him then with holy boldneſs: aſk that your joy may be full; hear him ſaying, "If ye being evil, know how to give good gifts to your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him." You may now therefore come with the utmoſt freedom, and caſt your whole ſoul on that Saviour who is made unto you all you want. Thus ſtrive every hour and moment to look unto him; and may you and I never forget, that believing views are transforming views. It is needful to bear on our mind, "The wiſdom of God is fooliſhneſs with men." The ſimple way of Salvation by Faith is too low a ſtoop for any but thoſe who are ſtript of their own righteouſneſs: And yet they only are truly wiſe who learn this way. Let me recommend to my dear ſiſter, an earneſt Jacob-like Spirit of Prayer. This power of Faith will fetch all from Jeſus. You do not need Holineſs to get Faith, but Faith to fetch down Holineſs into your Soul. I am a blunt writer, and uſually ſay, in a few words, what is laid on my heart: and this I feel for you, Only believe, and yours is Heaven. God explain it to your heart! Oh! may he take your will and affections, and fix them for ever on himſelf. Whatever great mountain ſtands between, Faith will ſay, "Be thou removed," and it ſhall be done. Nothing exalts Chriſt but Faith, nothing elſe ſets the Crown on his head. Fear not then: "See the Lord your keeper ſtands, omnipotently near:" his arm is ſtretched out to ſave. O may a ſight of Chriſt by Faith, prove to your ſoul, as the river of Jordan to the lofty Syrian, who at length humbly waſhing became perfectly whole. I am, &c.

LETTER from Mrs. S. to Miſs M.

Dear Siſter, ——, 1793.

IT is not the talking a deal about religion that helps the ſoul ſo ſpeedily forward, as a proper deſcription of the ſtraight way before us, in as conciſe a manner as poſſible to put into language. God has ſhewed you his willingneſs to ſave, therefore the firſt mark you muſt aim at, is, a clear ſenſe of pardon. But this you can only retain, after it is given, by being reſolute in your mind to hang upon God continually, reſiſting every unbelieving thought: keep ſaying in your mind continually, "*I will believe: I will not fear.*" This you muſt keep conſtantly in ſight, till God ſhines upon your ſoul, and then reſolutely hold faſt, and preſs after a greater nearneſs to him. When he opens the way, we have then ſtrength and power to take the kingdom of heaven by violence: but if we ſhrink back and ſay, "I am not worthy;" we grieve the Spirit of God, let the opportunity ſlip, and find unbelief ſtronger than ever: But even in this caſe, there is no other remedy but exerting the little faith we have left: To fall a reaſoning about it, ſinks the ſoul into its own weakneſs, ſo that we find neither *will* nor *power* to exert ourſelves, but grow harder and more careleſs, till we oblige God to ſend ſome alarming circumſtance to quicken our diligence.

Would we act wiſely, we ſhould reſolutely caſt our ſouls upon him without a moment's delay, ſaying, "I will not let thee go until thou bleſs me, and grant thy confirming Grace to eſtabliſh the Truth ſo deep in my heart, that I may never give place to fooliſh reaſonings any more." The only way to *get forward*, is to uſe the little Faith we have; and the only way to *keep forward*, is to perſevere in the ſame exerciſe of faith. Many I have known who attained faith by continually ſaying to the Lord, "*I will believe*;" and ſtill keep on in the ſame way till they get their faith ſo ſtrengthened as to be able to lay hold on all the precious promiſes of God. While we keep conſtantly crying to the Lord, unbelief and evil reaſonings cannot get in. The enemy, although he vex and hurry our minds at firſt, yet he muſt fly, if we perſiſt in calling upon the Lord, and all fooliſh reaſonings are kept off.

When we come to God, whether by ſecret or ejaculatory prayer, we muſt come with all the faith we can, expecting that he will liſten to our complaints, and is ready to ſend an anſwer down into our hearts. You cannot expect too much from God, nor too little from man: But you muſt *hope againſt hope*. The Lord will try us, to ſee whether we will continue to hang on him or not; therefore never think of giving up, but ſay with Job, "Though he ſlay me, yet will I truſt in him." It is the haſte of unbelief

that makes us ſo ready to run away, (like an impatient beggar without alms,) before we receive the Bleſſings, which, perhaps, we have ſolicited with much earneſtneſs and importunity.

I am, &c.

An HYMN of PRAISE,

From a VIEW of NATURE, occaſioned by a MORNING's WALK.

FATHER of Mercies! GOD of Love!
Whoſe goodneſs brought theſe ſcenes to light,
Touch'd by thy hand, my lips ſhall move,
And praiſe thee for the pleaſing ſight.

Thou deck'ſt the fields and meadows gay
In rich variety of dreſs;
Thy power ſupreme, theſe ſcenes diſplay,
And GOD the blowing flowers confeſs.

The ſmiling field and flowery lawn
Their yielding ſweets odoriferous ſend,
And bloſſoms opening to the dawn,
To Heaven their incenſe now aſcend.

Thou daily feeds the' ærial throng,
Their little wants engage thy care,
For which they chant a grateful ſong;
In warbling ſtrains thy praiſe declare.

The lark, with lofty pinions preſs
Th' ambient air, exulting high,
Thy bounteous hand he dare confeſs,
In ſongs which pierce the azure ſky.

While others of the feather'd brood
In humbler ſphere their praiſe impart,
And chirp from ſpray to ſpray their GOD,
And teſtify a grateful heart.

The ſportive lambs on yonder green
In playſome mood devote their days,
And hail in mirth th' returning ſpring,
And innocently bleat thy praiſe.

In concert Nature ſeems to move,
And all its various pow'rs combine,
Acknowledging with grateful love
"The Hand that made us is divine."

And ſhall I then my GOD diſown?
Shall ſilence cloſe my lips and heart?
Amidſt this animating throng,
Shall I forbear to claim a part?

"Shall

" Shall creatures of a meaner frame "
Devote their every power to thee,
And I not join to bleſs thy Name
For thy exalted Love to me?

If theſe exult their GOD to own,
Live to his Glory, ſpeak his Praiſe,
Who never knew th' incarnate SON,
Or ſinful, ſtood in need of Grace.

Their ſongs upbraid unthankful man,
Whoſe mercies are profuſely given,
For whom the great redeeming plan
Was form'd, to raiſe him up to Heav'n!

For this, the various Seaſons roll,
To beautify this living clod,
And ſmiling Nature gladdens all,
To point the ſinner up to GOD.

Then, LORD, amidſt thy creatures lays
Accept my feeble, languid ſongs;
With grateful heart I'll join to praiſe
That Goodneſs which my life prolongs.

Thine unſeen hands preſerve and feed
This brittle and dependent clay,
And rich ſupplies whate'er I need,
Or thou ſees good, from day to day.

Stretch out, my ſoul, thy feeble powers,
And catch ſweet Nature's grateful ſtrain,
Unite with birds, and beaſts, and flow'rs,
And own and bleſs the Hand divine.

Yea, ſoar beyond their ſtrains, my ſoul,
And let thy echoing praiſe increaſe;
In Faith and Gratitude extol
The wonders of redeeming Grace.

Look to that bleeding Lamb! and love;
Who purchas'd what I now enjoy.
Oh! may thy goodneſs, JESUS, prove
The ſource of all my future joy.

To thee, dear Lord, my voice I'll raiſe,
While gratitude inſpires my ſong:
From day to day repeat thy praiſe,
And while I live the theme prolong.

W. M.

On

On ſeeing a young Man far gone in a Decline.

FAREWELL, ye ſweet and flowery ſcenes,
I take my laſt long leave of you;
Ye purling rills, and fertile plains,
With all that's gay, adieu! adieu!

The blooming tree, the leafy bower,
May charm the man of health poſſeſt;
But none of theſe have got the power
To cheer the ſoul with ſickneſs preſs'd.

My ſhort-lived pleaſure fades each day,
To me can earth give comfort more,
When health and hope of life's away,
And death ſtands knocking at my door?

The lone church-yard doth ſuit me beſt,
Where the long graſs luxuriant grows;
There ſhortly I ſhall ſleep at reſt,
And there my weary eyes ſhall cloſe.

O come, dear JESUS, with thy joys,
And cheer my penſive drooping mind;
Make me forget departed toys,
And all my bleeding wounds upbind.

Paint fair the bliſs beyond the ſkies,
Shew death of his dread ſting bereav'd;
Shew me, that tho' I fall---I'll riſe,
And tho' once loſt, yet now am ſav'd.

Aberdeen, Aug. 18, 1795. PROBUS.

Of BEHAVIOUR in PUBLIC WORSHIP.

NE'ER let thy thoughts unheeding ſtray,
Nor wander in the world's broad way;
Nor mingle with thy prayer and praiſe
The vain conceit, the idle gaze.
For others an example draw,
Whilſt love and reverential awe
Shine forth in all thy outward frame,
And inward piety proclaim.
With grief the careleſs-ones ſurvey,
And for their ſouls in ſecret pray:
All cenſure of their ways decline;
Till grace renew'd thee, ſuch were thine;
If others faults alone thou ſee,
GOD finds a *dreadful one* in thee!



Mr. JOHN RILES,

Aged 29.

Preacher of the Gospel.

THE Arminian Magazine, For APRIL 1796.

The Life of Mr. JOHN TUFFIE, an Officer in the 44th regiment of foot, who died in Holland in the year 1794. By Mr. JAMES ANDERSON.

MY firſt acquaintance with Mr. TUFFIE, commenced in the year 1789, at the town of Ayr in Scotland, where the regiment to which he belonged was then ſtationed, and where I was appointed to labour; it being the firſt year of my officiating as an itinerant preacher. Here I had frequent opportunities of obſerving his exemplary piety and uniform chriſtian behaviour, both in public and private, which evinced him to be a man truly devoted to God. His family at that time conſiſted of his amiable conſort, and two ſons, with whom he never omitted the duties of ſocial religion, but daily exerciſed himſelf with them in reading the Scripture, ſinging hymns, and prayer; nor would he ſo much as eat a morſel of bread, without acknowledging the kind hand of his heavenly Father, and praiſing him for the mercy beſtowed. He frequently met the claſs to which he belonged, and a divine unction accompanied his affectionate exhortations to the people. In the prayer-meetings he poured out his ſoul in a moſt fervent manner, not only for the Church of Chriſt, and the little ſociety to which he belonged, but likewiſe for the converſion of thoſe unhappy ſinners who had no fear of God before their eyes.

His attachment to perſons of a religious character was ſincere and diſintereſted; but eſpecially the poor of the flock, claimed his notice and peculiar regard: The apoſtle's injunction, "Mind not high things, but condeſcend to men of low eſtate," he conſcientiouſly regarded; and when neceſſary affairs required his preſence with perſons of opulence and power, he diſpatched the buſineſs with all expedition, and returned with ſatisfaction to enjoy the converſation of the humble followers of the Redeemer. His converſation was not only lively and uſeful, but ſpiritual and heavenly, conveying inſtruction and adminiſtering grace to thoſe with whom he converſed. And notwithſtanding his conduct appeared ſingular in the eyes of the world, yet his genteel and manly deportment, tempered with humanity and condeſcenſion, gained him the eſteem and affection both of the officers and private men belonging to the regiment. Since his death, I have heard ſome of the ſoldiers ſpeak of him with great affection, and in plaintive ſtrains regretting his loſs.

Mr. Tuffie's natural diſpoſition was lively and animated, which being regulated by the power of vital Religion, and ardent love to the Redeemer, made him appear with peculiar advantage when ſpeaking of the things of God; and induced all his acquaintance who had a reliſh for Religion, to embrace with pleaſure, every opportunity of enjoying his converſation; becauſe there were always ſomething to be learned from him: And for my own part, I ſincerely acknowledge, that I ever eſteemed it a ſingular privilege to ſit at his feet, and liſten to his ſerious, edifying diſcourſe. He enjoyed a large meaſure of communion with God: and altho' when in company he was attentive and obliging to every one, yet it was eaſy to perceive that his heart was in Heaven, and that he conſtantly maintained a bleſſed intercourſe and fellowſhip with his adorable Lord.

Being brought up in the Church of England, he was naturally attached to its forms and ceremonies, particularly in receiving the Lord's Supper. But when he came into Scotland, his good ſenſe and piety ſoon gained the aſcendency over the prejudice of education, and he gladly united with the people in partaking of the ordinance in their own way. Our chapel at Ayr had formerly been a large ſtable, but the mean appearance of the place was no obſtacle to him. He ardently loved the Word of God wherever he could hear it; and the ſolemn attention he manifeſted, indicated a mind employed in ſecret prayer, that the Word might be bleſſed both to himſelf and the people.

It was his conſtant method to make the beſt uſe of every remarkable occurrence he met with, for the edification of thoſe with whom he converſed. One Sunday evening while Mr. Jonathan Thompſon was preaching, a pious gentleman * was ſeized with an apoplectic fit, and fell down by the ſide of Mr. Tuffie. This awful diſpenſation of Providence, Mr. Tuffie failed not to improve, both to his own advantage, and that of his fellow-travellers to Zion, impreſſing upon their minds the ſhortneſs of time, the uncertainty of our exiſtence here, and the neceſſity of being always prepared to meet our God.

During Mr. Tuffie's reſidence in America, he frequently officiated as chaplain to the regiment, and preached to the ſoldiers, for

* This gentleman (Mr. Anderſon) had been a miniſter in the Church of Scotland many years. He lived a few days after the ſtroke of apoplexy, and notwithſtanding he was deprived of his ſpeech, yet his ſpirit and temper demonſtrated him to be a Chriſtian indeed, full of peace and love; and he died with a heavenly ſmile on his countenance expreſſive of the complete victory he obtained, through Chriſt, over ſin, death, and hell, and of that fullneſs of bliſs he was going to poſſeſs in the preſence of God and the Lamb. I aſked Mr. Anderſon, a few minutes before his deceaſe, if he was happy? He anſwered, by lifting up his hand again and again, as if he wiſhed to ſay, "I am happy; perfectly happy; and am juſt now entering into the joy of my Lord."

which

which he was well qualified, having not only an experimental knowledge of the Truth, but likewiſe a deep acquaintance with the Holy Scriptures, which were his daily ſtudy and delight. Some of the ſoldiers, he had reaſon to believe, were brought to know themſelves, and the way of ſalvation by Chriſt. Many and great dangers and difficulties, Mr. Tuffie had to encounter, while with the army in America. One time in particular, (as he informed me) he was ſo parched with thirſt, that he would gladly have given almoſt any ſum of money for a little water, but could not obtain it. After ſuffering great diſtreſs, he was at length relieved by obſerving in the footſteps of a horſe a little muddy water: he ſtooped down, and thankfully received the ſupply which Providence favoured him with in his great neceſſity. At another time, while the regiment were engaged with the enemy in a wood, and the balls flying thick on every ſide, being much fatigued, he ſtepped behind a large tree, both to reſt himſelf, and be ſheltered from the inſtruments of death; but no ſooner had he taken this ſtation, than it was ſuggeſted to his mind, "God can "preſerve you in the open field as well as here." Upon which he inſtantly left the place, and had no ſooner done ſo, than a ball came whiſtling through the air, and lodged in the very part of the tree where he had ſtood. "Here (ſaid he) I could not but ſee "the hand of Providence; for had I ſtayed one minute longer in "that place, I muſt, in all probability have been a dead man."

When Mr. Tuffie returned to England, the veſſel in which he embarked was in the greateſt danger of being loſt in a dreadful ſtorm. When relating this circumſtance, he uſed to ſay, "My "chief concern at this awful moment, was for the everlaſting "happineſs of my dear family: As for myſelf, I knew it would "only be a few ſtruggles in the water, and then my ſoul would be "ſafely lodged in Abraham's boſom." When Mr. Tuffie arrived in England, he met in claſs with the Methodiſts at Tinmouth, (if I remember right); and as the renewal of the tickets happened at that time, he received one with the following Scripture upon it, "Having obtained help of God, I continue unto this day:" "When I read it, (ſaid he) I was ſtruck with amazement, as it "was ſo applicable to my caſe: I felt my heart lifted up to the "moſt bleſſed GOD in gratitude for his unſpeakable goodneſs to "me, in preſerving me from the many dangers to which I had "been expoſed, and giving me an opportunity once more of "meeting with the friends of Chriſt."

In the ſummer of 1794, Mr. Tuffie with his youngeſt ſon, a lieutenant, embarked with the regiment for Holland, being obliged to leave his wife behind and part of his family. On this trying occaſion he retained his confidence in the Lord, and in one of the letters I received from him at that time, he thus expreſſes himſelf: "Bleſſed be God, in him I truſt, and find my mind much at "eaſe. What a mercy it is to have the Rock of eternal Ages to "reſt upon! a God whoſe protection and tender mercy has fol-

" lowed me all my days. And bleſſed be his Name, in him I now " truſt, and ſhould be miſerable without him." Some months after he landed on the Continent, the Lord was pleaſed to take him to himſelf after a few days ſickneſs, at Arnheim in the province of Guelderland, in Holland, where he was buried with military honours, and attended to the grave by his ſon. His eldeſt ſon (likewiſe a lieutenant in the ſame regiment) died in England on his way to the continent. When the account of Mr. Tuffie's death reached England, his wife was ſo greatly affected, that in all probability it haſtened her death, which happened in a few days after. I have good reaſon to hope, they are all three entered into the kingdom of Heaven, and are enjoying the bleſſed preſence of God and the Lamb. From ſeveral officers who ſerved in the ſame brigade with Mr. Tuffie, I received information of his death; and I doubt not, if I could have obtained a more circumſtantial account, it would have informed me, that as he had lived a life of devotedneſs to God, ſo he died full of faith and love, rejoicing in hope of a bleſſed immortality.

Yarmouth, Dec. 29, 1795. JAMES ANDERSON.

Mr. MATHER's ſecond Diſcourſe on CHRISTIAN PERFECTION.

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IN the fourth place, I ſhall endeavour to urge all Believers, not to ſtop ſhort of their privileges, but to go forward to perfection.

1. You have ſeen, Brethren, whereunto you are called, even to Holineſs. This is the mark ſet you by the Lord himſelf, in order that you may have a meetneſs for the inheritance among the ſaints in light, for he has declared, that without this holineſs you cannot ſee him. Nothing unclean can enter the New Jeruſalem. That city and all its inhabitants are holy. There the Spirits of juſt men are *all* perfect and holy. The hundred forty and four thouſand of the twelve tribes of Iſrael, there ſealed, are all in virgin purity. The ſouls of the Martyrs under the altar, are holy: They, who caſt their crowns before the Throne, are all holy: having come out of great tribulation, they have waſhed their robes, and made them white in the Blood of that Lamb, to whom they aſcribe all their ſalvation. The innumerable company, whom no man can number, are all holy. The four and twenty elders, who are before the Throne, are all holy. He that ſitteth upon the Throne, is perfectly holy: And ſhall we alone, who are ſo highly favoured as to be called to a ſeat in that thrice holy place, be unholy? God forbid! We, who are ſo diſtinguiſhed, as to have our lot in a land, where the Goſpel is ſo fully and clearly preached? the Holy Spirit ſo largely poured out? and the meſſengers of God ſo multiplied? *We*, who are allowed the high privilege of hearing both

both of living and dying witneſſes of holineſs? Shall we, my beloved Brethren, live and die unholy? Yea, and flatter ourſelves, that we ſhall obtain Heaven, *unholy* as we are? Or, which is worſe, if worſe can be,—Shall we ſuppoſe, that Death, the article of death, the paſſage through death, ſhall do that for and in us, which Sermons, Prayers, Faſtings, Watchings, Sacraments, Communion of Saints, Searching the Scriptures, Hearing of propheſies, covenants, and the Goſpel, could not do! Yea, which the Life, the Death, the Reſurrection, the Interceſſion, the Blood, the Spirit of Chriſt, Faith in him, Love to him, and the higheſt Encouragements to expect every ſpiritual bleſſing from him; and, above all, the Power of God in Chriſt, exerted in the ſoul of man, *never could do!* O ſtrange idea! O ſad deluſion! To fancy Death ſhould make us holy, when *all theſe* could not! And that in one moment it ſhould effect, what years of living in fellowſhip with God, *never* could! Let others leave it to that awful moment, to that dread change, to *do this* for them. But do not ye, who believe the Scriptures, expect death to do more than its own work, ſeparate the ſoul from the body: this indeed it is appointed to do; but you no where read in your Bible, that it was ever propheſied, promiſed, or covenanted, that death ſhould *ſave* the ſoul from ſin! Had it been ſo, we ſhould, no doubt, have been directed to believe in, depend upon, and rely alone on *it*, in order to be made holy; and not be pointed to the Life, Death, Reſurrection, Aſcenſion, and Interceſſion of the Lord Jeſus! To *Death*, and not to the renewing, transforming, comforting influences of the Holy Spirit, ſhould we have been inſtructed to look for the root and perfection of Holineſs! And all the cautions and directions afforded us, reſpecting our living in the Spirit; Walking in the Spirit; Through the Spirit mortifying the deeds of the body, that we might live: Not quenching or grieving the Spirit, by whoſe renewing operations on our minds, we are led to prove, what is that good and acceptable will of God: All this, I ſay, ſhould on this ground have been written of, and applied to Death! The Purifier, ---Death! The Soul's Reſtorer,---Death! And to this, and not to the Power, the Truth, the Faithfulneſs of God, ſhould all our views of holineſs have been directed! But as we are not ſo directed, we will continue to look for all from God through Chriſt, and through faith in his atoning Blood. It is this alone, Brethren, which can purge the conſcience from dead works, that we may ſerve the Living God in that righteouſneſs and holineſs he expects of us, all the days of our life. We will expect, that beholding, as in the clear mirror of the holy Goſpel, the great deſign of God in ſending his only-begotten Son into the world, even to deliver us from the hands of our enemies, for the expreſs purpoſe of our ſo ſerving him in holineſs and righteouſneſs: We will expect, that the end will be fully accompliſhed *before death*; and that, by ſo viewing his Glory, we ſhall be changed into the ſame image, from glory to glory, as by the Spirit of the Lord, and not by the

pains of death. We will alſo avail ourſelves of the gracious deſign of God, manifeſted in giving us the exceeding great and precious promiſes; and expect *here* ſo to partake of the Divine Nature, as to eſcape all the pollutions of the world, while living in it, and obtain the deſtruction of the moſt latent and ſecret luſt. So ſhall we yield obedience to his commands, in our ſtate of trial. As we all know that this ſtate is ended, when death puts a period to our exiſtence here; therefore, whatever is requiſite to enable us ſo to obey, muſt be done while that obedience is practicable. But it is neceſſary, that we ſhould love the Lord our God with all our heart; that we ſhould love our neighbour as ourſelves; that we ſhould love our enemies in the manner preſcribed by our Saviour in his Sermon on the Mount. Yet, this cannot be done, unleſs the Lord our God circumciſe our hearts; unleſs he take the ſtony out of our hearts, and give us the heart of fleſh; unleſs he cleanſe us from all our filthineſs and from all our idols. It can only be effected by the old man's being ſo put off, and the new ſo put on, that we become renewed in righteouſneſs and true holineſs, after the image of him that created us. Hence we conclude, that this is the work of *life*, not of *death*; that it can only be performed by the agency of the Spirit of God, not by any agonies of death; that to aſcribe it to Death, is to diſhonour God, rob Chriſt, reject the Holy Spirit, and ſet aſide the Scriptures: It defrauds the Chriſtian of his greateſt privilege; encourages him in indolence; and renders it impoſſible for him to anſwer his character as the Salt of the Earth, and the Light of the World. It effectually provides for, what a great man calls, *a Death-purgatory*, and ſo endangers, greatly endangers his eternal ſalvation!

Theſe to ſome may ſeem hard ſayings,---"*giving no quarter to ſin, indolence*, &c." To others they may appear to have little or no foundation either in Scripture or Reaſon: but not to you, my Brethren, who have otherwiſe learned Chriſt than thoſe who attempt to rob you of the brighteſt jewel in your Chriſtian crown, even *Holineſs*: and your Redeemer of his greateſt glory, that of being a Saviour from ſin: and God of the praiſe and glory of his Grace, ſo *richly* provided for you, and ſo *freely* beſtowed upon you thro' his Son. For ye have heard him, and have been taught by him, as the truth is in Jeſus: even the truth which is according to godlineſs: namely, That Chriſt is made unto us, *not only* Wiſdom and Righteouſneſs (wherein ye likewiſe glory,) but Sanctification and Redemption alſo: Redemption, not only of your body from the grave, but of your ſoul from *all* iniquity. Hereby you become zealous of all good works *here*; and men beholding them, glorify God in your behalf, as having ſo made the tree of your corrupt nature good, that the fruit is alſo good. Yea, your fruit is ſo abundant, as fully proves, that your Root,---Chriſt, was not rottenneſs, nor ye yourſelves withered branches, cut off from him the true Vine, and ſo liable to be burned: but that you are living branches of the living Vine, bearing much fruit, that your Father

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may be glorified by you here. And when he rewards you, and *all* faithful ſouls, with a---"*well done*," the reward ſhall be proportioned to your works of faith and labours of love. And if he ſhould make you ruler of ten cities, you will find no difficulty in caſting *that* Crown before *him*, who loved you and waſhed you from your ſins in his own Blood; and ſo made you meet to be kings and prieſts unto God and the Lamb for ever!

O then be not ye deceived, who know, that God is not mocked, but that every man muſt reap as he ſows. Do you then ſow to the Spirit of holineſs, and ſo ſhall you reap life, yea, everlaſting life!

For God's ſake, let no man deceive you with vain words: and none can be more vain than the following,—"You cannot be "holy here: perfect here: Sin muſt remain in you, till death "purge you from it by demoliſhing the walls of this earthly ta-"bernacle: We cannot live without ſin. We all ſin. We "muſt ſin, that we may know Chriſt more precious, &c." And will you, my dear friends, let thoſe who ſpeak ſo, rob you of your crown! cauſe you to believe a lie, and not the God of eternal truth? Surely, you will not *thus* ſuffer your eyes to be put out, your ſouls to be ſhorn of their ſtrength, and yourſelves to be chained to grind in the mill of indwelling ſin all your life long, and after ſo many proofs of the power of God, and the efficacy of Divine Grace, as you have enjoyed! Have you not been enabled to lay your foundation on the Rock, and to make ſome proficiency in the ſpiritual life? And will you now ſubmit to have the glory of finiſhing your ſalvation given to death, and not to Chriſt? Will you, who have ſo often ſung, ſweetly ſung, "O to Grace how great a Debtor!" now change your note, and ſay, "I ſhall be indebted to death for finiſhing my ſalvation: death will make an end of all my indwelling ſin, and bring in an everlaſting righteouſneſs: Death will circumciſe my heart, and perfect me in holineſs and love?" There would have been a proper affinity between the ſong of the glorified Saints, and yours, had you continued imploring him, whoſe Almighty hand of Grace had laid the foundation of your building, to bring forth the top-ſtone, "ſhouting, Grace, Grace unto it." But now to make the whole harmonize with any tolerable concord (whatever diſcord it may at the ſame time occaſion in the *grand chorus*) you muſt break forth and ſhout, "Death, Death, to the top-ſtone! For by Death, I am waſhed from my ſins! I never could be a complete Conqueror of all my inbred enemies, till Death got unto me the victory! Till then, I was prevented from being a Prieſt unto God. But Death has now looſed the chains from off my heart; and has broke the tyrannical yoke of inbred ſin, which I had in vain ſo long groaned under. He gave me a full and glorious conqueſt over the world in every form when I was no longer in it; and over the creatures of every ſpecies, when I was utterly incapable of uſing or enjoying them! And then I could make an offering, a free, full, undivided

divided offering of my heart to God; and conſecrate all my time, when time was no more, to him! Therefore, Death is worthy to receive bleſſing, and honour, and glory, and power."

The more this error is conſidered, the more monſtrous its abſurdity will appear, and the greater our neceſſity to preſs after holineſs through Grace: and the more need we have of being guarded againſt every enemy, leſt we be hindered in running the race which is ſet before us and at laſt loſe the prize, even after we have entered the liſts, and ſtarted for it. To prevent this dreadful miſcarriage, go forward, from ſtrength to ſtrength, till ye appear before God in Zion. Slack not your pace. Fall not from your own ſtedfaſtneſs. Avoid not only the errors of the wicked, but guard againſt profeſſors themſelves, when they oppoſe the doctrine of holineſs. See that ye grow in grace, and in the knowledge of your Lord and Saviour Jeſus Chriſt, in all his offices, and in all his benefits and deſigns. To aſſiſt you herein, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly-kindneſs charity:" ſo ſhall you not be ſhort-ſighted, but ſee afar off; and being ſenſible how you were purged from your old ſins, even by faith in Chriſt, you ſhall abound in every grace of the holy Spirit, and regain the whole image of God. And thus being prepared for the approach of that meſſenger, who, though he cannot fit you for heaven, yet is the gate you muſt paſs through to the everlaſting kingdom, into which an abundant entrance ſhall be adminiſtered to you.

That you miſs not the prize, bear in mind the ſad examples of unbelief noticed by St. Paul in Heb. iii. 16.—18; and attend very carefully to the inference and exhortation in the firſt verſe of the fourth chapter. Let *that fear* of coming ſhort of the promiſe, (or rather promiſes, for they are many,) left you, of entering into this reſt of holineſs here, quicken you to diligence, in the uſe of all the means, and the full exerciſe of every grace, eſpecially, faith; that it may fully appear, that you do not ſo much as *ſeem* to come ſhort of what is promiſed and prepared for you. Let every day demonſtrate that you are followers of thoſe who already inherit the promiſes, through the uninterupted exerciſe of faith, and of invincible patience. Nay, you muſt not abate your diligence, till you have attained the full aſſurance of hope, which is juſtly ſuppoſed to be a higher Chriſtian privilege, than even a renewal in holineſs. In ſhort, you muſt not abate your diligence, but continue ſtedfaſt even unto the end. So ſhall you, my beloved Brethren, under the influence of this gracious principle of holy fear, follow the advice of the Apoſtle, "Let us cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God." You will find it eaſy ſo to leave the firſt principles of the doctrine of Chriſt, as not to reſt in them; you will ſhew, by a proper uſe of them, that you are not babes, reliſhing only milk; but men, who by reaſon of uſe have your ſpiritual ſenſes

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ſo exerciſed, that you can reliſh and digeſt the ſtronger meats of the Goſpel: you will not nauſeate advice, exhortation, entreaty, or the moſt earneſt preſſure of every powerful argument, to perfection."

You now give the fulleſt evidence of your ſincerity and reſolution herein; 1. By following after, that you may apprehend all that for which you are apprehended by Chriſt Jeſus: 2. By forgetting all that you have already known, done, and ſuffered, placing no confidence or dependence therein; but determined not to ſtop ſhort of all you are entitled to by the Blood of the Atonement. Therefore, 3. You *reach out* to it, as juſt before you. This denotes not merely a ſingle exertion, but a continuation of the act, and ſuch an act, as amounts to the utmoſt effort the ſoul is capable of making. You will of courſe, 4thly, preſs towards this mark, how many and great ſoever the hindrances which appear in your way, may be to your attainment of it. For faithful is he, who has ſpoken; and he will alſo do it. Yes, my brethren, he will. The word of the Lord is true and faithful altogether. Fear ye not, only believe, and you ſhall ſee this glory of God. The Lord, whom ye diligently ſeek, will ſuddenly come to his temple, even the Meſſenger of the Covenant, whom you delight in: He ſhall come, ſaith the Lord of Hoſts. Your labour ſhall not be in vain in the Lord: but your ſtrength being renewed, you ſhall mount up with wings as eagles; ye ſhall run without wearineſs, and walk without fainting, while rejoicing evermore, praying without ceaſing, and in every thing giving thanks to him, who has ſhewn not only his juſtice in forgiving your ſins which you confeſſed to him, but alſo his faithfulneſs in cleanſing you from all the unrighteouſneſs you bewailed before him, who has now made you a happy witneſs that the blood of Chriſt cleanſeth from all ſin here, that you may ſhew forth his praiſe for evermore.

We have anticipated, in ſome degree, what was intended to be advanced on the 5th and laſt propoſition in the Application, having unawares ſlidden into an encouraging ſtrain of addreſs to the longing ſoul. Yet, it may ſtill be uſeful to enlarge a little further upon this ſubject, ſeeing we have need of line upon line to encourage us in the glorious purſuit; becauſe we well know that the powers of darkneſs will exert their utmoſt efforts to hinder us from running the race ſet before us.

5. Let us then in the laſt place, endeavour to encourage all who are going on to perfection to perſevere, and to expect the bleſſing now, by faith.

1. I take it for granted, brethren, that you are of the number of thoſe, who are 1. truly convinced, that, as Chriſtian believers, your calling is "to be perfect as your Father which is in Heaven is perfect, to be holy as he is holy." 2. That you are fully, perſuaded, this is attainable in the preſent life. 3. That the poſſeſſion of it is abſolutely neceſſary. And that, 4. on theſe convictions, you are *now* all in earneſt for the attainment of it.

2. As it is God who has ſhewed this unto you, and has wrought you to this ſelf-ſame purpoſe, you muſt not think it ſtrange, if Satan ſhould ſtir up all the oppoſition in his power againſt you: that he ſhould try to diſcourage and diſmay you; yea, draw his chief artillery from quarters you had the leaſt reaſon to expect it from. You had not, perhaps, the leaſt ſuſpicion of the kind: but, on the contrary, expected that all profeſſors would be ready to aſſiſt you as far as in their power. Yea, you imagined they would go with you, *thus* to ſeek the Lord, and to enter into that perpetual covenant with him, which he has engaged your hearts to do, even a covenant never to be broken or forgotten! It is true, it was natural for your ſimple heart ſo to conceive; and it is a great pity, you ſhould be diſappointed herein. Yet, alas! ſo it is! and one would ſay, "Tell it not in Gath!" that any who profeſs to love Chriſt, ſhould be diſpleaſed with others, only for deſiring to believe on him firmly and abundantly, and to love him conſtantly and entirely even with all the heart. That any Chriſtian ſhould be a hinderer of ſuch, is ſtrange indeed! But how much more, when Chriſtian Miniſters, Preachers of the Goſpel, diſcourage them; yea, and by every means in their power, depreciate the bleſſing itſelf, and calumniate thoſe who profeſs to believe the attainableneſs thereof in this life. How many will affirm that there is no ſuch thing to be experienced while we are in the body, and that it is mere phrenſy to dream of poſſeſſing ſuch a liberty: They cry out, "Away with all perfection: Let it not be named; you muſt ſin, while you live." All this may appear aſtoniſhing; but it is nothing new: However, let it not diſcourage you in the leaſt! Perſevere in your purſuit. That you may perſevere, ſearch the Scriptures. To the law and to the teſtimony. If they ſpeak not according to theſe, it is becauſe they have no light in the doctrine of chriſtian holineſs, whatever knowledge they may have of other doctrines.

You may ſay in defence of ſuch, "They are wiſe men, men of great learning." That may be: yet they are not ſufficiently wiſe towards God. And it may be obſerved, that "as no man knows the things of a man, but the ſpirit of a man; ſo neither knows any man the things of God, but the Spirit of God," and they to whom that ſpirit reveals them. Therefore when they ſpeak againſt the power and promiſes of God, by no means regard them, if you intend to perſevere, for their words will eat like a Canker, and ſubvert your ſimple heart. Rather, ſay, "Let God be true, and every man," who contradicts his word, a liar." Remember the foundation of God ſtandeth ſure. He cannot deny himſelf, but abideth faithful, though men believe him not: nor ſhall their unbelief render your faith in God of none effect. No: you ſhall find all his promiſes to be yea and amen in Chriſt Jeſus, to you. You ſhall find, if you continue to ſeek him, all that he has ſpoken of his deſigns concerning you fully anſwered. See that you be not diſcouraged by the unbelief of others: for ſo it has been of old. You remember, that only Caleb and Joſhua, of the twelve

who

who went to ſpie out the land of Canaan, brought a good report concerning it. Imitate theſe renowned believers. Follow the Lord wholly. Take his Word for your rule, and his Spirit for your Counſellor and Guide; ſo ſhall you not die in the wilderneſs of doubts and fears, nor know, by the continuation of your miſeries his breach of promiſe. No; you ſhall be brought in o the promiſed land, the land of reſt, "Where pure enjoyment reigns, and God is lov'd alone." Here all tormenting fear, and grief, and ſin expire, caſt out by perfect love.

Fear not then, only go up, only perſevere; and the Lord will fight for you, and perfect his ſtrength in your weakneſs. You ſhall find his Grace ſufficient, in contradiction to thoſe who ſay he cannot ſave to the uttermoſt. O grow not weary. O look not back. The land is before you. Go ye in, and poſſeſs it, as God has promiſed, has ſworn. He, having remembered his oath and his holy covenant, has viſited you, to redeem you from all iniquity. Let not your hands hang down through manifold temptations. As your day is, ſo ſhall your ſtrength be: No weapon that is formed againſt you ſhall proſper; and every tongue which riſeth in judgment againſt you, ſhall be condemned. Remember what our Lord ſaid to James and John, when their mother ſolicited for them a ſeat in his kingdom, "Can ye drink of the cup of which I drink; and be baptized with the baptiſm I am baptized with?" As if he had ſaid, "This is the conſequence; if you will reign with me, you muſt ſuffer; If you mean to follow me in the regeneration, you muſt deny yourſelves, and take up your croſs daily. But be not afraid, I will not leave you, nor forſake you, altho' I may permit you to be tried, to prove you, and to ſhew you your heart, yet when you paſs through the fire and thro' the water, even there I will be with you; the flame ſhall not kindle upon you, neither ſhall the waters overflow you: Faint not; but run the race with patience, looking unto him who is the author, that he may be the finiſher of your faith."

That you may go on, expect the bleſſing now. This is the accepted time, and the day of ſalvation; eſpecially to you who are ſo engaged and prepared to receive his great ſalvation. The Lord is nigh to all them who ſeek him with their whole heart. Such ſhall find him a God, not afar off but at hand. When they call, he will anſwer: and when they cry, he will ſay "Here I am." Whatever progreſs you may make in holineſs, by ſelf-crucifixion, and a diligent uſe of the means, yet the entire deliverance from every wrong temper, and renewal of the ſoul in love, can only be obtained by faith. While you keep this in view, you will not be diſmayed on account of the great unfitneſs you perceive in yourſelf for the bleſſing; nor by any diſcovery made to you of the depth of your impurity; for you will be enabled to expect it only for Chriſt's ſake. And you will likewiſe find it exceeding uſeful, to expect the bleſſing now, from day to day, from hour to hour, yea, from moment to moment; whether you approach God in

public or in private, in the houſe or in the field, at your labour or on your knees. Thus will you have clearer diſcoveries of the fulneſs of Chriſt and his all-ſufficiency to ſave. You will find a readineſs to give up all, and to venture your ſoul wholly upon him, as being both able and willing *now* to ſave you. O what ſweetneſs does the ſoul feel in ſimply confiding in the Lord for all it wants! and how ſoon ſhall it be ſatisfied. They who thus come to him, are never caſt out, but ſee the ſalvation of God. They ſhall be reſtored to the Mind which was in Chriſt, and ſhine in his glorious Image of righteouſneſs and true holineſs.

Whenever you obtain the Bleſſing, and experience the ſweet effects of it, (not always in extatic joys,) but a calm ſerenity, which diffuſes itſelf through your mind and is manifeſt in your deportment; and, above all, an inexpreſſible familiarity with God; when, you feel yourſelf emptied of ſelfiſhneſs and pride, and filled with divine peace and conſolation, ſee that you forget not from whom you received this grace. Still continue to believe and come unto God by Chriſt juſt as you are, having no confidence except in him, and relying wholly upon him. Walk in Chriſt even as you have received him, and turn not aſide to any vain reaſonings. Whatever art may be tried by men, or devils, yet hold faſt your confidence in the power and merits of Chriſt. Continue from moment to moment thus coming to God by him, and you ſhall be kept by the power of God through faith unto full ſalvation; even to that ſalvation, of whoſe heights, and depths, and lengths and breadths, you have at preſent but imperfect conceptions. But all this will Chriſt reveal in due time to you who follow the Lamb whereſoever he goeth. That you may enjoy theſe mighty bleſſings, God of his infinite mercy grant, through Jeſus Chriſt our Lord; to whom, with the Father and the Holy Spirit, be aſcribed all honour and glory, now and for ever. Amen.

The CONVERSION of a DEIST,

[*Continued from page* 125.]

WHEN in the year 17 ... the univerſity vacation approached, I had no purpoſe to viſit home, ſeveral literary occupations of ſome labour requiring my preſence in college. But beyond my expectation I learned that Miſs E. was at that time in my father's neighbourhood, and, as it happened, I had a fair opportunity for the journey. After ſome heſitation, at length, in defiance of not a few inconveniences, I reſolved to go. I was happy to find Miſs E. in health and amiable as ever, and her affection for me neither changed, nor diminiſhed. A moſt advantageous match had lately been propoſed to her and ſhe had refuſed it.---I ſaw and converſed with her daily, but had few opportunities of ſpeaking with her in private. Now and then however ſuch an occaſion preſenting itſelf, I conſulted her concerning my

acceptance, in about two years, of a cure that had been offered to me in the neighbourhood. The propoſal pleaſed her, and ſhe expreſſed herſelf well ſatisfied with the ſituation. Our views and purpoſes harmonized with each other, but the purpoſe of God was different, and bleſſed be his Name for ever! our purpoſes vaniſhed like ſmoke, while his ſtood faſt, and he performed all his pleaſure.

Not many days after my arrival Miſs E. began by little and little to decline in her health. Her indiſpoſition encreaſed rapidly, and ſhe was ſoon confined to her bed. Immediately I felt myſelf agitated by many fears, and my hope almoſt daily diminiſhed. You may have felt perhaps, but you can never by words expreſs, the degree of anguiſh that I ſuffered on this occaſion. The thought of her death was to me altogether inſupportable. It ſeemed impoſſible that I ſhould ſurvive her. Now, all my amuſements and ſtudies became diſguſting. Even the writings of the ingenious Voltaire, which ſtood ſo high in my eſtimation, were of no uſe to relieve me from my miſerable depreſſion of ſpirits. When on occaſion of my daily enquiries concerning Miſs E. I was informed either that ſhe was no better, or that her diſtemper rather encreaſed, a ſword ſeemed to paſs through my heart; and harraſſed by inexpreſſible fears, what I ſhould do I knew not. I prayed to my unknown God for the reſtoration of her health. Never, I think, ſhall I pray again with equal earneſtneſs.---Yet, after all, her diſeaſe raged daily more and more, and in a ſhort time the danger became imminent. My terrors and agitations of mind keeping pace with her illneſs, had by this time encreaſed to ſuch a degree, that it became neceſſary for me, leſt I ſhould fall into abſolute deſperation, to contrive ſome employment or other, by which, my diſtracted mind might in ſome meaſure be diverted to other objects. I determined to write a ſermon, and with conſent of the miniſter of the place, to deliver it in public. A few days before the appointed time of delivery, I proceeded thus---I choſe my text---ſpent ſome days in meditation on it—wrote down my thoughts, and committed the whole to memory. Thus I had not much leiſure to advert to other things. The violence of my diſtreſs was at leaſt aleviated, and my attention directed elſewhere. At the time fixed I mounted the pulpit. The Lord did not ſuffer me, (as juſtly and deſervedly I might have been, for my raſhneſs and irreverence) to be put to ſhame. I preached with much applauſe, and poſſibly not without ſome effect. On this and the following day the diſtemper ſeemed very much abated and the health of Miſs E. ſo far reſtored, that I hoped in a ſhort time to witneſs her complete recovery. My joy now was proportioned to the pangs I had ſuffered. I ſaw her, and with great pleaſure, declared to her my former dread and anxiety on her account, as well as my preſent ſincere delight in the aſſurance I ſeemed to have of her reſtoration. After this, while they were carrying her to her bed, ſhe looked at me with eyes expreſſive of ſingular affection, full of the tendereſt

meaning,

meaning, and fixt on me with an extraordinary ſeriouſneſs of attention. From that time I was never permitted to ſee her. The joy that I had conceived proved tranſient as it had been ſudden. The diſeaſe returned on her with redoubled force, and raged to ſuch a degree that her ſufferings were extreme.--The next day, a phyſician of the firſt eminence was called in. Having ſeen her, he pronounced immediately, her diſtemper moſt alarming, and ſo dangerous that he entertained very little hope of her recovery. Theſe words ſounded in my ears like a terrible clap of thunder. In truth my condition was moſt unhappy, agitated as my mind was with extreme terror, and torn with unutterable grief. I laboured, but it was with the utmoſt difficulty that I prevailed, to conceal in ſome meaſure the fearful ſtate of my mind.-- In the mean time I had a horrible proſpect before me of being preſent at her death; a proſpect that I could not bear to contemplate. I determined to leave her, and to depart ſuddenly from the place. Neither her condition nor the ſtate of my own mind would allow me to bid her adieu. Accordingly, without her knowledge, overwhelmed with ſorrow and dejection, I abandoned my home and returned to the univerſity.

There I employed myſelf in ſearching diligently into the obſervations and experiments of a celebrated phyſician, if I miſtake not, of the name of Dobſon, among which I remembered formerly to have read an account of the diſtemper with which Miſs E. was afflicted. In a letter which I wrote immediately I entreated with the utmoſt earneſtneſs that his preſcriptions, however little in uſe in that country, might be tried. I then prayed with extraordinary affection that thoſe remedies might have a happy effect, and that ſhe, without whom life was impoſſible to myſelf, might be reſtored to health. Sorrow and love, combined, taught me to pray fervently. Theſe ſupplications I offered in various manners, and urged them on various pleas, and ſometimes flattered myſelf that the preſcriptions would have the deſired effect; which event I thought would more than any thing recommend me to the parents of Miſs E. and enſure their conſent to our union.

On the third day after my arrival at college, news were brought me that Miſs E. was not worſe, and that the preſcriptions I had ſent, would be uſed, if the phyſician had no objection. But ſome hours after, a friend of our family whom my parents (as I learned in the ſequel) had entreated to the office, called on me with the fatal tidings. Employing his uſual eloquence, he began with informing me that the medicines recommended by me would have no better effect than thoſe preſcribed by the phyſician. Then, telling me that he had obſerved my affection for Miſs E. he added, that there was very little hope of her recovery. I preſently conceived a fear that all this was merely preparatory, and that I ſhould ſoon receive from him the terrible news of her deceaſe. I aſked him with much quickneſs, if ſhe were dead? He replied--She is. Juſt in this moment I kept myſelf under ſtrong controul. My

concern

however appeared not outwardly so vehement as was expected. Secretly however I felt myself in a state of desperation, and for some moments, my mind was so stunned as to have lost all power of reflection.

In order to abstract my thoughts a little from this great affliction, I walked forth and called on one friend and another. But my sorrow and weakness of mind were but little relieved by it. It seemed advisable to me to take a short journey through the adjacent country, that my spirits, overwhelmed with distress, might receive some recreation. But the good providence of God would not suffer it. To such a degree did my despair sometimes prevail, that I seemed to myself to be rendered absolutely incapable of pursuing my studies, or of enjoying quiet and comfort more, so that I considered life itself as an intolerable burthen. But God supported and preserved me, by his secret influence and direction.

I purchased some books, the fame of which had casually reached me, among which were Lavater's Prospect of Eternity, together with sermons by Walker, Blair, &c. The Prospect of Eternity by Lavater I read immediately. A little hope dwelt in me that after death I should meet Miss E. again. A hope that sometimes supported and refreshed me. For that reason I searched diligently the writings of Lavater for arguments favourable to the opinion that we shall know each other in a future life, and that the relations which obtain between us here will not entirely cease hereafter. At the same time I prayed to God that he would mitigate and do away the excessive sorrow with which I was tormented. But not one thought had I of faith in Christ and conversion.

At this time I employed myself in assisting a friend of mine who was preparing a book that he had written, for publication, and found, while thus occupied, my attention somewhat diverted from my loss, and the stress of my sorrow abated. About eight days after the death of Miss E. my paroxysms of grief and imbecillity of mind were vehement to the last degree. I was torn in pieces by despair, had neither hope nor courage left.---Oppressed with unsupportable sorrow I threw myself on the bed, wishing nothing so much as, by a sudden stroke, to be released from a life grown hateful to me. Alas! how miserable had I been to eternity, had my rash and unreasonable wish been granted! After some hours my mind became a little calmer.

I had now begun to read the meditations of a certain Socinian, or rather Sceptic, on the principal truths of natural religion---the elegant simplicity of his style pleased me exceedingly. My sorrowful spirit at this time inclined me more to the reading of religious books than of any. I sought, in good earnest, some alleviation of a grief which I knew not how to bear, and of which I could not hope that it would ever cease entirely; but to attain to it by the aid of my customary studies, or by any amusements whatever, was not in my power. Lavater's Prospect above-mentioned in some degree engaged my attention, strengthened my mind,

mind, and for a time enabled me to forget my ſorrow. My chief concern and the ſubject of all my prayers and endeavours, was an abatement of my exceſſive grief, but as for the ſalvation of my ſoul I thought no more of it than formerly. Not a ſingle idea occurred to me of the neceſſity of a new birth and of union with Chriſt by faith. Spiritual good, was a good of which I had neither the knowledge nor the deſire. My prayers therefore and my ſearch into the contents of religious books had all one tendency, and aimed at nothing more than my deliverance from the extremity of woe, and the recovery, if poſſible, of ſome tranquility.

The next day was the day which I am bound never to forget, but to celebrate with eternal praiſes; the day in which by the omnipotent grace of God I was called out of darkneſs into light, out of death into life, and was made partaker of the heavenly birth. In the afternoon I was employed in reading the meditations which I have mentioned of that ſocinianizing or ſceptical writer on the truths of natural religion. I read him with a cloſe attention, and was abſorbed in the meditations that he ſuggeſted. Suddenly awakened, as I may ſay, out of thoſe muſings, I thought on God and his works. An idea altogether extraordinary of the glory and majeſty of God ſtruck me. I had never in ſuch manner repreſented God to myſelf as now. I obſerved (the eyes of my underſtanding being enlightened) and admired in all his works to which I adverted, his ſtupenduous power, wiſdom and goodneſs. I had in my mind an apprehenſion of the ſpendor of his glory and preſence perfectly new to me. It was not ſo much a *notion* that my illuminated intellect entertained of his infinite majeſty and perfections, as it was a *ſenſe* of them; The glory of his infinite godhead and preſence filled me with delight, and I ſaw ſo clearly his ſupreme worthineſs of all my love and obedience, that my mind was carried by a ſweet and irreſiſtible force to love him with ſincerity, and my heart, broken at the ſight, abhorred its former ingratitude. I inſtantly conceived the purpoſe of a total reform in my conduct, of an univerſal attention to all his commandments, and to take them for my rule of life thenceforth without any exception. This appeared to me not only perfectly juſt and right, but eaſy alſo and pleaſant. I ſeemed to myſelf to have been hitherto the blindeſt and moſt ungrateful of creatures, who had never formed to myſelf ſuch views of God before, who had neither loved nor obeyed him.

And now I recollected that I had a difference with two who had been once my friends. My anger againſt them had been extreme. The pride and thirſt of revenge with which I had been uſually animated, ſeemed to render a prompt reconciliation highly improbable; but, at this time, I ſaw it evidently my duty to uſe my utmoſt endeavours to effect it. That new apprehenſion of God and ſenſe of his greatneſs with which my mind was now penetrated, wrought in me an unfeigned love to all mankind, and excited and compelled me by a force which it was happineſs to obey, to exerciſe

ercise towards all alike a ſpirit of gentleneſs and benevolence. That very evening I had an opportunity to ſee them both at the houſe of a third perſon. Gladly I went, and as I went, was occupied, to my beſt remembrance, all the way in meditations on the glory of God exhibited in every creature: I ſhowed myſelf affable and friendly to my enemies, and behaved to them as if no ſtriſe whatever had occurred between us. A few days after, I wrote to them declaring that I had renounced all enmity and anger againſt them, and was moſt ready to renew our friendſhip.

From this memorable day my condition became widely different, and my courſe of life alſo. With a degree of attention to which I had till then been a ſtranger, I contemplated the great works of God. The many proofs that I diſcovered of the wiſdom, power, and goodneſs of God, affected me with rapturous admiration and aſtoniſhment. In the livelieſt manner I ſaw and perceived in all his works the unſpeakable majeſty and conſummate righteouſneſs of God, and how pleaſant it is inceſſantly to admire, adore, love, and with the utmoſt readineſs to ſerve him. I had evidently acquired other and new ideas of God, of myſelf, of the vanity of earthly things, and of the ineſtimable value of grace and divine communion. I was tranſlated, as it were, into a new world. Chriſt lived in me, although till then I had not known him, and thus I became a new creature; old things had paſſed away and all things were become new. In ſhort, it is eaſier to conceive than to expreſs what paſſed in my mind on this occaſion.

To be continued.]

The COMMUNION of SAINTS.

[*Concluded from page* 131.]

IN the next place I proceed, to point out ſome of the advantages which are derived from the communication of experience eſtabliſhed in the weekly claſſes. Theſe converſations differ nothing materially from thoſe we may have with a friend, only they open a greater variety of caſes, and afford us the pleaſing indulgence of hearing much, and of ſaying little.

1. The firſt advantage which offers itſelf to our notice, is the relief and comfort which a penitent receives by communicating his various diſtreſſes and fears. In every ſpecies of trouble, the conſolation of a friend is a real felicity; and it may be reckoned an aggravation of our miſery, when we have no one to whom we can diſcloſe our heart. Whoever, therefore, opens his ſtate with artleſs ſimplicity, whether he ſuffer from ſecret temptation, or open perſecution; whether he be tried by inward corruptions, or outward embarraſſments, his complaints will meet with a pathetic reception, and awaken in his brethren every delicate feeling,

ing, both of humane ſympathy and of chriſtian regard. They will recall the many ſimilar ſcenes through which they have paſſed, they will enter into his ſentiments, and feelingly ſhare in his grief. If he be aſſaulted by fearful and dubious temptations, they will remove them by expoſing their fallacy, and by aſſiſting him to more worthy views of the goodneſs and mercy of God. If he ſtill continue gloomy and dejected, and pouring out his ſad complaint, they will comfort and ſupport him by explaining and applying the promiſes, by ſhowing him how exactly they deſcribe his miſery and point out his ſtate, and how the grace they hold forth is covenanted in the moſt definitive manner to all perſons in his ſituation: they will unfold to him the perſon and glory of Chriſt, the efficacy and extent of his death, and his infinite compaſſion and readineſs to ſave mankind. If he be diſtreſſed for a ſenſe of God's pardoning love, or to be reſtored to the joy of his ſalvation; they will account his diſtreſs their own, and join in fervent and repeated intercеſſions to obtain the bleſſing of their heavenly Father. If he be perſecuted by men, or chaſtened of the Lord, they will refer him to numerous examples of virtue and fortitude; or ſupport him by arguments of patience and ſubmiſſion: they will aſſure him, that his afflictions are tokens of the Redeemer's love: After this manner it is, that the Holy Spirit hath enjoined us to preach good tidings to the meek, to bind up the broken hearted, and to comfort all that mourn;---to rejoice with them that do rejoice, and weep with them that weep.

2. A ſecond advantage, is the holy emulation and courage with which it tends to inſpire the penitent, upon hearing of the grace and comfort that others have received of the Lord. No conſideration can be more animating than to hear the experience of thoſe who are juſt delivered from guilt and condemnation, who are exulting in the joys of remiſſion, and exhorting all to praiſe the Lord and to truſt in his word. He is hereby ſo perſuaded of the mercy of God, and ſo determined to ſeek it, as to beſiege the throne of grace, and to ſeize the bleſſing by the ſacred violence of importunity and faith. The converſion of his fellow chriſtians not only furniſh him with new arguments to plead with God, but often are a means of quickening a whole ſociety, or productive of a more general revival. Moreover, the ſincere and conſcientious believers are frequently extremely diſtreſſed to find in themſelves emotions of ſelf and pride, or tempers contrary to the love of God and man, and their faith is weak as to the great promiſe of the New Covenant, becauſe ſome have ſaid that our deliverance from ſin muſt be co-eval with our deliverance from the body. Now when they hear the experience of any of thoſe happy few, whoſe exterior piety adds luſtre to their teſtimony; when they hear how the Lord has ſaved them from all obduracy and unbelief; how he has ſhone upon their ſoul with the glorious light of puri-

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ſying faith and perfect love: how he has filled them with joy unſpeakable, and ſo ſealed them with the abiding comforter, that like Stephen in martyrdom, or Paul and Silas in priſon, they feel the utmoſt compaſſion towards their moſt inveterate perſecutors. Their words will be animating as the words of Caleb and Joſhua were to the men of Iſrael. The weak believer will then receive the promiſe of entire ſanctification with grateful confidence, and meekly aſpire at that purity of heart which is requiſite for the viſion of God. In fine, whether we hear the converſation of the wiſe; whether we are moved with the fervent devotion and zeal of others; or whether we perceive their ſimplicity, meekneſs, and humility, we ſhall be covered with holy ſhame on account of our manifold infirmities and defects, and ſtimulated to aſpire at thoſe higher degrees of wiſdom and virtue which diſtinguiſh their character, and adorn their life.

3. Another advantage ariſing from the weekly claſſes, is the encouragement and aſſurance they afford to all weak and dejected believers, or to thoſe that are recovering from ſome inconſtancy or relapſe; and few there are indeed, who have not at ſome time or other been ſtrongly tempted to doubt the reality of their converſion, or expoſed to gloomy reaſonings concerning the evidence of their acceptance. During the period of their firſt love, it is true, they are altogether ſuperior to every temptation of this nature; mean while, they have not the leaſt ſuſpicion of the latent evils of their heart which are apt to feed upon their comforts, and inceſſantly prompt them to levity, unwatchfulneſs, and pride. In ſuch caſes, the Holy Spirit is grieved, and withdraws or ſuſpends his ſacred comforts, they are expoſed to dubious reaſonings and temptations concerning their ſtate and experience, in order that they may acquire a better acquaintance with themſelves, and learn in future to be more humble, and keep themſelves in the love of God. The gloom and dejection of ſome other believers does not proceed ſo much from a want of piety, as from nervous diſorders, and from a habit of looking too much at their paſt ſins and preſent infirmities, and too little at the grace and ability of the Lord Jeſus. They fear that their repentance and faith were inſincere, that their tranſient comforts were the emotions of paſſion, and not the genuine gift of the Holy Spirit. Now as both theſe deſcriptions of weak believers, are far more candid and liberal in judging the ſtate of others than their own, they will receive very much inſtruction and aſſurance from a frequent hearing of their experience. They will inſtantly perceive that others are incommoded with a corrupted nature, expoſed to reaſonings and temptations, and liable to viciſſitudes of mind in common with themſelves: they will read their own experience in the experience of others, which of courſe will afford them a high degree of ſatisfaction, and enable them clearly to diſtinguiſh between the emotions of paſſion and the conſolations of the

bleſſed Spirit. From a review of the whole, they will eaſily conclude, that although they have not the faith of the more advanced, they have nevertheleſs the faith of the feeble children of God. Elated by theſe hopes, ſupported by theſe evidences, they will approach their heavenly Father with a filial confidence, and converſe with the ſacred ſource of light and love, till darkneſs be ſcattered, and their hearts again enlarged with his comfort and grace; and till they are as fully aſſured of their pardon and acceptance as they were conſcious of their ſinfulneſs and miſery.

4. A more important conſideration yet remains, which illuſtrates the utility of the weekly claſſes to higher advantage: there is no mode of divine worſhip, or of ſocial edification, that ſo happily tends to enlarge the flame of our mutual love and affection. Love is the brighteſt ſtar in the conſtellation of our chriſtian virtues; and accordingly has been more ſtrongly inculcated in the Scriptures than any other. "A new commandment, ſays Jeſus, I give unto you, that ye love one another;" and again, "Love one another as I have loved you." "He that loveth not his brother, ſays John, abideth in death." Chriſtian churches and religious ſocieties are not united by legal covenants, or combined by ſecular intereſts, but by the more hallowed ties of mutual affection. Love is their ſole bond and ſoul of union; and all obedience which does not proceed from it, is conſidered beneath the chriſtian character, and unworthy the divine acceptance. Love is their peculiar or moſt diſtinguiſhing characteriſtic; and has done more towards diſarming the malice and gaining the eſteem of their enemies, than one can readily conceive. "See, ſaid the heathen, how theſe chriſtians love one another." And ſo ſaid the Lord Jeſus, "By this ſhall all men know that ye are my diſciples, if ye love one another." Whatever mean therefore is beſt calculated to further its growth, and bring it to maturity, ought to be cultivated with the utmoſt aſſiduity and care. And, as it is a received maxim in Theology, that we love God in proportion as we know him: ſo alſo with regard to our brethren. We may, it is granted, know that they belong to Jeſus, becauſe they keep his commandments; and by being members of the ſame church, by a knowledge of their amiable tempers, and by the daily habits of friendſhip we may have contracted a very ſtrong attachment; yet are we incapable of knowing, and conſequently of loving them as we do thoſe who diſcloſe their experience in mutual confidence. Where a communication of experience is neglected, we can be acquainted only with the exterior chriſtian; but where it is improved, we ſee the interior; and diſcover at once the happy correſpondence between their outward walk, and their inward piety. And, having long been accuſtomed to lay open our hearts, and to ſympathize in all our temptations and diſtreſſes, to edify and comfort one another in the Lord, our love muſt have grown in proportion to our faith, and likewiſe in proportion to the perſuaſion we have of each others piety: we muſt have formed an

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intimacy of the moſt ſacred kind, and ſuch an union of ſpirit as none can know, but thoſe who know it by happy experience. It is then, and not till then that we become acquainted with the purer charms of religious ſociety, and with the real endearments which ſubſiſt among the children of God.

5. Mutual communion is further recommended by its being a moſt powerful preſervative to all young profeſſors, againſt a relapſe into any of their former ſins. And indeed, the far greater part of thoſe who have reſolved to quit their vain and wicked courſe, and to dedicate the ſubſequent part of their life to God, have found upon trial that their feeble reſolutions were, at firſt, unequal to the force of temptation. Their vows in the morning were violated in the evening, becauſe they were not the offspring of virtuous habits, but the reſult of chagrin and fear, or of remorſe for recent guilt. Seldom, therefore, did they ſurvive the aſſault of repeated temptation. And even the ſtrongeſt of thoſe who ſtand alone, and are indifferent as to the counſel and communion of ſaints, ſeem to be ſtrangely inſenſible of the dangers to which they are expoſed. Were any pleaſing or lucrative vice to preſent itſelf, they are deſtitute of all reſtraint and admonition from the church of God. And as their relapſe would be ſupported by innumerable examples in the world, they are the more eaſily beguiled by that fatal ſophiſm of fleſhly wiſdom, "*I may ſin to-day and repent to-morrow.*" So then they fall in heart before they have the opportunity to enjoy either the emollument or pleaſure of their favourite vice: they fall alone, and they have none to lift them up. Now, it is impoſſible for theſe men to make much progreſs in religion, while they keep at a diſtance from God's people, and hide the corruptions of their heart, as a ſecret diſeaſe.—— Moreover, by concealing their good deſires, they take the moſt effectual method to extinguiſh them; but by making them known, they acquire conſiderable ſtrength and vigour. A religious connection would ſupport them by the happieſt arguments and brighteſt examples of faith and virtue, and be a moſt valuable ſubſtitute for the coolneſs or loſs of their carnal friends. If they be really deſirous of a change of heart, they cannot be premature in ſecuring a change of company; nor ſhould the conſideration of their weakneſs and paſt inconſtancy, deter them from aſking advice, and joining the people; for God is able to keep them from falling and to preſerve them blameleſs unto his ſecond coming. The eye of a ſpiritual leader, the affectionate care of their brethren, and the conſideration, that they have diſcloſed their caſe to the faithful, and openly eſpouſed their cauſe before the world, would be powerful motives againſt their beſetting ſins, and ſtrengthen them againſt the force of future temptations. So very animating is the influence of religious ſociety upon all its members, that the powers of darkneſs have manifeſtly adopted and purſued the maxim, firſt to divide, and then devour. Eve was deceived in her huſband's abſence; Joaſh departed to Idolatry after the death of Jehoiada;

Jehoiada; and Peter denied his maſter while warming himſelf with the wicked.

6. As mutual communion tends, on the one hand, to preſerve the inconſtant from going aſtray; ſo it tends, on the other, to purify the church from the daily advances of lukewarmneſs and formality. Were it the diſtinguiſhing characteriſtic of a chriſtian, merely to hear the word, to receive the ſacrament, and to talk largely of the hiſtory and doctrines of Chriſtianity, then the formaliſt might fill up his place to advantage and credit; he might diſplay his talents, and dictate to the ſimple: but when he is deſired to favour us with ſome account of the progreſs which his ſoul is making in the divine life, he feels a painful emotion, and moſtly replies in a negative or evaſive manner. Finding, at length, that he cannot diſtinguiſh himſelf among a people who wiſh him to tell them what he is, rather than what he knows, he will be obliged, as well as inclined, to repreſs his high pretenſions to experimental knowledge; and to content himſelf as a bare hearer of the word, inſtead of coming forward as an active and judicious member of the church of God.

Of lukewarm and degenerate profeſſors, it may be remarked, that they ceaſe to love their claſs, in proportion as they ceaſe to love their God. After loſing their ſpiritual life and comfort; after cleaving to riches, pleaſure, and living from day to day without repentance in the ſight of God, it becomes a very painful taſk to ſpeak to others of their ſtate and experience; becauſe they are filled with pride and ſelf-eſteem, in proportion as they degenerate in humility and the love of their Maker. Inſtead, therefore, of meeting their brethren with joy, they are looking every where for an excuſe, and as much with a view to pacify their conſcience, as to apologize for their abſence. They ſay it is hurry of buſineſs, engagements with company, or unexpected occurrences, which prevent their meeting. This is their falſhood and diſſimulation; when at the ſame time, it is not theſe outward things, but their own heart which is the greateſt impediment. So they continue till their brethren deſpair of doing them good, and are obliged, with the utmoſt reluctance to diſcontinue their names. If this ſevere, but neceſſary branch of diſcipline, were not enforced, there would be no diſtinction *between the precious and the vile*; and our ſocieties would ſoon degenerate into the ordinary ſtate of mere pariſh chriſtians! But if we adhere to the true and original deſign of theſe ſocial means; if we comfort the feeble, reſtore the fallen, and chaſe from among us the formal and the vain, we ſhall retain our piety and zeal, and be preſerved blameleſs and devoted, till the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

7. It is finally obſerved, that mutual communion is infinitely advantageous to our public miniſtry, by giving us every neceſſary information concerning the people's ſtate and experience. We are not endowed with the powers of omniſcience; we cannot, as

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the bleſſed Jeſus, reply to the ſecret caſes and thoughts of our auditors; but by frequently meeting the claſſes, and viſiting from houſe to houſe, we ſhall be enabled to make a proper ſelection of ſubjects, and to apply the promiſes, or direct the threatnings, as their caſes may require. It is ſolely by the uſe of theſe ſocial means, that the ſpiritual paſtor can learn the various effects and ſucceſſes of his word: and it muſt afford him the utmoſt ſatisfaction to hear how believers were edified and comforted, and the feeble ſtrengthened and confirmed; how the tempted were ſupported and relieved, and ſinners awakened and converted. His ſoul will be ſo encouraged, and his hopes ſo revived, as to return to his labours with renewed vigour. He will ſow in hope, and reap in joy. Here it is worthy of remark, that a miniſter, whoſe abilities are cultivated by hearing experience, and adviſing in caſes of conſcience; by removing objections and ſupporting the tempted, acquires a habit of preaching much more pertinent and uſeful, than one who improves them merely by the efforts of reading and ſtudy. The latter may judiciouſly explain and beautifully illuſtrate the ſacred writings; he may inſtruct and edify the ignorant, and acquire much applauſe as an orthodox and popular ſpeaker; but the former opens and expoſes the conſcience, and addreſſes the ſinner in the ſtriking language of his own heart. His auditors ſtand amazed, and not unfrequently ſuppoſe him to have received previous information of all their ſtate, and to have choſen the diſcourſe peculiarly on their account. He gives to all their portion of meat in due ſeaſon; and the general ſilence which reigns through the aſſembly, proclaims the truth and power of his word to be felt and acknowledged by all.

Thus, my brethren, is our mutual communion productive of good in every form. It unveils to our view the largeſt ſcale of regeneration and holineſs, it lays open the devices of Satan, and enriches the mind with an abundant ſtore of knowledge which would not otherwiſe be known. It refines our ſympathy and adds to our mutual regard; it fortifies our faith, confirms our hope, and gives ſtrength and luſtre to the whole of our virtues. Above all, it enlarges our views of the ſocial happineſs of the celeſtial world; and it increaſes our communion with God, which is the higheſt of all human felicity, and the completion of our utmoſt wiſh.

In order that the weekly claſſes may be edifying and profitable, it is eſſentially requiſite that the people ſpeak their experience with the utmoſt freedom and ſimplicity: Where this method is attended to, the utility of theſe meetings is found to exceed every thing that can be ſaid in their favour. We muſt acknowledge, indeed, that when people are defective in either of theſe virtues, and diſcover an unwillingneſs to open their ſtate, the true end of theſe ſocial means is ſubverted, and the devotion rendered both tedious and unprofitable. When the Leader deſires them to ſpeak, and they reply for the moſt part negligently and evaſively, inſtead

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of giving a plain and clear account. It is becauſe they find their minds dull and heavy; and they are not making that progreſs in religion which they ought to do. It were greatly to be wiſhed, that all who find their evidence beclouded, or their comforts withdrawn, would be more diligent to enquire into the ſeveral cauſes, and more ingenuous and honeſt in diſcovering them for our mutual good. Should the Holy Spirit withdraw his comforts, it is for ſome apparent cauſe. We muſt have grieved him, either by unbelieving reaſonings and fears, which bring darkneſs and diſquietude on the mind; by wicked and evil tempers, which are ever attended with ſhame and remorſe; or by vain and wandering thoughts, which deprive us of all communion with God, and debaſe our hearts to be the common ſink of all imaginary folly and vice. It evidences a very large degree of ſacred wiſdom, when we are able to trace diſtinctly the ſeveral cauſes of our deſertion; and a much larger degree of real humility, when we are willing to communicate them for the good of others.

Now, when Satan has tempted us to any particular ſin, or overcome us by any of the aforeſaid evils, he tempts us alſo to conceal it; becauſe he is well aware, that the works of darkneſs are unable to bear the light, and that ſpeaking of our temptations is the ſureſt way to ſubdue them. He ſuggeſts that our diſtreſſes are the more deplorable, and our ſins more heinous, than thoſe of other men. He ſuggeſts, again, that if we diſcover the whole of our unfaithfulneſs and depravity, we ſhall be conſidered as the peſts of religious ſociety, and as the vileſt of human characters. And, as every man is better acquainted with the corruption of his own heart, than with any other, we are but too apt to believe him. It is partly, therefore, through temptation, and partly through the prevalence of haughty reaſon, that many of our brethren, are ſo frequently induced to give us a very unfair and partial account of their experience. They ſpeak freely enough of the goodneſs and mercy of God; but they hide, or only hint in an obſcure manner whatever is diſagreeable and worthy of blame; and their teſtimony amounts to no more than an illuſive fragment, inſtead of a plain and juſt account.

It is of the utmoſt conſequence, that theſe people be better informed of the nature of religious ſociety, and of the duties which we owe to the church of God. If we are deſirous to have any connection whatever with that bleſſed community, it muſt be as children of the ſame father, and as branches of the ſame family. If we be members of the body of Chriſt, we muſt of courſe be members one of another: and the harmony which ſubſiſts between the members of the natural body, is inſtructive to us of the harmony which ſubſiſts between the members of the ſpiritual body: eſpecially where they endeavour to keep the unity of the ſpirit in the bond of peace, and to be all with one accord in one place. In a chriſtian ſociety, it is true, we cannot be intimate and acquainted with all, but as the Lord Jeſus had a ſelection of diſciples,

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and friends, who were witneſſes of all his words and works; ſo we may chuſe a claſs, and aſſociate with thoſe to whom we are moſt attached. It is further remarked, that as the converſation is confined to the ſtate of the ſoul, and no one allowed to divulge it elſewhere; as nothing is ſaid with regard to private, or family concerns, there can be no juſt cauſe for our reſtraint and want of freedom. If we ſuffer from delicate circumſtances, we may ſpeak of being tried without entering into particulars, and the brethren will feelingly pray for our deliverance and comfort. But if we have backſlidden in heart, if we are tempted by Satan, or tried by our corruptions, we ought to communicate it without evaſion and without reſerve. It is of conſequence that the ignorant be inſtructed in the truths of the goſpel, and it is of conſequence alſo that the chriſtian warrier be informed of the nature and ſtrength of his enemies. We wiſh to hear of the depravity of the old man as well as the grace of the new. As the voice of nature and truth is known when it is heard, and as little children win their parents' affection by their artleſs tales; ſo are we always delighted when we hear a real and original account of a brother's experience. Never, therefore, let us entertain the thought, that we ſhall be deſpiſed for telling the truth; for, however wiſe and holy thoſe may now be to whom we ſpeak, their minds were once as ignorant, and their hearts as much depraved as our own; and the numerous conflicts they have had in obtaining the victory, have taught them to be the more compaſſionate towards the weak.

It is not intended here, to give any formal directions for ſpeaking experience, but only to point out what is conceived to be the happieſt method. And, it is certain, that thoſe ſucceed beſt who are much in prayer, and diligent in communication with God; who are frequent and faithful in the duty of ſelf-examination; and who are accurate in obſerving the work of grace upon their own ſoul. By living in the divine preſence, they acquire a calmneſs and compoſure of mind, which raiſes them above the fear of man, and above that hurry and flutter which the timid often find in ſpeaking. They relate the ſeaſons they have had in public or private devotion; and they ſpeak of their temptations and trials, their faults and comforts, with all that eaſe and freedom which mark a humble and devout mind. They never make the meeting tedious and dull, by a repetition of the ſame things from week to week; by uſing little elſe but common place terms; or by affecting the ſtyle and manner of others. To do ſo, is ſure to produce an unpleaſant effect; and it indicates the ſoul to be in a ſlothful and lukewarm ſtate: or, that what they ſay is not their own, but borrowed from ſome other perſon. Their experience is always intereſting, original, and new; becauſe it is impoſſible that the Lord ſhould forget them for a whole week, or, even for a ſingle moment: and the reputation and reſpect they acquire from others, is, that of fathers and pillars in the church of God.

It ought, however, to be obſerved, that many very ſerious people are unable to ſpeak their experience with the ſame eaſe and freedom, as thoſe who are endowed with a better elocution. And it ought alſo to be obſerved, that it is ſimplicity and truth, not a ſtudied ſpeech we expect in the claſs. We expect to hear what God has done for their ſouls, and to hear it in a plain and unſtudied manner. There are few, indeed, who ſucceed better in ſpeaking their experience than colliers, tinners, and other illiterate people who live in the country villages. As few of theſe could read before their converſion; and as they are totally unacquainted with the ordinary phraſes in which more intelligent chriſtians expreſs themſelves; their manner is altogether new and peculiar to themſelves. They relate as well as they can, the ſinfulneſs and miſery of their former lives; how they heard and how they received the goſpel; what they ſuffered under conviction for ſins; how the promiſes were applied, and how the love of God was ſhed abroad in their heart. Their manner is diſtinguiſhed by a certain boldneſs which ſtrongly evinces they feel what they ſpeak; and the whole of their narrative is ſo ingenuous and incapable of art, as cannot fail to intereſt and entertain the moſt enlightened believer. Moreover, they furniſh us with a moſt deciſive argument in favour of vital chriſtianity. Would we diſcover the native beauty and power of religion, would we triumph over ſcepticiſm, and be confirmed in the faith, let us go to the ſchool of theſe innocent people, who are taught of God. They cannot prove by learned arguments the authenticity of the Scriptures, but they know that they are true, becauſe they have felt the force of the threatnings, and taſted the ſweetneſs of the promiſes; they cannot vindicate the miracles, and defend the Godhead of Chriſt, but they know that he is glorified with the Father, becauſe he has given them the Comforter; they cannot contend for the divine authority of the chriſtian faith, but they know that it is from heaven, becauſe it has raiſed their ſouls from a carnal, ſenſual life, and ennobled them with the image and preſence of God.

Thoſe who are weak and dejected, ſhould be careful not to give way to the thought, that their experience is ſo low and inconſiderable, as not to deſerve the attention of the more holy and intelligent. Such a temptation might be as injurious to them on the one hand, as preſumption on the other. As the ſmalleſt plant and minuteſt inſect, is worthy the obſervation and ſtudy of the greateſt philoſopher; ſo is the experience of the feeble child of God, worthy the notice and attention of the moſt enlightened and diſtinguiſhed chriſtian. All thoſe that ſincerely love the Lord, are ſincerely attached to his people; and to comfort and ſupport their weak and feeble brethren is not conſidered as a toil, but is the moſt pleaſing and inſtructive of all religious duties.

ADVICE TO YOUNG MINISTERS.

By an aged Servant of GOD, in the laſt Century.

PRESUMING you will accept of Advice from one that you know moſt ſincerely loves and wiſhes you well; and whoſe comforts are much bound up in your well-doing; I thought it my duty to deal plainly and faithfully with you, in a few ſeaſonable Admonitions.

1. Take particular care that in all your Studies and Preaching, you chiefly mind JESUS CHRIST. Let the Glory of God, and the Salvation of Souls, be your grand deſign. Remember, that you are called to preach the Goſpel; and the Goſpel is the Doctrine of the Saviour, and the tender of a free, full, and preſent Salvation, through faith in his Name. Think much on that ſaying of Luther, "When I meditate upon religion, I always take "care to keep CHRIST in my view." Is it any particular ſin you ſpeak of? remember it ſtill—as a *piercer*, a *perſecutor*, a *crucifier* of Chriſt. So look on *it*, and *him* together, as to cauſe you to mourn over both. Is it a duty you would inforce? remember always whence ſtrength comes to perform it. Without Chriſt we can do nothing; no not ſo much as think a good thought. Is it a divine threatening you denounce? Let it be conſidered as a ſpur to greater diligence. Or is it a Promiſe you would explain? let it be conſidered as a lure to draw the ſoul to the Lord Jeſus Chriſt. The threatening may be uſed as a rod of the Law, a ſchoolmaſter; but the promiſe, as a branch of the covenant of grace, which through Chriſt, is yea and amen. Do you offer Prayer or Praiſe unto God, not only remember the formal, or common cloſe, "*Through Jeſus Chriſt our Lord*," but in every branch, let the hand of faith, with holy, humble, and lively affection, tender and deliver it into the Mediator's hand, that it may be accepted of God through the beloved.

Thus ſhall you avoid the unſavoury way of giving Lectures on Moral Philoſophy, inſtead of Preaching the Goſpel; and following the example of the bleſſed Apoſtle, determine "To know nothing but Jeſus Chriſt, and him crucified."

2. Seriouſly remember the grand end of Preaching, which is to teach men, into what an holy, ſpiritual, and heavenly ſtate of mind the Lord will bring them; and how in that ſtate they may live to his glory. Direct your ſpeech ſo as that it may, by the bleſſing of God, enlighten the mind, and touch the tendereſt part of the heart. What we ſpeak to God in prayer, muſt be aimed at his heart; and what we ſpeak from God to man, muſt be aimed at theirs. The Church is Chriſt's School, every member is a Diſciple or Scholar, and a Miniſter is a Teacher ſent from God. He ſhould therefore perſonate at the leaſt a Tutor, if not a Father, feeling the ſame tender concern for the people, which the Apoſtle expreſſes when he ſays, "My little children, with whom I travail

in birth till Chriſt be again formed in you." A Father does not make Orations to his children, but in a familiar way he ſuits his inſtructions to their particular ſtate of mind, ſo as he judges will make the deepeſt impreſſion.

I would not wiſh young men ſo to perſonate Fathers, as to put on an affected gravity, nor conceit to themſelves greater authority than they really have. This would render them and their diſcourſes more ridiculous than reverend. But yet they ſhould with a modeſt and humble ſeriouſneſs, and boldneſs, ſo addreſs themſelves to the conſciences of men, that there may be perceived in them an hearty deſire to do real ſervice to God, and real good to the ſouls of the hearers. Lively affections, and warmth of ſpirit are much more ſuitable to pious young Miniſters than a grave formality. If you do not yet know how to ſpeak to thoſe who are older than you, as unto children, yet you may affectionately entreat them as fathers, as young Timothy was adviſed.

As for the opinions of men, you need not be any further concerned, than with relation to the fruit of your labours, and the end of your preaching. Think often, that all you do is deſigned to pleaſe and ſerve the Great God. If you ſtand before the mount of Holineſs, of what conſideration is the duſt of the ballance! Let the words of vain critics paſs unregarded; only labour ſincerely to approve yourſelves to God, and you will be alſo approved in good men's conſciences.

3. My next advice is, that by Prayer and Meditation you would endeavour to have your hearts well affected with the matter you are to deliver. We believe and therefore ſpeak, ſaid Paul of himſelf, and of other Miniſters of Chriſt. Endeavour you to be of that number. It is the moſt likely way to affect the hearer, and the only way to diſcharge the miniſterial duty of ſetting forth the whole mind of God. God, in the Holy Scriptures, communicates to us his mind, not only in delivering truths, but with them he alſo expreſſes ſuitable affections. Thus, he gives us Promiſes, with an expreſs affection of Love. He threatens, with expreſſions of diſpleaſure. Sin is mentioned with abhorrence; and duty with approbation. He therefore that ſpeaks of theſe things without concern, does not ſet forth the whole, yea ſcarce half of the mind of God. And indeed this ſeems to be the great difference between Preaching and only Reading, in the Congregation of God. Bare reading cannot expreſs the affections, although the matter and perhaps the very words, are the ſame.

Now becauſe of the intimate connection of the Soul and the Body, there is great communication and influence to and from the affections, by the deportment of the outer man. Let me adviſe you to avoid all extravagant tones in preaching. Do not begin your diſcourſe leiſurely, and then ſpeak too quick in the cloſe of each ſentence. Give your hearers ſome little time to weigh what you ſay. Beware of impertinent repetition of words and ſentences, which has a tendency to flatten the attention of the hearers; and

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as you muſt pleaſe, in order to edify, you muſt avoid every thing diſagreeable in geſture, for although I would not wiſh you to be nice, yet I would not have you to be ſlovenly in ſo great a performance.

4. I adviſe you to lay the ſtreſs of all your diſcourſes on plain and pertinent texts of Scripture. I mean not a multitude of texts. But when ſome are choſen moſt agreeable to your ſubject, let them be explained as need may require; and always let the text in reference to the matter in hand, be eſpecially taken notice of, and inculcated. The reaſon is, becauſe men's conſciences, (with which you have to do) is in their judgment ſubjected to the Judgment of God. If you can therefore fix them by ſome manifeſt text of Scripture, it will hold them faſt, as a nail driven in a ſure place.

This may commonly be done, by firſt collecting moſt of the Scriptures relating to your ſubject, and afterwards by referring each to its proper branch of your Sermon. Not firſt laying down all your Heads, and then ſeeking Scriptures to confirm them. For then you would be apt to ſtrain a text from its proper meaning. But firſt be furniſhed with Scriptures, and out of them draw your heads, which will of courſe be well confirmed by them.

5. Be diligent in hearing the moſt pious, practical and experimental Preachers, and ſuch as you ſee do moſt prevail with the hearts of men. Let not your youthful fancies carry you to hunt after notions: for theſe without practical holineſs, will turn to very ſmall account.

True piety and heart-engagement to be the Lord's, are the great things. Theſe you ſhould firſt receive yourſelves and then tranſmit them to others: And ſurely they are beſt attained by hearing thoſe ſermons which ſavour the moſt of a ſanctified veſſel. Words warmed with heavenly fire, will be of double advantage to you: As at one and the ſame time, they will teach you how to live, and alſo how to preach. And ſuch exemplary inſtruction will, as to the effect, tranſcend all rules and directions. Talk not of one Preacher being fitter for Scholars, and another for grown Chriſtians. The way of Salvation is the ſame, and a ſound word the more heartily handled, is the more profitable for them both. It is too ſuperficial for Miniſters to be taken with external modes or flouriſhes, or to diſlike ſolid, wholeſome, and ſavoury diſcourſes on theſe very ſlight occaſions. Mind the main deſign before-mentioned; and then if you think that you ſee ſomething uncomely, you may at leaſt learn this thereby, to avoid it yourſelves. But certainly there are workmen in our Iſrael who need not to be aſhamed; ſmiths to ſharpen your goads, thereby to quicken the flock of Chriſt; and to prepare your mattocks to labour in his Vineyard.

6. Let your diſcourſe be moſtly practical and experimental. Preach Chriſt in all the riches of his Grace—in all the fulneſs and freeneſs

freeneſs of his Salvation. Let the people have no reſt till they are brought to Chriſt, and built up in him. Wrangling divinity will but put your ſpirits out of the comely Chriſtian frame. You had better firſt ſeaſon the people with truths which are of a more chriſtian ſavour and reliſh. It is not only more eaſy, but abundantly more ſafe, to lay the foundation in unqueſtioned truths: And of theſe, as to the manner of handling, be more ſparing in the doctrinal than in the practical part: And refer, as much as you conveniently can, to the application; becauſe you will generally find the deepeſt attention when you come to the application. The old and uſeful method I would adviſe you to keep cloſe to, and not to run into the new way without any obſervable method, wherein a torrent of words are poured like water over a mill-wheel and the continued unnatural flaſh leaves no ſpace for diſtinct obſervation. In the other honeſt and uſeful way, more of the Chriſtian will appear, and not leſs of the man of ſenſe. Your praiſe in the Goſpel will be more genuine, as good Chriſtians than as great Scholars. For in that you are taught by the Holy God, you ſhall be inſtruments in his hand of ſaving your own ſouls and thoſe who hear you. One thing more I would intimate; the proper place for conviction and reproof, will be, when you have explained and confirmed your doctrine. And remember always, to cloſe your diſcourſe with comfort and encouragement. Such laſt impreſſions will leave a good liking to the word, and will by hope quicken to reſolution and endeavours, that are evangelical, and moſt agreeable to the genius of men, who love rather to be drawn than driven.

7. Be well diſpoſed as to the preſent or the future diſpenſations of Providence towards you. If temptations or allurements come; and fine offers of preferment ſhake your ſtedfaſtneſs; conſider the vanity of theſe things, in compariſon with the holding of God's favour, and a clear unconfounded conſcience. Conſider the hardſhips, difficulties, and dangers, thoſe who have gone before you have paſſed through, and praiſe God for the greater privileges which you enjoy. But if difficult circumſtances ſhould alſo pinch you, be not diſcouraged, God will protect, and he will provide for you. But when, and where, and how, I know not. He knows beſt, who knows all. Wait his pleaſure. Never ſaw I the Righteous forſaken, ſaid David. "Diſtreſſed, yet not forſaken," ſaid Paul. Remember you have not yet been caſt into priſon, nor perhaps, deeply in debt; nor obliged to ſell your books, or your houſhold furniture, to buy bread for your wife and children. The more work and ſervice you have, the more comfort you may take therein: And as to temporal encouragements, you did not count much upon theſe when you entered upon this work. If you did, you muſt begin again, and not count ſo much upon friends and favours, as upon enemies and injuries.

If you ſay, "But we are not properly encouraged by our Fathers; they do not eſteem or pay that regard to us, which we think

think they ought." What you might expect, you beſt know. But this I know, perhaps, better than you. They do mind you, and are very thoughtful about a ſucceſſion of lively, faithful Miniſters: Men deeply devoted to God, full of faith and the Holy Spirit, who may build up the Church when they reſt from their labours. They carefully obſerve you and your proceedings, and rejoice when they ſee you truly ſerious, zealous, and active, in your Maſter's work, and happily ſucceſsful therein. Go forth at the door where Providence leads you, although it be but a ſtrait one, and follow the call of God whereſoever it may be, and be faithful in a little and you ſhall be made rulers over much, in due time. Modeſt humility will expel high-mindedneſs, and make you willing for any ſervice that the Lord may call you to, upon any terms. It will make you candid interpreters of the carriage of others toward you, and will lead you to reflect upon your own unworthineſs, rather than upon the miſbehaviour of others toward you. Thus, in meekneſs and lowlineſs of mind you may poſſeſs your ſouls, avoiding the dangerous rocks which novices ſplit upon, who are apt to be puffed up. You may enjoy much comfort and peace within, when you meet with little from without.

Thus out of pure love to you, and the bleſſed work in which you are engaged, I offer theſe advices, with comfortable expectations of a happy iſſue. And that this may be the caſe, I would recommend to your ſerious conſideration two particular Scriptures: The firſt, a promiſe made to the Church, "Upon this Rock I will build my Church, and the gates of hell ſhall not prevail againſt it;" and the ſecond, a promiſe made to all faithful Miniſters, "Lo, I am with you always, even unto the end of the world." From the firſt you learn, that God has taken his Church under his peculiar protection: And from the ſecond, that the Miniſters of Chriſt ſhall be favoured with his gracious preſence while they labour in his Vineyard. Let the hand of faith lay hold upon theſe precious promiſes. Conſtantly put the Lord in remembrance, by bringing them before him in prayer, whenever you are about to engage in his work. "If any man love me, ſaith our Lord, he will keep my word." Shew your love to Chriſt then, by pleading thoſe promiſes in prayer, and he will make good what he has ſpoken, and will ſhew himſelf well-pleaſed with you, in that you remember his word. You will know, that after all your own endeavours to fit yourſelves for your work, whether of reading, meditation, or prayer, (and the more of theſe the better) yet ſtill the preſence of the Lord with you in the Pulpit, is infinitely beyond every thing beſides. The Spirit of grace and ſupplication will make you fervent in prayer, and wonderfully help you to ſuitable expreſſion. And the Light of God ſhining upon your underſtanding, and the peace and the love of God flowing into your heart, will greatly enlarge your views of divine truth and enable you with advantage to publiſh the ſame.

Walk close with God then, and *he* will be All in All to you; so shall you in due time finish your work with joy, and be for ever with the Lord.

I am most affectionately, yours, &c.

Mr. BRUCE's Travels.

[*Continued from page* 95.]

Mr. Bruce relates the following ridiculous custom in the Court of Abyssinia. "It is the constant practice in Abyssinia to beset the king's doors and windows within his hearing, and there, from early morning to night, to cry for justice as loud as possible, in a distressed and complaining tone, and in all the different languages they are masters of, in order to their being admitted to have their supposed grievances heard. In a country so ill governed as Abyssinia is, and so perpetually involved in war, it may be easily supposed there is no want of people, who have real injuries and violence to complain of: But if it were not so, this is so much the constant usuage, that when it happens (as in the midst of the rainy season) that few people can approach the capital, or stand without in such bad weather, a set of vagrants are provided, maintained and paid, whose sole business it is to cry and lament, as if they had been really very much injured and oppressed; and this they tell you for the king's honour, that he may not be lonely by the palace being too quiet. This, of all their absurd customs, was the most grievous and troublesome to me; and, from a knowledge that it was so, the king, when he was private, often permitted himself a piece of rather odd diversion to be a royal one. There would sometimes, while I was busy in my room in the rainy season, be four or five hundred people, who all at once would begin, some roaring and crying, as if they were in pain, others demanding justice, as if they were that moment suffering, or if in the instant to be put to death; and some groaning and sobbing as if just expiring; and this horrid symphony was so artfully performed that no ear could distinguish but that it proceeded from real distress. I was often so surprised as to send the soldiers at the door to bring in one of them, thinking him come from the country, to examine who had injured him; many a time he was a servant of my own, or some other equally known; or, if he was a stranger, upon asking him what misfortune had befallen him, he would answer very composedly, Nothing was the matter with him: that he had been sleeping all day with the horses: that hearing from the soldiers at the door I was retired to my apartment, he and his companions had come to cry and make a noise under my window, to do me *honour* before the people, for fear I should be melancholy, by being too quiet when alone; and therefore hoped that I would order them drink, that they might continue with

with a little more ſpirit. The violent anger which this did often put me into did not fail to be punctually reported to the king, at which he would laugh heartily; and he himſelf was often hid not far off, for the ſake of being a ſpectator of my heavy diſpleaſure."

During Mr. Bruce's reſidence at Gondor, he made an excurſion, with proper guides, to the Nile, in order to view the great Cataract of Alata, on that river, which he thus deſcribes: "The firſt thing they carried us to was the bridge, which conſiſts of one arch of about twenty-five feet broad, the extremities of which were ſtrongly let into, and reſted on the ſolid rock on both ſides; but fragments of the parapets remained, and the bridge itſelf ſeemed to bear the appearance of frequent repairs, and many attempts to ruin it; otherwiſe, in its conſtruction, it was exceedingly commodious. The Nile here is confined between two rocks, and runs in a deep trough, with great roaring and impetuous velocity. We were told no crocodiles were ever ſeen ſo high, and were obliged to remount the ſtream above half a mile before we came to the Cataract, through trees and buſhes of a beautiful and delightful appearance.

The Cataract itſelf was the moſt magnificent ſight that ever I beheld. The height has been rather exaggerated. The Miſſionaries ſay the fall is about ſixteen ells, or fifty feet. The meaſuring is, indeed, very difficult, but, by the poſition of long ſticks, and poles of different lengths, at different heights of the rock, from the water's edge, I may venture to ſay that it is nearer forty feet than any other meaſure. The river had been conſiderably increaſed by rains, and fell in one ſheet of water, without any interval, above half an Engliſh mile in breadth, with a force and noiſe that was truly terrible, and which ſtunned and made me, for a time, perfectly dizzy. A thick fume, or haze, covered the fall all round, and hung over the courſe of the ſtream both above and below, marking its track, though the water was not ſeen. The river, though ſwelled with rain, preſerved its natural clearneſs, and fell, as far as I could diſcern, into a deep pool, or baſon, in the ſolid rock, which was full, and in twenty different eddies to the very foot of the precipice, the ſtream, when it fell, ſeeming part of it to run back with great fury upon the rock, as well as forward in the line of its courſe, raiſing a wave, or violent ebullition, by chaffing againſt each other.

Jerome Lobo pretends, that he has ſat under the curve, or arch, made by the projectile force of the water ruſhing over the precipice. He ſays he ſat calmly at the foot of it, and looking through the curve of the ſtream, as it was falling, ſaw a number of rainbows of inconceivable beauty in this extraordinary priſm. This however I, without heſitation, aver to be a downright falſehood. A deep pool of water, as I mentioned, reaches to the very foot of the rock, and is in perpetual agitation. Now, allowing

lowing that there was a ſeat, or bench, which there is not, in the middle of the pool, I do believe it abſolutely impoſſible, by any exertion of human ſtrength, to have arrived at it. Although a very robuſt man, in the prime and vigour of life, and a hardy, practiſed, indefatigable ſwimmer, I am perfectly confident I could not have got to that ſeat from the ſhore through the quieteſt part of that baſon. And, ſuppoſing the friar placed in his imaginary ſeat under the curve of that immenſe arch of water, he muſt have had a portion of firmneſs, more than falls to the ſhare of ordinary men, and which is not likely to be acquired in a monaſtic life, to philoſophiſe upon optics in ſuch a ſituation, where every thing would ſeem to his dazzled eyes to be in motion, and the ſtream, in a noiſe like the loudeſt thunder, to make the ſolid rock (at leaſt as to ſenſe) ſhake to its very foundation, and threaten to tear every nerve to pieces, and to deprive one of other ſenſes beſides that of hearing. It was a moſt magnificent ſight, that ages, added to the greateſt length of human life, would not deface or eradicate from my memory; it ſtruck me with a kind of ſtupor, and a total oblivion of where I was, and of every other ſublunary concern. It was one of the moſt magnificent, ſtupendous ſights in the creation.

I was awakened from one of the moſt profound reveries that ever I fell into, by my companions, who now put to me a thouſand impertinent queſtions. It was after this I meaſured the fall, and believe, within a few feet, it was the height I have mentioned; but I confeſs I could at no time in my life leſs promiſe upon preciſion; my reflection was ſuſpended, or ſubdued, and while in ſight of the fall I think I was under a temporary alienation of mind; it ſeemed to me as if one element had broke looſe from, and become ſuperior to all laws of ſubordination; that the fountains of the great deep were extraordinarily opened, and the deſtruction of a world was again begun by the agency of water."

On CHRISTIAN SOBRIETY.

"Teaching us, &c.—that we ſhould live SOBERLY." Tit. ii. 12.

THE noun, from whence the adverb σωφρονως, *ſoberly*, is formed, ſignifies, one of a *ſound mind*, one that is maſter of himſelf, having his appetites and paſſions in due order and ſubjection; ſince, of every one of theſe, if ſuffered to domineer, inſtead of obeying, may be ſaid, what has been often ſaid of one of them, that it is a temporary madneſs. Thus, when the prodigal in the parable is deſcribed, as repenting of his profligacy, the expreſſion is, προς εαυτον ηλθε, *he came to himſelf*. The phraſe intimates, that, while engaged in his former courſe, he was *not himſelf*. The governing principle had been dethroned, and he had been carried away captive, at the will of his conquerors. The queſtion, therefore, will ſtand thus; whether they are likely

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to make the beſt members of ſociety, who poſſeſs the uſe of their reaſon; or they, who have loſt it?

If we conſider Sobriety, as implying the regulation of our *appetites*, it ſupplies us with the virtues of temperance, as oppoſed to intemperance of every kind, and induſtry, as oppoſed to ſloth. And where is the ſtate, that would not wiſh all it's ſubjects to be temperate and induſtrious? Look at the generations of old, and conſult the ages that are paſt. Enquire of kingdoms that were once mighty upon earth, and of empires that now live only in the records of hiſtory. Aſk them, and with one voice they will tell you, that by theſe virtues they all aroſe to greatneſs, glory, and honour; by their contraries they ſunk into ruin, ſhame, and reproach. Learn we, then, as good citizens, duly to value the religion, that, upon the grounds of true reaſon, and eternal wiſdom, with ſuch perſuaſive energy recommends and enjoins the practice of theſe virtues, holding them forth to view, in the example of our Divine Maſter, and thoſe of his firſt followers. A glutton, a drunkard, a debauchee, a ſluggard, are monſters in the Goſpel ſyſtem. There we ſee a religion, which is, all over, ſobriety and purity, fervour and alacrity. There we find preſcribed to us ſtrict temperance always, prudent abſtinence often. And why? That we may not be brought under the power of an appetite, and enſlaved to ſo mercileſs and unrelenting a tyrant. There we are directed, whether we eat, or drink, or whatever we do, to do all to the glory of God; as if the world were one vaſt temple, and every good man, through the courſe of his actions, a kind of perpetual officiating prieſt in it. There none are permitted to be idle; every one is to be active and diligent in ſome employment, not only innocent, but uſeful to the community. If any do not *work*, it is declared that he ſhould not *eat*; and the portion of the *unprofitable* is ſaid to be with that of the *diſobedient*.

But Sobriety goes farther. It comprehends the government not of the bodily appetites only, but of the *paſſions* and affections of the mind. The uſe of theſe is, to ſtir up the ſoul, and put it upon action, to awaken the underſtanding, to excite the will, and to make the whole man vigorous and attentive in the proſecution of his deſigns. He whoſe deſigns are right, and who, being maſter of his paſſions, can direct their force that way, proceeds like the mariner, who underſtands his compaſs, and commands the winds: he raiſes or ſinks his affections, according to his judgment, and carefully adjuſts them to the nature of things; he applies them, with all their energy, to the proſecution of his greateſt intereſt; and makes them militate, with all their force, againſt whatever might obſtruct it. Chriſtianity informs us of the proper objects, on which the paſſions ſhould be fixed; and enables us to fix them on thoſe objects. It's injunction runs thus—"Set your affections on things above;" on objects, in the purſuit of which they may put forth all their ſtrength, and

in the enjoyment of which they may acquieſce, with abſolute complacency. Theſe are the objects, to which they were originally adapted; and therefore, till poſſeſſed of them, they are unquiet and diſſatisfied. In vain do they ſeek their full gratification in things below, in earthly objects, not calculated to afford it; and when they are ſet upon ſuch, otherwiſe than in perfect ſubordination to the better things above, the man becomes a ſure prey to diſappointment and vexation. Upon this principle, the Goſpel, in the heart where it is received, moderates and regulates the paſſions, in their application to terreſtrial objects. It reſtrains the ſallies of anger that it ſin not, and ſtops the iſſues of diſlike; it repreſſes inſolence in joy, and prevents clamour or deſpondency in grief: it forbids preſumption in hope, and bridles the impetuoſity of deſire: it permits not fear to tranſgreſs the bounds of a prudent caution, and mitigates even courage, which without it becomes a ſavage ferocity: it balances the mind in every ſtate and fortune; it produces modeſty, meekneſs, patience, candour, impartiality; and, out of theſe ingredients, forms that *Sobriety* of character, intended by the Apoſtle. And what is it but this ſame ſobriety, this command of the paſſions, this ſelf government, that qualifies a man to diſcharge properly all the relative duties of life; that endears him to a community, and renders him a truly uſeful and valuable member of ſociety? Deſtitute of this, what is the world, as agitated by human paſſions, let looſe, without reſtraint, in their fury, but a troubled ſea, with the four winds ſtriving on it for the maſtery; where all is froth and foam, noiſe and confuſion!

Mr. FLETCHER's LETTERS.

To JAMES IRELAND, Eſq.

My dear Friend, Nyon, Feb. 2, 1779.

I AM ſorry to hear that you are ſtill tried by illneſs; but our heavenly Father will have us to live with one foot on earth, and the other in the ſtirrup of our infirmities, ready to mount and paſs from time into eternity. I am better, thank God, and ride out every day when the ſlippery roads will permit me. You will aſk me how I have ſpent my time: I pray, rejoice, and write when I can; I ſaw wood in the houſe when I cannot go out and eat grapes, of which I have always a baſket by me. Our little Lord Lieutenant has forbidden the miniſters to let me exhort in the parſonage, becauſe it is the *Sovereign's houſe*. My ſecond brother has addreſſed a memorial to him, in which he informs him, that he will give up neither his religious nor civil liberty, and will open his houſe for the word of God; and accordingly we have ſince met at his houſe. On Sunday we met at the young Clergyman's, who, on his part, writes againſt the conduct of the Clergy,

but I fear we fence againſt a wall of braſs. However I am quite perſuaded that Providence calls me to leave a teſtimony to my French brethren, and it may be of ſome uſe when I ſhall be no more. I have been comforted by ſeeing the Apology of a Miniſter at Yverdon, who was perſecuted in the beginning of this century under the name of Pietiſt. I have got acquainted with a faithful Miniſter of Geneva, but he dares no more offer me his pulpit than my brother in law at Lauſanne.

The Lord was not in the forwardneſs of the young man I mentioned. It was but a fire of ſtraw; and he has now avoided me for ſome weeks. Several young women ſeem to have received the word in the love of it, and four or five grown up ones: but not one man except the young hopeful Clergyman I mention, who helps me at my little meetings and begins to preach extempore. I hope he will ſtand his ground better than he, who was ſuch an approver when you were here, and is now dying, after having drawn back to the world.

The truths I chiefly inſiſt upon, when I talk to the people who will hear me, are thoſe which I feed upon myſelf as my daily bread.—"God our Maker and Preſerver, tho' inviſible, is *here* "and every *where*. He is our chief good, becauſe all beauty "and all goodneſs centers in, and flows from him. He is eſpe- "cially *Love*, and love in us, being his image, is the ſum and "ſubſtance of all moral and ſpiritual excellence,—of all true and "laſting bliſs. In Adam we are all eſtranged from love and from "God; but the ſecond Adam, Jeſus, Emmanuel, God with us, "is come to make us know and enjoy again our God as the God "of love and the chief good. All who receive Jeſus receive "power to become the ſons of God, &c. &c."

I hope I ſhall be able to ſet out for England, with Mr. Perronet, in April or May. O that I may find that dear iſland in peace within and without! God is a good God: do you know the coats and ſhoes you gave me have laſted *all this while*, and art yet good: ſo that I need not draw upon your banker. Thank God and you for a thouſand favours! God bleſs and comfort you my dear friend! We are poor creatures, but we have a good God to caſt all our burdens upon, and who often burdens us that we may have our conſtant and free recourſe to his bounty, power, and faithfulneſs. Stand faſt in the faith. Believe *lovingly*, and all will be well. Farewell. J. F.

To Mr. CHARLES GREENWOOD.

My dear Friend, Nyon, May 22, 1779.

I AM yet alive, able to ride out, and now and then to inſtruct a few children. I hope Mr. Perronet will ſoon have ſettled his affairs, and then, pleaſe God, I ſhall inform you by word of mouth, how much I am indebted to you, Mrs. Greenwood, and Mrs. Thornton. I know it ſo much the more now, as I have made trial of the kindneſs of my relations in Adam: thoſe in Chriſt

Chriſt exceed them as far in my account, as grace does nature. That the Lord would fill you with all his choiceſt bleſſings, as you have done me, is, my dear Friend, the earneſt prayer of your poor penſioner, J. F. P. S. Mr. Perronnet wants me to fill up his letter. I would gladly do it, with thanks to God for his unſpeakable gifts—his Son, his Spirit, and his word! And thanks be to his people, for their kindneſs towards the poor, the ſick, the ſtranger, and eſpecially towards me! But at this time, a ſleepleſs night and a conſtant tooth-ache, unfit me for almoſt every thing, but lying down under the croſs, kiſſing the rod, and rejoicing in hope of a better ſtate, in this world or in the next. But, perhaps, weakneſs and pain are the beſt for us in this world. Well, the Lord will chuſe for me, and I fully ſet my heart and ſeal to his choice. Let us not faint in the day of adverſity. The Lord tries us, that our faith may be found purged of all the droſs of ſelf-will, and may work by that love, which beareth all things, and thinketh evil of nothing. Our calling is to follow the Crucified, and we muſt be crucified with him, until body and ſoul know the power of his reſurrection, and pain and death are done away.

I hope my dear friend will make, with me, a conſtant choice of the following mottos of St. Paul:—Chriſt is gain in life and death: "Our life is hid with Chriſt in God:—If we ſuffer with him, we "ſhall alſo reign with him:---We glory in tribulation:---God will "give us reſt with Chriſt, in that day:---We are ſaved by hope." And that Miſs Thornton will always, by word and deed ſtand to her motto, and rejoice in the Lord our God, Creator, Redeemer, and Sanctifier. To him let us give glory *in the fires*. Amen.

To a NOBLEMAN.

My Lord, Nyon, Dec. 15, 1779.

IF the American Colonies and the Weſt India Iſlands are rent from the crown, there will not grow one ear of corn the leſs in Great Britain. We ſhall ſtill have the neceſſaries of life, and, what is more, the Goſpel, and liberty to bear it. If the great ſprings of trade and wealth are cut off, good men will bear that loſs without much ſorrow; for ſprings of wealth are always ſprings of luxury, which, ſooner or later, deſtroy the empires corrupted by wealth. Moral good may come out of our loſſes: I wiſh you may ſee it in England. People on the Continent imagine they ſee it already in the Engliſh on their travels, who are ſaid to behave with *more wiſdom*, and *leſs haughtineſs*, than they were uſed to do.

Laſt year ſaw the death of three great men of theſe parts—— Roſſeau, Voltaire, and Baron Haller, a Senator of Berne. The laſt, who is not much known, I think, in England, was a great philoſopher, a profound politician, and an agreeable poet; but he was particularly famous for his ſkill in botany, anatomy, and phyſic. He has enriched the republic of letters by ſuch a num-

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ber of publications in Latin and German, that the catalogue of them is alone a pamphlet.

This truly great man has given another proof of the truth of Lord Bacon's aſſertion, that, "although ſmatterers in philoſophy are often impious, true philoſophers are always religious." I have met with an old, pious, apoſtolic Clergyman, who was intimate with the Baron, and uſed to accompany him over the Alps, in his rambles after the wonders of nature. "With what pleaſure, ſaid the Miniſter, did we admire and adore the wiſdom of the God of nature, and ſanctify our reſearches by the ſweet praiſes of the God of grace!"

When the Emperor paſſed this way, he ſtabbed Voltaire to the heart, by not paying him a viſit; but he waited on Haller, was two hours with him, and heard from him ſuch pious talk, as he never heard from half the philoſophers of the age. The Baron was then ill of the diſorder, which afterwards carried him off.

Upon his death bed, he went through ſore conflicts about his intereſt in Chriſt; and ſent to the old Miniſter, requeſting his moſt fervent prayers, and wiſhing him to find the way through the dark valley ſmoother than he found it himſelf. However, in his laſt moments, he expreſſed a renewed confidence in God's mercy, through Chriſt, and died in peace. The old Clergyman added, that he thought the Baron went through this conflict, to humble him thoroughly, and, perhaps, to chaſtiſe him for having ſometimes given way to a degree of ſelf-complacence, at the thought of his amazing parts, and of the reſpect they procured him from the learned world. He was obliged to become laſt in his own eyes, that he might become firſt and truly great in the ſight of the Lord. I am, my Lord, &c. J. F.

To the Right Hon. Lady MARY FITZGERALD.

My much honoured Lady, Madeley, Sept. 3, 1781.

TWO days ago, I came here, after an abſence of above a month; and yeſterday I received the honour of your letter without date, which has been, I am told, waiting here ſome time. What a pity I did not rejoice ſooner in the good news you ſend me, that you deſire to be *entirely* devoted to God. Indeed, complaints follow; but *heaven* is in that holy deſire. If you cultivate it, it will produce all that conformity to a holy God, which love can bring to a human ſoul, called to partake the divine nature. As for your complaints, they are the natural expreſſions of that repentance, which precedes, in our hearts, the coming of the Comforter, who is to abide with us for ever. I am ready to rejoice, or to mourn with my honoured friend; and I have abundant cauſe to do both, with reſpect to myſelf, my miniſtrations, the Church, and my people.

And will you, indeed, find it in your heart to honour my houſe with your preſence, and perfume alſo with your prayers the plain apartments occupied by your friend Johnſon? I wonder

der at nothing on earth, when I conſider the condeſcenſion with which Emmanuel came down from heaven, and filled a ſtable with his glory. Your time, my condeſcending friend, will ſuit me beſt. You will be queen in my hermitage, the Lord will rule in our hearts, and you will command under him within our walls. You ſmile, perhaps, at the vaſtneſs of your new empire; but if you can be content and happy in God in my homely ſolitude, you will make greater advances towards bliſs, than if you obtained the principality of Wales. But if you cannot be happy with Jeſus, prayer, praiſe, godly converſation, and retirement, expect a diſappointment. However, my honoured friend, if you come, come as the ſerious Catholics go on a pilgrimage, as French noblemen go to the Carthuſian convent at La Trappe, as the French king's aunts went to the Carmelites: come and do *evangelical pennance*. Our good friend Johnſon, will tell you of an upper room, where we crucify our old man, and have had many a viſit from the new. If you do not bring her with you, bring her faith, which brought him down, and then you ſhall not pine for the company of earthly princes. The Prince of peace and life himſelf will keep his court in our cottage, and your heart ſhall be one of his favourite thrones.

I hope my Lady, you will bring us good news of our friends in St. James's Place. My heart viſits them often, and if bodies could move as quick as thought, they would be importuned frequently with my company. If you write to them, before I do, convey my Chriſtian and grateful love in your letter, and accept it yourſelf from, my honoured and dear Lady, your dutiful ſervant in Chriſt, J. F.

To Miſs PERRONET.

My dear Friend. Madeley, Sept. 4, 1781.

YOU want "ſome *thoughts* on the love of God," and I want the warmeſt *feelings* of it. Let us believe his creating, feel his preſerving, admire his redeeming, and triumph in his ſanctifying love. *Loving* is the beſt way to grow in love. Look we, then, at the love of our heavenly Father, ſhining in the face of our elder Brother, and we ſhall be changed into love, his image and nature, from one *glorious*, and *glorifying* degree of *love* to another. Love always delights in the object loved. "Delight thou in the Lord, then, and thou ſhalt have thy heart's deſire;" for we can deſire nothing more than the *ſupreme Good*, and *infinite Bliſs*: both are in God. When, therefore, we love God truly, we *delight* in what *he is*, we ſhare in his infinite happineſs; and by divine ſympathy, his throne of glory becomes *ours*; for true love rejoices in all the joy of the object it cleaves to. Add to this, that, when we love God, we have always our hearts deſire; for we love *his will*, his deſires become ours, and ours are always perfectly reſigned to his. Now as God does whatever he pleaſes both in heaven and earth, his lovers have always

always their hearts desire, forasmuch as they always have *his will*, which is theirs. Submitting our private will to his, is only preferring a greater good to a less, as our Lord did in the garden; and we are all called to do it in afflictions. Farewell, my dear friend, and excuse these reflections, which you could make much better than your humble servant, J. F.

To the Right Hon. Lady MARY FITZGERALD.

My dear and honoured Friend, Madeley, Sept. 29, 1781.

YOU have been in the fire of affliction, where faith is tried, where patient hope is exercised, and where perfect love, which casts out fear, and endureth all things, is proved worthy of him, who made bare his breast, and said to his Father, "Lo! I come to do thy will, O God!" I come to be obedient unto death, even the painful, shameful death of the cross.

Continue to offer your body as a living, or, if it please God, as a lingering, dying sacrifice, to him, who has decreed, that if we will reign with Christ, we must *suffer with him*. This is our reasonable service; for it would be absurd, that our Lord should have been perfected by sufferings, thorns, and the cross, and that we should have nothing but enjoyment, roses, and a a crown. How faithful, how merciful is our God! He brings you once more from the verge of eternity: well, my dear friend, I welcome you back into life, and into the enjoyment of farther opportunities of receiving and doing good,—of growing in grace, and perfecting holiness in the fear of the Lord.

Chastened, spared like you, and more and more convinced, that I am helplessness itself, and that there is help laid on our Surety and Saviour for us, I invite you to say with me—*When I am weak*, Christ my life is strong still: *for me to live* shall *be Christ, and to die gain.* Dear Madam, to know the *bare* cross is uncomfortable; but to know, and gather the fruit of that tree, is life from the dead, it is more abundant life after fainting. Let us then know, i. e. consider, and embrace Jesus Christ crucified to make an end of sin;—shedding tears, and his most precious blood, to cleanse us from all sin; to trace again the divine image, goodness, love, and happiness on our souls, and to seal our firm title to glory.

"Not a text," say you, "came to me, only "I knew none perished at his feet:" *then*, you remembered Christ, the *sum and substance of all the Scriptures*; then you believed on him, in whom all the sweetest texts, and all the promises are yea, and amen. O believe more steadily, more confidently. Dare even to obey the apostolic precept, "Reckon yourselves dead indeed, unto sin, but alive to God by Jesus Christ our Lord." Embrace with more earnestness, the *righteousness of faith*, and you will have more peace and joy in the Holy Ghost. Rejoice in Christ, your peace; yea, rejoice in God, your Saviour; and if

if there is a needs-be, for your being in heavineſs for a ſeaſon, rejoice in tribulation: "ſorrowful, but always rejoicing." "When I am deſtitute of all comfort, this ſhall yield me comfort," ſaith Kempis, "that thy will is done." If Abraham believed in hope againſt hope, that is againſt human, natural hope; can you not, through grace, as a daughter of Abraham, rejoice in heavenly hope againſt all natural feelings, and even againſt all temptations? "Count it all joy, ſays St. James, when you fall into divers temptations" and trials. Don't be afraid of the ſtorm: Chriſt is in the ſhip, and he does not ſleep, as unbelief is apt to fancy.

I thank you, my dear Lady, for your friendly wiſh of leaving your clay here. I return it, by wiſhing you may leave all the body of ſin, now, in that myſterious grotto on mount Calvary, where myriads of ſinners have buried their doubts, their fears, and their old man. Prop up your clay a little longer; for I want to ſing with you, "Salvation to God and the Lamb." I want you to help me, with the underſtanding and the voice to witneſs, that Jeſus "ſaves to the uttermoſt all, who come to God through him;" that he can, not only *make an end of ſin*, but *bring in an everlaſting*, triumphant *righteouſneſs*.

I am not without hope of ſeeing you in London, before you ſee your future hermitage. All my brotherly love goes to Town, and ſalutes you and your good nurſes, to whoſe continued care, as well as to that of our dear Redeemer, I earneſtly recommend you. I am, my dear Lady, your obedient, affectionate ſervant,

J. F.

The USE of RAIN.

IN the trueſt ſenſe of the word, Rain ought to be called a Preſent from Heaven. The bleſſings our heavenly Father pours upon us by this means, are equally abundant and neceſſary for us. As the conſequences of a continued drought would be fatal to us, ſo the advantages are equally precious which the refreſhing ſhowers afford. Who can deſcribe or know all the advantages which accrue from them? But if we cannot give an exact account of them, we may at leaſt reflect on ſome of the moſt conſiderable. The heat of the ſun acts without interruption on the different bodies on the earth, and continually exhales thin particles from it, which fill the atmoſphere in the form of vapours. We ſhould breathe theſe dangerous exhalations with the air, if now and then they were not carried off by the rain, which beats them down to the ground, and thus clears and purifies the air. It is no leſs uſeful in moderating the burning heat of the atmoſphere. The Rain that falls from a higher region, brings to the lower atmoſphere a refreſhing coolneſs, of which we always feel the agreeable effects when it has rained. It is alſo to the Rain we muſt partly impute the origin of fountains, lakes, and conſequently rivers. Every body knows in what abundance we are ſupplied with theſe

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ſeveral ſources of water in the wet and rainy ſeaſons; whereas they evaporate during a long drought. But to feel how uſeful and neceſſary Rain is, it is ſufficient to obſerve how the earth and vegetables languiſh for want of theſe fruitful ſhowers, without which every thing would decay. Rain is in many reſpects the food of vegetables. It refreſhes and ſoftens the earth, which is dried up, and in a manner petrified by the heat of the ſun. It circulates in the finer veins, and in the veſſels of plants and trees, and conveys to them thoſe beneficial juices which preſerve their life, and promote their growth. When it pours on mountains, it ſweeps from them a fine, rich earth, which it depoſits in the vallies where it falls, and which it manures.

Yes, Lord! thou haſt planned all with Wiſdom, and the earth is full of thy Goodneſs! Such is, without doubt, the concluſion that we muſt all draw from theſe reflections. And if from theſe we are led to adore and bleſs GOD, let us purſue the ſubject, that it may make a deeper impreſſion on our minds.

What finer object can be preſented to our ſight than a clear and ſerene ſky! Is not that beautiful blue vault extended over us ſufficient to fill every heart with admiration and delight? But all the beauties of the ſky would diſappear, if by the direction of the winds, the clouds ſhould come and draw a thick curtain before us. What are the ſentiments ſuch a revolution ſhould create in us? Theſe are at leaſt what it ought to inſpire:——However beautiful this ſcene which we contemplate with ſuch delight, there are ſome incomparably greater, which no cloud can deprive us of, and which would make us ample amends for the loſs of all others. For what are all the beauties of nature compared to the beauty of that great BEING, in whoſe contemplation alone an immortal ſpirit can find felicity!——It is not without deſign, that God ſometimes deprives us for a while of thoſe things which gives us moſt pleaſure. He wiſhes to teach us to ſeek our happineſs in him, and to conſider him as our ſovereign good. Beſides, thoſe very privations are they not often compenſated by many outward advantages? Thoſe clouds which conceal from us the beauty of the ſky, are the ſources of beneficent rains which render the earth fruitful. Let us remember this; and, every time that adverſity makes our days gloomy and melancholy, let us be perſuaded, that even theſe misfortunes will become, in the hands of our heavenly Father, inſtruments of future happineſs. Let us alſo conſider Rain as the image of the gifts of fortune: For beneficial as moderate Rains may be, they are equally hurtful if they laſt too long, or come unſeaſonably. So it is in reſpect to earthly goods. Their too great abundance might be the cauſe of our deſtruction. Let us therefore thank our heavenly Father for refuſing us gifts, which we might afterwards find to be real puniſhments. Let us, then, learn to be content with all the diſpenſations of a wiſe and gracious Providence in the government of the world. God only can know the manner

in which his bleſſings can beſt be beſtowed. He ſendeth forth his commandment to the clouds, and they fly to execute the will of their Creator. Shall man dare to undertake to direct their courſe, though perhaps the leaſt conſiderable part in the ordinance of the world? How then can we be raſh enough to blame the ways of Providence on much more important occaſions?

Part of a Letter from Mr. R. to Mrs. R. A.

Sept. 16, 1781.

THEY that ſow in tears ſhall moſt aſſuredly reap in joy. But then we muſt ſow in hope, if we would reap a glorious harveſt. "Believeſt thou? Thou ſhalt ſee greater things than theſe." This Text ought never to be from your mind. It ſhould riſe with you, pray with you, preach with you, converſe with you, and lie down with you. When we are made perfectly willing to---"*ſell all*," we are then on the verge of a great Salvation. This ſalvation is nigh us, even at the very door. What I mean is, that you muſt *now* be willing to be ſaved God's own way: And that when, where, and how he will. If you are indeed brought to this point, I dare affirm that you are not far from the glorious liberty of the children of God: And is this really the language of your ſoul? Then attend to a few things. You muſt forget all you are, and all you have been: I do not mean that you muſt obliterate all you have experienced of the goodneſs and love of Jeſus: I only mean, that you muſt in ſome degree, ſo turn the eye of your mind from all your bleſſings, and all your wants and woes, from every paſt, as well as preſent exerciſe of ſoul, and come to Jeſus in the ſimplicity of a new-born babe. All your wanderings from God, your inattention of mind, or backſliding from him, cannot keep you from the bleſſing of loving him with all your ſoul, if you only come as a helpleſs and forlorn beggar, determined to die at the feet of Jeſus. Die to ſelf, and then you ſhall live to HIM. When your ſoul comes to this point, I well know, that the powers of hell, and all the remains of ſelf and ſin, will be moved to oppoſe you. But you muſt ſettle it in your heart, that the way to Chriſt, to holineſs and heaven, lies by the gates of the infernal den. You muſt alſo remember, who is with you. Chriſt is with you: his blood was ſhed for you. If ſo, all the powers of hell, earth, or ſin, cannot withſtand him, nor render ineffectual his purifying blood. Your enemies muſt give way, and the walls of ſeparation will fall down, (like thoſe of Jericho) by the power of God. Only believe and embrace the faithful word, oath, and promiſes of your Almighty Captain, who leads you forth to conqueſt and the eternal crown.

Are you willing to be a fool for Chriſt? You really muſt be ſo, if you expect to be ſaved by faith, through grace. Such a ſoul loſes ſight of every thing but Chriſt, and continually cries out,

out, Give me Jeſus; I want Jeſus; I muſt have Jeſus, or I die. All we want is—only Chriſt, and his full, free, and preſent ſalvation, to be conſtantly before the eye of our mind. Then we ſhall have ſuch a view, as human language cannot deſcribe. His fulneſs is adequate to all our wants, and he freely offers it, without money or price: The happy effects of this will be, that--- "beholding as in a glaſs the glory of the Lord, we are changed into the ſame image; from glory to glory, even as by the ſpirit of the Lord." "And this is the victory that overcometh the world, even our faith."

Theſe truths being duly attended to with our whole heart, we riſe out of ſelf and ſin, into the boſom of Chriſt. When we have Him, we have all we want; and as we hold him, and uſe him, we wiſh for a thouſand hearts to love him more. You are to go forward unto Jeſus, every day and every hour, juſt as you are.

I thank my dear Lord, that I have found, for ſome weeks paſt, ſuch liberty of ſoul in looking unto Jeſus and coming to Him every moment, juſt as I am, as words cannot deſcribe. I think about no particular ſtate of ſoul, but my conſtant cry is, "O! give me Jeſus! I muſt have Jeſus! For without Him, I can do nothing."

May the lover of ſouls fill your heart and mine with himſelf, and then we ſhall have holineſs and heaven ſweetly blended together. We ſhall then live indeed, for Chriſt ſhall live in us, and be our All in All!

The more I feel of the love of Jeſus, the more tenderneſs I feel for my Chriſtian friends and all that are dear to me, but then it is without that perturbation of mind which uſed formerly to make me careful and troubled about many things. I am yours, &c.

From Miſs R. to Miſs F.

Nov. 1, 1788.

MY dear Friend's kind and truly Chriſtian Letter was exceeding welcome. It breathed the true ſpirit of a ſoul panting after more of God: Here I meet you, and muſt willingly reſume our interrupted correſpondence, that we may help each other to preſs towards our "calling's prize." Salvation from what is contrary to Love, is a great bleſſing; but for ſome years paſt, it has appeared to me as but juſt like entering on the borders of the promiſed land: Here it is with us as with the Iſraelites, the good land is before us; we are called to go up and poſſeſs it. And to what degrees, the Lord can and will enlarge and fill the Soul, that abides in his love, we do not now conceive. O that we may know by ſweet experience; and as rivers run toward the Ocean, continually gathering as they go; ſo may we return to the boſom of our Lord, continually increaſing in his knowledge and love, by all we meet with in our way to his Kingdom. We know he would have us ſhout Victory, while travelling through this wilderneſs; and bleſſed be the God of our Salvation, for the power he imparts unto us ſo to do. I bleſs his name I am continu-

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ally ſaved, but I want to be more than a Conqueror, viz. to gain by all I met with, what my Lord deſigns I ſhould. I ſee immeaſurable lengths before me, and hear him inviting me to come forward. My Soul has lately felt ſuch a getting to, and abiding near the feet of Jeſus, as in ſome meaſure experimentally explains to me that ſweet exhortation in Iſaiah, "In returning and reſt, ſhall ye be ſaved: In quietneſs and confidence ſhall be your ſtrength." I know nothing that will ſo effectually help us, as living in Jeſus. O that we may advert to him continually. Walking in his preſence prevents diſſipation; and the Soul that lives, gathering itſelf into God, will renew its Strength. Yield to and follow after the attraction of your Saviour's love: by dwelling upon this, your Soul will increaſingly perceive its amazing depth, and may ſo ſink into the boundleſs Ocean as to go through all you meet with, bleſſedly ſurrounded with it. We muſt live in our center, if we would glorify God. Here our great ſtrength lies. Let us then renew our Acts of Faith, and fly into the ſtrong Tower of our Saviour's name. I am, &c. E. R.

From Mrs. S. C. to Miſs F. M.

THE ſubjection of our Wills to whatever Providence appoints, is that which makes all things work together for our good. Reſignation is that which extracts the ſweet from every bitter herb. If my dear Friend aſks, "But what ſhall I do to be thus reſigned?" I anſwer, Hearken to him who ſpake as never man ſpake,--- "He that believeth ſhall be ſaved." But another ſpirit whiſpers, "Be firſt ſaved, and then believe when the Work is done." Thus have many of the dear children of God been impoſed upon by the deceiver. In the beginning, they felt the burthen of actual tranſgreſſion ſo heavy, that they were (in a manner) conſtrained to believe, leſt they ſhould die and ſink below the grave. But ſince the fear of Death and Hell is removed, they can bear with the riſings of inbred corruption, (if not its outbreakings,) and in effect tell our Lord, he may give them gradually a ſmall increaſe of faith, which will bring a little more Power; but they will not believe he can now throughly cleanſe them by the Word he hath ſpoken. But they who dare believe him true, ſhall feel his utmoſt power to ſave. You feel that his Blood cleanſeth from Sin, and why not from all Sin? Be aſſured our bleſſed Lord is willing to give you *Now* all you want. Lord increaſe your Faith; for according to that ſo ſhall it be done unto you. I am, &c.

From Miſs E. H. to Miſs F. M.

Dear Siſter,

DO not be afraid of knowing yourſelf. We oft ſhrink from this painful knowledge, and clamour for comforts; and by becoming our own Carvers, we experience with the Iſraelites, quails and leanneſs withal. If we would but be workers together with God ſimply, we ſhould make a much ſwifter progreſs in the

Way

Way to the Kingdom. Our own Will, even in holy things, muſt be given to God's Will. I believe there is a negative and a poſitive Salvation, and we are oft looking for the latter, when we do not poſſeſs the former. We ſhould endeavour to remember our Lord's words, "Firſt the blade, then the ear, then the full corn in the ear." Alſo St. John's diſtinctions, "Little children, young men, and fathers." Through not attending to the Work of the Spirit in its different ſtages, we make many miſtakes, ſeeking for things out of the order of God. As a Babe in Chriſt, I ſhould know my ſins forgiven; and in this Knowledge, be aſking for the abiding Witneſs of the Spirit, proving the Word of God to be quick and powerful, and thus overcoming the wicked one. The young Men may then juſtly aſpire after that glorious Reſt and bleſſed Liberty which even now remains for the people of God; viz. to have the Love of God perfected in them, and then to be enabled to rejoice evermore, pray without ceaſing, and in every thing to give thanks. I am, &c. E. H.

From Mr. M. to Mrs. P.

Dear Siſter, Dec. 1785.

YOU may be well aſſured, that every freſh diſcovery which the Spirit makes, is a pledge and an earneſt of the bleſſing which we want, if we are powerfully drawn after it. Nor ſhould there be a doubt, but if we obey the drawings, following after the Lord, we ſhall obtain. Only we muſt beware leſt we ſuffer, 1ſt. By being in any degree unthankful for what we do enjoy; 2ndly. By expecting what we want in any other way than we have received all former bleſſings, viz. by faith. It is well to guard againſt ſpeaking or acting either *of*, or *for ourſelves*, i. e. without acknowledging the Lord as our Guide and Ruler: And there is not a more effectual way of preventing this, than that of looking to the Lord for light and direction in every matter; and undoubtedly we ſhall receive his aſſiſtance, and be thereby enabled more abundantly to glorify him in all things. Yet even then, we ſhall not always ſucceed according to our deſire, and if not careful, may fall into various unprofitable reaſonings, inferring that we have acted wrong either in the matter or manner. The advice we gave, is not ſo ſucceſsful as we deſire; the good we wiſh, is not done; the work we wanted to promote, is not promoted: Therefore we think that we have been to blame, and ſo fall into a kind of fretting at ourſelves, on account of our unbelief and ingratitude towards God. It is this I fear leads you into thoſe reaſonings, which although they do not bring you into condemnation, yet hinder your enjoyment of a larger degree of communion with God.

It ought to be rather matter of rejoicing than ſorrow, that we are made ſenſible of the leaſt defect in the matter or manner of our actions, words, or thoughts; as hereby we have freſh occaſions of ſeeing and feeling our dependance on Jeſus, and our momentary

tary need of the virtue of his atonement: As alſo a more abundant neceſſity of watching every avenue of the ſoul, leſt any thing enter, or paſs, which may in the ſmalleſt degree hurt us, or diſhonour the Lord. It is far more to be ſanctified in ſoul and body and ſpirit, than barely to be cleanſed from ſin. This we ſhall learn, as the Holy Spirit teaches; and he will do it, ſwiftly and effectually, if we give up ourſelves to him, and avoid thoſe reaſonings and wanderings which grieve him and damp us. He will then more fully conform us to himſelf, and in a far higher degree make us as he was in this world. Oh, then, let us ſimply attend to his teachings, and in all things give ourſelves wholly to him, ſo ſhall we receive more abundantly of his divine Nature. I am, &c.

From Mr. M. to Mrs. P.

My very dear Friend, May 9, 1793.

WE rejoice in what the Lord has done for your ſoul in the laſt two years. And if you have ſo improved the bleſſings received, as to be ſenſible of your own utter inſufficiency, for any thing good, but by the continual aid of divine grace, it is matter of much conſolation; as you will be thereby led to a more entire dependance upon JESUS, that all your offerings may be accepted of God through Him.

This is the only ſafe way we can walk in, as it always tends to abaſe us in our own eſteem, and inſpires us with gratitude for all we receive; as it ſhews us we have (as of and from ourſelves) a right to no manner of good thing: And if we perſevere in renouncing ourſelves and relying upon Chriſt, we muſt expect to be aſſaulted with various temptations from our great adverſary, whom nevertheleſs we ſhall be able to reſiſt, through the conſtant ſupplies of grace from our Redeemer.

This alſo greatly tends to our confirmation and eſtabliſhment in the divine life, becauſe it prevents us from truſting in any thing we have, eſpecially our joys and comforts; and ſhews us a more permanent foundation whereon to reſt, even God, who is ever the ſame, let our ſituation alter as it may. And likewiſe we are enabled hereby to diſcover the proficiency we are making in religion; a clear manifeſtation whereof begets thankfulneſs in our hearts, and we find the throne of grace more eaſy of acceſs.

May the Lord enable you to abound in this grace alſo. You need not fear any fatal effects from the eagerneſs of your purſuit of ſpiritual bleſſings; becauſe whatever may be wrong, either in the *matter* or *manner* of it, will ſoon be diſcovered, and ſpeedily removed, when your ſoul is on *full* ſtretch to be wholly devoted to Him: nor will you eaſily reſt in what you have already received, becauſe the Lord will reveal to you the heights of grace that are ſtill before you; and he will attract and invite you to come up higher, and yet higher ſtill, till you are *loſt* and *ſwallowed* up in his plenitude of love.

The felicity of being a real follower of JESUS, far exceeds all this world, and pours contempt upon all the glories of it, becauſe you will then be *fully* and *compleatly* ſatisfied with your choice, like Mary to ſit at JESUS's feet! You will crave nothing more, you will want nothing elſe! He is *all* the world to thoſe whoſe hearts are filled with *perfect* love. The future is ſcarce in the eye of ſuch, becauſe they are ſo entirely taken up with —— how they may meet and enjoy the ſmiles of their LORD *now*! And therefore they are jealous leſt any thing ſhould ariſe to diſpleaſe Him, who is come to be their gueſt; or rather admitted them to ſo great intimacy with himſelf.

May it be your daily employment to follow the Lamb wherever He goes; ſo that walking in the light as He is in it, you may prove that His blood does indeed cleanſe you from all ſin, and his ſpirit does fill you with all righteouſneſs! And then you can truly ſay, "I live not, but CHRIST liveth in me; and the life I live is by faith in Him, who loved me, and gave himſelf for me." Then will your ſoul be as a watered garden, and as a ſpring whoſe waters *cannot* fail! Even ſo, Lord Jeſus, let it be with my dear friend! I am, &c. E. R.

On the Uſe of HAIR POWDER.

IN the year 1614, ſome ballad ſingers in France introduced the mode of decorating their heads with Powder. The faſhion, however, made but ſlow progreſs in England till within theſe laſt forty years; of late, indeed, it has become almoſt univerſal; ſo that not only perſons of fortune have adopted it, but even ſervants, apprentices, common proſtitutes, and in ſome inſtances, charity children Undoubtedly many wiſe and ſenſible people were carried away by the faſhion, without adverting to the pernicious conſequences; but the preſent ſcarcity of BREAD has opened their eyes, and they are *now* fully convinced that the uſe of Hair-Powder is one great cauſe of this awful calamity. John Donaldſon, Eſq; in his Letter on this ſubject, to the Right Hon. William Pitt, obſerves, That the number of Hair-Dreſſers in this kingdom have been ſtated at 50,000, and that ſuppoſing each of them uſed only one pound of flour a day, on an average, it amounts to 18,25,000 pounds in one year; or upwards of five millions of quartern loaves, at the uſual allowance of three pounds and a half of flour for a quartern loaf: And ſuppoſe only four times this quantity of flour is uſed by thoſe who dreſs their own hair, and others who are not profeſſed hair dreſſers, will make 21,256,936 quartern loaves. By the accounts from the Exciſe-office, produced before the Houſe of Commons, it appears that the quantity of Starch made in Great Britain, in one year, was 8,170,019 pounds, the quantity of wheat expended in the above-mentioned article would have made more than four millions of

quartern loaves. Theſe three numbers being added together, amount in all to above Thirty Millions of quartern loaves, which at 9d, each, amounts to one million one hundred and forty-ſix thouſand, four hundred and twenty-one pounds, Britiſh money. Great as this ſum may ſeem to appear, yet I believe, (adds Mr. Donaldſon) it is far ſhort of the real quantity and value of wheat and flour uſed in the making of ſtarch and hair-powder. In ſome of the cheap dreſſing ſhops they frequently uſe a peck of flour, that is 14 pounds, on a Sunday only, and a quartern, or 3½ pounds on each of the other days, ſo that the average I have ſtated of one pound a day, appears to be under what is really expended.

Mr. Donaldſon in his Poſtſcript ſays further, "On re-conſidering the quantity of hair-powder, &c. uſed in a year, and ſpeaking with ſome friends on this ſubject, I believe I have not ſtated above half the real quantity expended. So that in place of thirty millions, I ſhould have ſaid—Sixty Millions of quartern loaves; the amount of which, at nine-pence each, is Two Millions, Two Hundred and Nine-two Thouſand Pounds, Britiſh money, thrown away within the laſt twelve months, to the great loſs of the Poor, and may be conſidered as one of the chief reaſons of the preſent high price of BREAD!"

ON CONTENTMENT.

COME, ſweet companion, drop thy downy wing,
And o'er life's darkneſs ſhed thy genial light:
Come high-priz'd gueſt, thy ſofteſt comforts bring,
And make my hours with thy preſence bright.

Round thy low manſion, olives ſpread their ſhade,
And peace, unknown to every ſplendid dome:
Let ſlumbers bland, embalm the hermit's head,
While care's black tribe through regal towers roam.

With thee, plain diet, health and vigour give,
The mind at reſt, no inward tempeſt knows,
While pride, ambition, envy, wakeful live
And feel a thouſand ſtings in varying woes.

Thy mildeſt rays illume the humble cot,
Deſpis'd by greatneſs, ſtranger to true bliſs:
Pleaſures unbought ſtill feaſt the mean man's lot,
Which jealous pomp is ever ſure to miſs.

The gentle zephyrs ſport in thy blithe train,
While in pride's boſom rage the ſullen winds;
The' ambitious ſoul ſtill bleeds with latent pain,
And waves roll reſtleſs in aſpiring winds.

Learn, pride, thy leſſon from Contentment's ſchool,
Learn, from her placid mien, of peace the price:
In vain thou ſeekeſt good, O ſplendid fool!
Pure joys are ſimple, never dear, nor nice.

Heaven

Heaven on juſt balance hangs all human things:
Contentment throws her bleſſings at our door;
No diſtance great betwixt the mean and kings,
The mind well temper'd, forms the rich and poor.

By the ſage oracle, AGLAUS nam'd,
Happieſt of men, was with his herbage found;
Title above kings, or heroes here proclaim'd,
For grandeur's feet ne'er trod ſuch ſacred ground.

Health, the prime jewel, which enriches life!
Not with high feaſts, or riot ever dwells;
Content adopts it, without toil or ſtrife,
In buſy cities loſt,----'tis found in cells.

Why wakes the merchant, ſlaving ſtill for gold?
Why ſwell his riches to a maſſy ſtore?
The reſt he ſeeks, is neither bought nor ſold;
Immers'd in wealth, he wants, ---- is always poor!

Why ſtrives ambition to erect her tow'r?
Even Babel's height would ne'er Contentment find;
'Tis not in founding names of titled power,
Heaven firſt fix'd it ---- in a lowly mind.

In midnight riot, ſtill the ſearch is vain;
In routs, in cards, in dice's anxious throw
'Tis never found; a ſpring of conſtant pain:——
'Midſt thorns and briars her fair plants can't grow.

Her firm broad baſe, in Piety is laid;
The grateful heart will ſoon her dwelling find,
When thanks to heaven for all her gifts are paid,
Content will then inveſt the favour'd mind.

Learn hence, ye rich, the greatneſs to beſtow
What now is lent you for the nobleſt uſe;
Learn to relieve each pain, each want, each woe,
The bleſſings given, much greater will diffuſe.

Learn here, vain grandeur, (if not crime to call
By ſuch a name) life's weak and wearing thread;
The humble heart will riſe, the proud muſt fall,
And death's dark veil ſoon tranſient pomp o'erſpread.

Come then, Contentment! hail, thou firmeſt friend,
Teach us thy worth, and lead us to thy bower,
Through life's uncertain chequer'd ſcenes attend,
To fools let's leave falſe riches, joy, and power.

Teach us the grateful heart, the ardent eye,
The glowing praiſe to HIM, that all beſtows:
Teach us firm TRUST in HIM, that rules on high,
And in that BLOOD, whence Life immortal flows.

The

The following LINES were ſpoken by one of the BOYS who has compleated his Education at the ASYLUM for Deaf and Dumb Children, before the Subſcribers, at the Paul's-Head, Cateaton-Street, on Monday, January 4, 1796.

THOUGH harſh my ſounds, my voice though weak,
Your kindneſs, friends, forbids my fear,
What I, once Dumb, attempt to ſpeak,
With patient candour you will hear.

Encourag'd by your bounty paſt,
That lent a wretched infant aid;
I come, to take my leave at laſt,
And tell the progreſs I have made.

My mind would o'er its priſon range,
And mourn its thoughts, in darkneſs bound;
For all within was wild and ſtrange,
And all was ſilent wonder round!

Though oft your moving lips I ſee,
No chearing ſounds my ears admit;
All nature is as Dumb to me,
As I, alas! am Deaf to it!

Aided by your induſtrious art,
Defective nature doth improve,
And helps me thus with grateful heart
To thank you for your generous love.

I *Came*, ---- nor knew to ſpeak or read;
Loſt to myſelf, my friends, and man;
I *Go*, ---- prepar'd to earn my bread,
And ſhew the world your uſeful PLAN.

Prizing my SOLITARY OPPORTUNITIES above all Company.

HOW ſweet in ſilent thought to trace
The riches of redeeming grace!
To reckon mercies o'er and o'er,
And find them ſuch an endleſs ſtore!
JESUS! everlaſting theme!
Conſtant ſource of bliſs ſupreme!
On thy fulneſs let me live,
From thy bleſſed hands receive
Humble faith and holy fear,
Courage, joy, and love ſincere;
From the chain of Sin ſet free,
Bound alone, O CHRIST! to Thee.



MR. ALEXR. MATHER

Aged 62.

Preacher of the Gospel.

THE Arminian Magazine, For MAY 1796.

REASONS for METHODISM, briefly ſtated, in three Letters to a Friend.

LETTER I.

Dear Sir,

THAT the late change which has taken place in my opinions and conduct, ſhould have afforded matter of ſurprize to you and ſome others of my friends, is no more than I expected. But that you in particular ſhould expreſs ſo much concern on the occaſion, that you ſhould even diſpute the ſincerity of my intentions, and attempt to intimidate me from purſuing the courſe I have begun, by painting in ſuch glaring colours the conſequences which you ſuppoſe likely to reſult from ſo ſudden and unexpected an event, is to me likewiſe a ſource of uneaſineſs. I do not underſtand why you ſhould be ſorrowful on an occaſion which yields me the moſt abundant joy and ſatisfaction; yet it is more ſtrange that you ſhould reflect upon the ſincerity of my intentions, when at the ſame time you aſſure me that I am purſuing a line of conduct which muſt inevitably expoſe me to the ridicule of a great part of my friends, and the contempt of the gay and faſhionable circles of ſociety.

To ſatisfy your doubts, to leſſen your aſtoniſhment, and to prevent the neceſſity of any future application to me on the ſubject, I will lay before you as briefly as I well can, the cauſes which have contributed to effect this change, and open to you the real ſtate of my mind with reſpect to matters which I conceive of the firſt importance to be believed and attended to. After which you are at liberty to make your own comments, and put any conſtructions you pleaſe on what I ſhall have offered to your conſideration.

You cannot have been ignorant that I was at an early period of my life, initiated into the firſt principles of Religion; and as I was deſigned for the Church during the greateſt part of the time I remained at ſchool, I received a ſuitable education.

I devoted great part of my leiſure hours to the reading of religious books, and accuſtomed myſelf to make occaſional extracts from ſuch paſſages as appeared moſt worthy of regard. I never neglected my prayers, moſt of which were of my own compoſition, and made it a point of reading a certain portion of Scripture every day. By theſe means I acquired an habit of devotion,

and of ſerious meditation, which proved a ſource of real ſatisfaction, and the exerciſe of which conſtituted at that time one of the higheſt pleaſures I was capable of enjoying. By degrees however when I came to mix more in ſociety, ſaw more into the manners, diſpoſitions, and purſuits of mankind, and being called to the ſtudy of a profeſſion with which I was totally unacquainted, and very different from that which I had expected to have been brought up to, I became leſs fixed in my principles, and the things of time and ſenſe began to engroſs a larger ſhare of my attention. Soon after ſome of the writings of the late Dr. Jebb, Mr. Lindſay's Apology, and ſeveral of Dr. Prieſtley's works upon the ſubject of natural and revealed Religion, were put into my hands. The reaſoning contained in theſe books ſeemed ſo plauſible and even convincing to my mind, that I found no difficulty in rejecting as falſe and unreaſonable, many of thoſe opinions which I had hitherto held ſacred; I even ridiculed the doctrines of original ſin, the atonement, and juſtification by faith, with many others. In ſhort, I became a perfect Socinian. As ſuch I could no longer in conſcience join with the ſervice of the Church; and prudential motives preventing me from attending the Unitarian Chapel, I went to no place of public worſhip at all.

I had not long adopted theſe principles, before an opportunity occurred to me of reading Helvetius, and a few of the deiſtical writings of Voltaire. Theſe, together with the converſation of ſome individuals of a ſimilar perſuaſion, preſently wrought in me another change. I rejected now the authority of the Scriptures entirely, looked upon every attempt to eſtabliſh a revelation as an impoſition on the credulity of mankind, and no ſooner ſaw myſelf freed from the ſhackles of Chriſtianity, than I vainly applauded my courage, in having at length ſhaken off the prejudices of education, and triumphed in my own ſuperior diſcernment, and what I thought were more juſt and rational views of nature I continued in this ſtate of mind for ſome years, when one day I accidentally took up a book publiſhed by the celebrated Neckar on the Importance of Religious Opinions. The high repute in which this author was held both at home and abroad, as Prime Miniſter and as a Stateſman, induced me to give it a peruſal. I ſoon perceived the ſuperior elegance of ſtile, and the ſpirit and energy with which it was written. The candour and liberality of ſentiment which ran through the whole of it, recommended it ſtrongly to my moſt ſerious attention. On reflection, I began to ſee the errors I had been led into; his arguments convinced me of the beneficial influence of religion on our happineſs, and on our conduct, and of its indiſpenſible connection with public order and ſecurity. But then, though my mind was convinced of the truth of theſe principles, yet I wanted power and reſolution to reduce them to practice. I wanted an adequate motive to produce the effect. The efforts of

unaſſiſted

unaſſiſted reaſon I knew were ineffectual, the paſſions were ſtrong, the temptations to indulge them numerous and enticing. Even the conſtant avocations of buſineſs co-operated to divert my thoughts into other channels; thus however good my inclinations might have been, the voice of conſcience was ſtifled, and I once more relapſed into a ſtate of indifference, and lived as without God in the world.

The laſt March, reading as was my cuſtom, the Analytical Review, my attention was directed to the character of a book, of which the moſt honourable mention was made; and the extracts there quoted, and which I peruſed with ſeriouſneſs, impreſſed me with an idea of its extraordinary merit. I immediately ordered the Work, which was PALEY'S EVIDENCES OF CHRISTIANITY; and though I preſently procured it, yet, from one cauſe, or another, it lay by me ſome time unopened, from that time till the beginning of September. During the preceding month, I had had ſeveral converſations with ſome friends on the ſubject of religion in general; the exerciſes of my profeſſional duties afforded me an opportunity of aſſociating a good deal with people among the Methodiſts, who were kind and free enough to communicate to me their ſentiments on matters of this nature. I began to think they were more comfortable and happy under the influence of their opinions than I was under the influence of mine, that their life was checquered with fewer evils, and their conduct throughout more conſiſtent with reaſon and virtue. I even envied them their lot, and lamented my own inability to adopt their perſuaſions. It was in vain that they talked to me of the comfortable aſſurances of the Holy Spirit, of the willingneſs of God to receive ſinners, and to anſwer the petitions of thoſe who come in his SON's Name; it was to little purpoſe that they endeavoured to impreſs on my mind the efficacy of divine grace, or the excellence of the Chriſtian morality, when I denied the authority of the records themſelves from whence theſe doctrines are derived. I reaſoned however thus with myſelf. "The ſcheme of Chriſtianity involves a ſubject of importance, it is either true or falſe. A candid enquiry into its evidences is the moſt likely way of deciding the queſtion. I have hitherto judged it falſe: but on what grounds? Have I conſidered attentively the nature and number of its evidences? I am ſenſible I have not, I have only taken a partial and ſuperficial view of the ſubject, and from a knowledge of this part I have condemned the whole; in other words, becauſe I could not reconcile certain parts to my own reaſon, becauſe I could not reduce them to a level with my own underſtanding, and make them accord with my ideas of the goodneſs and wiſdom of God, I have had the audacity to reject the whole ſyſtem as ſpurious. But ſurely this kind of reaſoning founded on ſo imperfect an acquaintance with the ſubject itſelf, muſt be altogether unſatisfactory and inconcluſive, even when applied to matters of inferior moment. So that in the preſent

inſtance, I muſt confeſs, I have formed an haſty and premature opinion; and the moſt probable ſuppoſition is, that I muſt be miſtaken. I will therefore re-examine the ſubject; and as, perhaps, both my preſent and future happineſs are intereſted in the deciſion, it can be eſteemed no loſs of time to give it the moſt ſerious attention." By this train of reaſoning I perſuaded myſelf to apply diligently to the work in hand. I recollected I had by me the *Evidences of Chriſtianity* mentioned above.

I delayed not a moment, I read, I ſtudied, I reflected, I peruſed the two volumes twice over in a ſhort time. I have reaſon to bleſs the hour in which I firſt took them up. A new light of Evidence dawned upon my mind; a vaſt and unexplored field of argument diſplayed itſelf to my view; I ſaw the narrowneſs of the human intellect, the futility of my former reaſonings, the abſurdity of my fancied objections, and the ignorance upon which they were founded; and it pleaſed the Almighty God to make that book inſtrumental in reſtoring me to a ſenſe of duty, in inſpiring me with new and purer ſentiments of Religion, and in eſtabliſhing my faith on a foundation which ſhall not be ſhaken, and againſt which, I am well perſuaded the gates of hell ſhall never be able to prevail.

Having therefore ſatisfied myſelf of the authenticity and divine authority of the HOLY SCRIPTURES, and of the truth of the doctrine contained in them, *my* next buſineſs ſeemed to be, to ſtudy attentively and methodically the New Teſtament, as being that *portion* of Scripture moſt material for us, as Chriſtians, to know and underſtand; and afterwards to read the Prophets, whoſe writings bear a cloſer connection with, and more frequent alluſions to Chriſt and the objects of his miſſion, than any of the other books of the Old Teſtament. This being done, taking care at the ſame time to offer up fervent petitions to the Throne of Grace, that GOD would grant me the aſſiſtance of his *Holy Spirit*, to fit my mind for the reception of revealed truth; I then thought it my duty to conſider as impartially as I could, the particular nature and deſign, of thoſe doctrines of which the Bible gives an account: By this means I might be able to compare them with the avowed tenets and opinions of different ſects of Chriſtians amongſt us, being reſolved to unite myſelf with that ſect, whoſe mode of faith and conduct ſhould appear to me the moſt conformable, to the general tenor of the Goſpel diſpenſation.

After mature deliberation, and I may truly ſay, unawed by fear of what I might loſe, and uninfluenced by the hope of worldly gain, I embrace Methodiſm. The reaſon which determined me, you will ſee explained in the two following letters.

In the mean time reſt aſſured that I ſhall never ceaſe to reſpect the church as eſtabliſhed by law, pray for its proſperity, and partake gladly as occaſion offers in its ordinances. May the God of heaven and earth, enlighten with his wiſdom the King of theſe

Realms; and may vital religion, ſolid liberty, public order, and inflexible loyalty reign in every heart, and animate every ſoul. I am, your ſincere friend, DISNEY ALEXANDER.

LETTER II.

Dear Sir,

I Am aware that all the different ſects into which Chriſtianity is divided, profeſs to derive their reſpective tenets from the Scriptures, and appeal to theſe alone for the proof of the doctrines they advance. But this diverſity of opinions is eaſily accounted for, if we conſider the numerous prejudices we neceſſarily imbibe in our younger years, and from which men of the moſt liberal education and enlightened underſtanding are not exempt. We form our ideas of things before we are capable of judging of the truth, or propriety of them; and this prepoſſeſſion is apt to contract our minds, darken our underſtandings, and is often ſo fixed and rivetted as to withſtand the cleareſt evidence.

Moreover, worldly intereſt ſometimes interpoſe its baneful influence, and ſooner than reſign any of thoſe alluring proſpects it flatters us with, we wilfully ſhut our eyes againſt the light, refuſing to liſten to the voice of the charmer, charm he never ſo wiſely. Others, again, actuated by pure motives, but erring from an incorrect and premature judgment, make up their minds upon the ſubject, without having ſtudied ſufficiently the records from whence they deduce their principles; in other words, from a partial information, they draw a general concluſion. Some may be deterred by a ſenſe of ſhame and dread of ridicule, from giving ſo much of their time and attention to matters of this kind, as to enable them to form a right judgment; and having already buſineſs enough to engage their thoughts, are glad of the opportunity of ſheltering themſelves under the ſhadow of that religion, whatever it may be, which their fathers profeſſed before them, and in which they themſelves were educated, and ſo take no farther pains or concern about it.

It appears to me, that it is the indiſpenſible duty, of all thoſe who have ability and opportunity of ſearching and examining the holy Scriptures, to read and think for themſelves. They ought by no means to reſt content with building their faith upon the opinions of others, but are bound to inveſtigate its evidences, and after having proved all things, then to hold faſt that which is good. Being once fully ſatisfied of the authenticity of the goſpel hiſtory, they ſhould ſtudy with diligence the Bible, and at firſt, the Bible only, that their minds might not be warped by any comments or explanations which other authors have given, and which might be apt to bias their judgment and preclude the neceſſity of their own more ſedulous exertions. This plan of ſtudy ſhould be accompanied with frequent and fervent prayers to the Almighty, that he would be pleaſed to vouchſafe his Holy Spirit to direct their enquiries, and to lead them in the Way of Truth.

Whoever

Whoever begins and perſeveres in a plan of this kind, actuated by a ſincere love of God and an earneſt longing after truth, will I apprehend, be ſure of ſucceeding in his labours; and whatever ſyſtem of opinions he may ultimately form, however he may deviate in ſome particular points from many of his brethren, ſuch a man, I have no ſcruple in believing, will find favour and acceptance with his God, and prove himſelf, by his life and conduct, a zealous and faithful diſciple of Jeſus Chriſt.

Having premiſed thus much, I ſhall proceed to the main object of my letter, and give you my reaſons, in an open and unequivocal manner, for my entering into the Methodiſt connection.

I would firſt direct your attention to a few of the moſt important doctrines taught by the Methodiſts.

Theſe are, original ſin, the atonement, juſtification by faith, and the new birth. By the firſt of theſe we are inſtructed to believe that man was created in the image of God; upright, happy, and not ſubject to death. That he was endowed with the means of grace to continue in this ſtate, ſo long as he loved God, and perſevered in his duty; but that at the ſame time, he had the liberty of chuſing either good or evil. A bleſſing and a curſe were ſet before him; he knew the conditions on which he enioyed the former, he was forewarned of the inevitable certainty of the latter, if he deviated from the path of virtue.

Yielding however to the ſuggeſtions and artifices of Satan, unmindful of the mercies he had received, and aſpiring after new ſources of happineſs, he in time became corrupt, and his affections were alienated from the true God. He diſobeyed the expreſs *Command* of his Creator, and in conſequence, ſin, miſery, and death, were introduced into the world. For not only Adam by theſe means forfeited the Divine favour, but his poſterity likewiſe were neceſſarily implicated in his guilt. All men in all nations, from that time to the preſent, are born ſinners; and as long as they remain ſuch, are under the condemnation of God's law.

Let us ſee firſt, how this doctrine agrees with what the Scriptures have made known to us. And here I obſerve, that it is not a ſolitary text ſcattered here and there, in which we find this melancholy truth confirmed; nor is it expreſſed in metaphorical or obſcure language: it is aſſerted in almoſt every book, and in the moſt poſitive terms which language would admit; it is alluded to, either directly or indirectly, throughout the whole ſubſtance of both the Old and New Teſtament; and it evidently conſtitutes the baſis or foundation of moſt of the other doctrines of the Bible. The following quotations will I apprehend prove the truth of what has been advanced.

That man was originally formed upright and happy, is evident from the account given of the Creation in the firſt chapter of Geneſis. "And God ſaid, Let us make man in our own image, after our own likeneſs: and let him have dominion over the fiſh of the ſea, and over the fowls of the air, and over the cattle, and

over

over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God bleſſed them, and God 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." Gen. i. 26—28.

And in the laſt verſe of the ſame chapter we read, that, "God ſaw every thing that he had made, and behold it was very good." In the Pſalms we read, that God made man "a little lower than the angels, and crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands; and haſt put all things under his feet." Pſalm. viii. 5, 6.

We find, however, that Adam ſoon deviated from his original righteouſneſs, and that the world through him became corrupt, Gen. iii. 6—19. "And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eye, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat. And they heard the voice of the LORD GOD walking in the garden in the cool of the day; and Adam and his wife hid themſelves from the preſence of the LORD GOD amongſt the trees of the garden. And the LORD GOD called unto Adam, and ſaid unto him, Where art thou? And he ſaid, I heard thy voice in the garden, and I was afraid; becauſe I was naked: and I hid myſelf. And he ſaid, Who told thee that thou was naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat? And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat. And the LORD GOD ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The ſerpent hath beguiled me, and I did eat. Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children; and thy deſire ſhall be to thy huſband, and he ſhall rule over thee. And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee ſaying, Thou ſhalt not eat of it: curſed is the ground for thy ſake: in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and Thiſtles ſhall it bring forth to thee; and thou ſhalt eat the herb of the field, In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return."

Geneſis vi. 5. we read that "God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Verſe 12, we are told that "God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth." We are told that "The children of men are corrupt;---they have done abominable

abominable works ;---that there is none that doeth good ;---that they are all gone aſide; they are altogether become filthy ;---that if we ſay we have no ſin, we deceive ourſelves ;---that there is no man that ſinneth not." The Scripture hath concluded all men under ſin, "that every mouth may be ſtopped, and all the world become guilty before God." We read that "man drinketh Iniquity like water; that in us dwelleth no good thing." It was this conſciouſneſs of the depravity of our nature that made the Pſalmiſt cry out, I was ſhapen in Iniquity, and in ſin did my mother conceive me, Pſm. li. 5. It was this that cauſed Iſaiah to exclaim, "All we like Sheep have gone aſtray ;---we are all as an unclean thing, and our righteouſneſs are as filthy rags." Iſa. liii. and liv. Jeremiah ſays, "The heart is deceitful above all things, and deſperately wicked."

The Apoſtle Paul addreſſing himſelf to the Romans, declares that the carnal mind is not only averſe to what is good, and prone to what is evil, but is at enmity with God: and in the 7th chapter of his epiſtle to the Romans has theſe words, "I know that in me, (that is, in my fleſh,) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. I find then a law, that when I would do good, evil is preſent with me," ver. 18---21. "Out of the heart, (St. Matthew tells us) proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, xv. 19.

But not only are we ſinners, but as ſuch we are under ſentence of condemnation. "The ſoul that ſinneth it ſhall die," ſaith the Lord: and "the wages of ſin is death," Rom. vi. 23. Sin made Cain cry out his puniſhment was greater than he could bear, Gen. iv. "The wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men," Rom. i. 18. "Indignation and wrath, tribulation and anguiſh, ſhall be upon every ſoul of man that doeth evil," Rom. xi. 9. "By one man ſin entered and death by ſin," Rom. v. 12. Speaking of the wicked St. Paul ſays, "deſtruction and miſery are in their ways," Rom. iii. 16. In St. Matthew's Goſpel, we read, that "The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire: where ſhall be wailing and gnaſhing of teeth," xiii. 41, 42.

Nor does our Lord, who is the fountain and pattern of true charity, ſpeak a different language. He bids us "fear him, who is able to deſtroy both ſoul and body in hell," Luke xii. 5. He ſolemnly charges us to oppoſe corrupt nature with the utmoſt reſolution, leſt we be "caſt into hell, where the worm dieth not, and the fire is not quenched," Mark ix. 43. With tenderneſs he informs us, that "whoſoever ſhall ſay to his brother, Thou fool! ſhall be in danger of hell fire;" That not only the wicked, but

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"the unprofitable ſervant ſhall be caſt into outer darkneſs, where will be weeping, wailing, and gnaſhing of teeth:" And that he himſelf, far from conniving at ſin, will fix the doom of all impenitent ſinners, by this dreadful ſentence: "Depart from me, ye curſed into everlaſting fire, prepared for the devil and his angels," Mat. xxv. 41.

Now ſuppoſing that we had no other foundation whatever for our belief in Original Sin, I apprehend we have here before us proof ſufficient to convince even incredulity itſelf. But theſe are only a very ſmall number of texts compared with thoſe which might be adduced: allowing alſo that this doctrine were not only above the reach of our reaſon, but abſolutely contrary to it in every ſenſe, it would not appear to me in the leaſt to invalidate the ſtrength of the evidence above ſtated. For human reaſon is fallible; God's word is truth; and if a perſon were to object to me, that he could not believe in the doctrine of Original Sin, becauſe he could not reconcile it to reaſon, I might anſwer, that this is the very cauſe why it is moſt likely to be true, for had the knowledge of it been attainable by reaſon alone, there would have been leſs neceſſity for God to have revealed it.

But reaſon and common obſervation will, if poſſible, afford us ſtill further confirmation of the truth of this doctrine. God is a being of infinite juſtice, wiſdom, power, and goodneſs. He cannot therefore be the author of any thing abſolutely evil. Now, a great deal both of moral and phyſical evil, exiſts in the world: It cannot then proceed from God. Moreover, God has denounced a curſe upon ſinners; God therefore cannot be the author of ſin, becauſe he could not curſe the work of his own hands. We muſt look then for the origin of ſin, in man's abuſe of that gift of Free Will, which he was endowed with by the Creator. If we attend to the natural operation of our own minds, we ſhall perceive, that inclination generally prevails over duty, and that in our dealings with one another we are more frequently prompted by paſſion, than governed by reaſon. On reviewing the ſcenes of paſt life, and bringing back to our recollection the days that are gone, we cannot but lament, to what little purpoſe we have lived; how much time has been ſquandered away in the purſuit of vanity and folly, how many opportunities of doing good we have neglected; and that we ſhould have ſo ſhamefully abuſed the talents God had given us to be employed to his glory, and the working out our own ſalvation. Neither ſhould we be ſurprized at the unhappy conſequences of ſuch a conduct. On the contrary, we might naturally expect diſappointment, diſguſt, and remorſe, to be our portion. The experience of all ages, has ſhown that vice and miſery are inſeparably connected, and that in proportion as a man deviates from the path of virtue, ſo, in general, he becomes unhappy. This unhappineſs is not confined to the ſtate of his mind, independent of other contingent circumſtances.

But he finds, in a variety of inſtances, his favourite ſchemes fruſtrated, his brighteſt proſpects clouded. Excluſive of that diſquiet of mind which is the invariable attendant on a guilty conſcience, he ſees that he has been all the time purſuing a ſhadow, and at the very moment when he flatters himſelf with the hope of attaining his object, and being happy in the poſſeſſion of it, it eludes his graſp, and leaves him nothing but vexation and repentance. Nay how often is even health ſacrificed to the ſordid views of intereſt; how often do we accumulate diſeaſe, and haſten the approach of death itſelf, by the intemperate indulgence of our paſſions! How frequently does our miſconduct not only involve ourſelves, but our families and our friends, in one common ruin! By this animoſities are engendered, the ties of affection broken; malice, envy, and all the diabolical paſſions which torment the human breaſt, ſpring up in their room. The world indeed at large preſents a vaſt ſcene of wretchedneſs and woe, which could only have ariſen from the innate depravity of our nature, and the juſt vengeance of Almighty God, which our ſins had excited againſt us.

What a terrible ſtate then are we in by nature! but how inconceivably more dreadful it would have been, had we been left in this ſtate without hope, without refuge, and without a remedy! Bleſſed be God, this is not our caſe: which leads me to the conſideration of the ſecond doctrine I mentioned, viz. of the atonement.

[*To be continued.*]

A DISCOURSE ON SANCTIFICATION.

BY MR. PAWSON.

"For their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth." John xvii. 19.

IF we duly conſider this, and the foregoing chapters, we ſhall ſee the truth of what the Evangeliſt ſpeaks, reſpecting the conduct of our Lord towards his diſciples; "Jeſus having loved his own, who were in the world, he loved them to the end." Our Lord diſcovered his love to his diſciples now, at the cloſe of his own life, becauſe he well knew, what a diſtreſſing trial his removal from them would prove; he not only gave them timely notice of it, but alſo informed them of the advantages with which it would be attended even to themſelves. "I go, ſays he, to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you to myſelf; that where I am, there ye may be alſo." And not only ſo, "but I will ſend you another Comforter, even the Spirit of Truth, that he may abide with you for ever."

But our Lord alſo diſcovered his love to his diſciples, becauſe he well knew that they were ſhortly to go forth into the world,

as ſheep among wolves. He foreſaw the great oppoſition, the violent perſecution, and the ſharp temptations which they would have to encounter with. He, in the moſt devout and ſolemn manner, recommended them to the care and protection of his heavenly Father, when he himſelf ſhould be removed from them. In our Lord, on this occaſion, we may diſcern, ſuch an heavenly ſweetneſs of temper, ſuch a devout frame of mind, together with ſuch meekneſs, humility, and love, as were well worthy of him, who was now going to lay down his life for the redemption of mankind.

Sorrow had filled the hearts of the diſciples; the thoughts of parting with ſo kind a Friend, with ſo gracious a Maſter as Jeſus had been to them, were very diſtreſſing: But we may ſuppoſe, that to hear him pray for them, in that heart melting and affectionate manner which he did, would affect them much more. And if they underſtood the meaning of the words of the text, we need not wonder if their hearts were like melting wax; inaſmuch as he declares, that it was for their ſakes, out of unbounded pity and love to their ſouls, that he was going to be offered up as a ſacrifice upon the altar of the croſs.

From theſe words, it may be neceſſary to enquire, I. What are we to underſtand by our Lord's ſanctifying himſelf?

II. What was his deſign in doing this; "That they alſo may be ſanctified."

III. By what means ſhall his deſign be accompliſhed in us? That they alſo may be ſanctified through, or by means of the truth.

I. What is meant by our Lord's ſanctifying himſelf? In order to underſtand this, we muſt attend to the ſcriptural meaning of the word which he uſes. In the Old Teſtament, it generally ſignifies to *ſeparate* any perſon or thing, from a common, to a ſacred uſe, ſo that the perſon or thing ſo ſeparated might be employed about the worſhip of God only. In this ſenſe, the Jewiſh High-Prieſt was ſanctified. He was ſolemnly conſecrated to the ſervice of God. He was not to concern himſelf with the common affairs of life, and HOLINESS TO THE LORD, was written in large letters upon the mitre which he had upon his head, when he miniſtered in the Temple. All the Prieſts and all the Levites were ſanctified. The former were to offer up gifts and ſacrifices, in behalf of the people: And the latter were to ſerve in their ſeveral courſes in the Temple of the Lord. All the veſſels which were made uſe of in the ſervice of God, were ſanctified. They were all accounted holy, and it was deemed a very grievous crime to make uſe of them on any other occaſion, but about the worſhip of God, as we may ſee in the caſe of Belſhazzar, Dan. v. 23. And was it not in this ſenſe, that the prophet Jeremiah is ſaid to have been ſanctified from the womb? But in the New Teſtament, the word is generally applied to perſons, rather than to things, and therefore ſignifies *to cleanſe*, *purify*, or *make holy*. So the Apoſtle uſes

the word when ſpeaking of the benefits which believers receive through faith in the Redeemer; "But of him are ye in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſs, ſanctification, and redemption." And again; "Such were ſome of you, but you are waſhed, but you are ſanctified, but you are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God." Now according to this ſenſe of the word, our Lord could not be ſaid to ſanctify himſelf. For whether we conſider him as God, or as God and Man united, he was ſanctified in as high a degree as he was capable of being. If we conſider him as the mighty God, the everlaſting Father, then he is a Being poſſeſſed of all poſſible perfection, from eternity to eternity. And if we conſider him as God and Man, the Prince of Peace, then he is holy, harmleſs, and undefiled: he knew no ſin, neither was guile ever found in his mouth. But according to the former ſenſe of the word, our Lord might very properly be ſaid to ſanctify himſelf, when he ſet himſelf apart to accompliſh the work of man's redemption. He was under no neceſſity, but that of infinite Love to mankind, to engage in this work; but he entered upon it freely, and of his own accord. He alſo knew well, what it would coſt him to redeem mankind, before he left his Father's kingdom. He knew that he muſt not only become a man of ſorrow, and be acquainted with griefs; that he muſt not only be hated, deſpiſed, rejected, and bitterly perſecuted: But alſo, that his garments muſt be dyed with his own blood, before he could finiſh this great work. Yet ſuch was his inconceivable and unbounded love towards us, that he ſanctified himſelf; He willingly undertook our dreadful cauſe.

So likewiſe, our Lord might be ſaid to ſanctify himſelf, after he had taken our nature upon him, when being a child of twelve years old, he was found in the Temple, ſitting among the learned Doctors, both hearing them, and aſking them queſtions, ſo that all preſent were amazed at his underſtanding and anſwers. When his mother ſaid, "Son, why haſt thou thus dealt with us? Thy Father and I have ſought thee ſorrowing," He mildly anſwered, "How is it that ye ſought me? Wiſt ye not that I muſt be about my father's buſineſs?" Which is the ſame thing as if he had ſaid, Are you ſo ignorant as not to know my deſign in coming into the world, and that I muſt ſanctify myſelf?

But our Lord might more eſpecially be ſaid to ſanctify himſelf, when the hour of his paſſion was come. Then it was that he began to tread the wine-preſs of the Father's wrath alone, and to drink the very dregs of the cup of trembling. He well knew the deſigns of Judas, and what he was about when he went out from him. He knew that he was acquainted with the garden of Gethſemane, and that he would certainly meet him there with his band of men, and betray him into their cruel hands. Nevertheleſs, he ſanctified himſelf. He went thither of his own accord, no man either conſtraining or perſuading him ſo to do.

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And when in his dreadful agony in this garden, his ſufferings were ſo extreme, that his ſweat was like great drops of blood falling down to the earth, yet he ſanctified himſelf; ſaying, "O my Father, if it be poſſible, let this cup paſs from me; nevertheleſs, not as I will, but as thou wilt." As if he had ſaid, "O my Father, if in infinite wiſdom and boundleſs love, thou canſt find out a way to redeem and ſave a loſt and ruined world, without my drinking this bitter cup, then let it be ſo. But if not, then here I am, thy devoted ſervant; let the heavieſt wrath fall upon me; let the ſword of divine juſtice be ſheathed in my bowels, ſo that guilty man may eſcape eternal death, and obtain mercy at thy hand." He then went forth to meet his enemies, and delivered himſelf into their hands. Soon after this, we ſee him ſanctified upon the croſs, bearing the puniſhment due to our ſins in his own body: and we hear him cry out with his laſt breath, "It is finiſhed." Thus did the holy Jeſus ſanctify himſelf, thus did he finiſh tranſgreſſion, and make an end of ſin, and bring in everlaſting righteouſneſs, for loſt mankind. Which brings us to enquire,

II. What was the deſign of our Lord in doing this? "That they alſo may be ſanctified." Now as theſe words are expreſſive of the deſign of our Lord with reſpect to the Apoſtles themſelves, they may be thus underſtood, That they may be ſeparated to the work of the miniſtry, and being endued with wiſdom, and power from on high, they may go forth in the name of the Lord, and preach the goſpel with the Holy Spirit ſent down from heaven.

From theſe words we alſo learn the deſign of our Lord with reſpect to all mankind. It certainly was, that we might be ſanctified both in the former, and the latter ſenſe of the word. And firſt, He deſigned that we ſhould be ſanctified: That we ſhould ſolemnly and unreſervedly dedicate ourſelves to the God of our ſalvation. And that we ſhould join ourſelves unto the Lord in the bonds of a perpetual covenant never to be forgotten. The Apoſtle tells us, that the deſign of Chriſt in cauſing the goſpel to be preached was, "That he might take out from among the Gentiles a people prepared for his name;" who doubtleſs were deſigned to live to his honour and praiſe. So likewiſe St. Paul; "Come ye out from among them, and be ye ſeparate, touch not the unclean thing, and I will receive you." And we ſhall find, upon due conſideration, that the children of God in all ages have ſeparated themſelves from the reſt of mankind, they have joined together in holy fellowſhip, and in this way have greatly aſſiſted each other in working out their ſalvation. If we look back as far as the days of the prophet Malachi, we ſhall find that thoſe who feared God met often together, and ſpoke one to another, "and that the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name: and they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels; and I will

will ſpare them as a man ſpareth his own ſon that ſerveth him." Alſo in the days of our Lord, we find, that thoſe who embraced his pure and holy doctrine, became his conſtant followers, and united themſelves together in one body. But this was more eſpecially the caſe, when life and immortality were fully brought to light by the goſpel. Then it was, that the whole multitude of them that believed were together, and were of one heart and of one ſoul; "and they continued ſtedfaſt in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers."

We learn the ſame thing from the epiſtles which the Apoſtles wrote to the ſeveral churches. Theſe were not wrote to all the inhabitants of thoſe cities; but to the ſaints of God; to the holy ſocieties; which in each of thoſe cities had embraced the goſpel of Chriſt, and had happily found it to be the power of God unto ſalvation. Juſt the ſame thing appears from the Hiſtory of the Church in all ages. For whenever it has pleaſed God to revive his work in any particular age or nation, the people who have been the happy ſubjects of it, have conſtantly done the ſame thing which the firſt Chriſtians did. Need we then to wonder that ſince the bleſſed God has been pleaſed to revive his work in our day, that the people who have embraced the goſpel, have done that which God has taught them in his own word to do, and which Chriſtians in all ages and in all nations have always done? It would indeed have been ſtrange if they had not done this, ſeeing that they would have acted as contrary to reaſon itſelf, as to the word of God.

But then the deſign of God in thus ſeparating us from the world, was, that we ſhould faithfully and devoutly ſerve him. So ſaith the Apoſtle, "Ye are bought with a price, therefore glorify God with your body and with your ſpirit which are God's." Again: "The love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again." In one word: "None of us liveth to himſelf, and no man dieth to himſelf: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: ſo that living or dying we are the Lord's." But then in order to this, it is abſolutely neceſſary that we ſhould be ſanctified according to the latter ſenſe of the word. That we ſhould be made holy, by the power of divine grace. And that this is the deſign of God, is evident from his own word: "Who gave himſelf for us, that he might redeem us from all iniquity, and that he might purify unto himſelf a peculiar people zealous of good works." And again; "Not by works of righteouſneſs which we have done, but according to his own mercy he ſaved us, by the waſhing of regeneration, and by the renewing of the Holy Ghoſt." Here we have God's method of ſalvation clearly laid down. He ſaveth us from the guilt of ſin, by his own infinite mercy in Chriſt Jeſus. He ſaveth us from the

power

power of ſin by the ſanctifying influences of his Holy Spirit. He raiſes us up from the ruins of our fallen and loſt eſtate, and graciouſly brings us into the marvellous light and glorious liberty of the ſons of God. Yes; that God, who in the beginning commanded light to ſhine out of darkneſs, ſhines into our hearts by the bright beams of his Spirit, and we are made children of light and of the day. He ſprinkles our conſciences with the precious blood of Chriſt, and we then enjoy a ſenſe of his favour, and experience the peace of God which paſſeth all underſtanding. He alſo ſheds abroad his love in our hearts by the Holy Ghoſt which is given unto us, and we are brought into a holy, ſpiritual, heavenly ſtate of mind. There is no point of doctrine more clearly revealed, or more ſtrongly inforced upon us in the word of God than this is: And the reaſon is very evident, as it is certain that if this truth is not fully believed, and really experienced, we can neither ſerve God acceptably here nor enjoy him hereafter.

Suppoſing any one ſhould ſay, "But does not the waſhing of regeneration ſignify our being baptized with water?" If this were allowed, it would not follow, that to be renewed by the Holy Ghoſt, ſignifies, to be baptized alſo; ſo that it ſtill comes to the ſame thing. And it follows, that a real change; yea, a thorough change, muſt be wrought in our minds, by the power of the divine Spirit. A change in all our tempers, deſires, and affections: So that putting off the old man, with his deeds, we put on the new man, which after God is created in knowledge, righteouſneſs, and true holineſs.

It has been ſaid, that without this we cannot ſerve God acceptably. And is it not ſo? The Apoſtle ſays, "Be ye followers of them who through faith and patience inherit the promiſes;" That is, be ye holy imitators of all the ſaints and ſervants of God, who are gone before you to heaven. But can we be as holy in heart and as exemplary in all our conduct as they were, without experiencing the ſanctifying grace of God as they did? We might juſt as well think to fly up to heaven upon the wings of the wind. Again, "Be ye followers of me, ſaith the Apoſtle, as I am of Chriſt." But can we be as holy, ſpiritual, and heavenly, in our temper, and as unblamable in our converſation as the Apoſtle was, and yet not experience that grace which he did? We might as well think to touch the higheſt heavens with our right hand. Once more. "Be ye followers of God as dear children;" that is, Follow the example of Chriſt himſelf. Be ye as ready to fulfil the whole will of God, as he was. Be ye as meek and lowly in heart, as patient and reſigned on all occaſions. In one word, be ye like the holy Jeſus in the whole temper and diſpoſition of your mind, and in your whole conduct and behaviour. But can we do this without experiencing the grace of God in our hearts. Might we not juſt as ſoon create a new world? Nay, but can we follow this advice, except, as the Apoſtle ſpeaks, we are wholly ſanctified.

If

If any one will ſay, "We do confeſs that this was the caſe in the apoſtolic age, but all theſe extraordinary things are ceaſed long ſince." I beg leave to aſk, Where is this written? In what part of God's word do we find any intimation of this kind? St. Paul ſays, "If any man, or even an angel from heaven, preach any other goſpel, than that which I have preached, let him be accurſed." Does it not then follow, that this ſame goſpel muſt be preached by all the miniſters of Chriſt, to the end of the world; and woe to that man, who ſhall preſume to preach any other. If the goſpel is the ſame that it was from the beginning, then is not the ſame all-ſufficient Saviour held forth unto us? And is he not ſtill able to ſave to the uttermoſt all that come unto God by him? If the goſpel is the ſame, then the promiſes of the goſpel are the ſame; and muſt they not be fulfilled in our Souls? If not, why are they made to us, and for what end are they to be explained? Of what uſe can theſe promiſes be, if we are not brought to enjoy the bleſſings contained in them? Are we only to amuſe and pleaſe ourſelves with viewing them as they ſtand in the Bible, as many ſuppoſe; or rather, are we not called to be living witneſſes of the truth of them? Surely we are. If the goſpel is the ſame, then the grace of God is as freely and fully offered unto us as it was to the firſt Chriſtians, and we have good ground to expect to be made as holy in every reſpect, and in every degree, as they were: And ſo we aſſuredly muſt, if we go to the ſame heaven to which they are gone,

Is not all that we contend for fully and clearly expreſſed in the daily ſervice of the Church of England. "Let us beſeech him (ſays the Miniſter) to grant us true Repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent; and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord." If there is any meaning in words, then we are here taught to pray, that God would not only give us true Repentance, but alſo his Holy Spirit, in order that thoſe things may pleaſe him which we do at this preſent: That is to ſay, That while we are now aſſembled together, we may worſhip him in the beauty of holineſs: And that by the ſanctifying influences of the ſame Spirit, the reſt of our life may be pure and holy; and that by the grace of the ſame Spirit, we being made meet for heaven, may, in due time, enter into thoſe peaceful regions of eternal joy, which our gracious Lord hath prepared for us. And is not the ſame thing as fully expreſſed in the cloſe of the Church Service, in the very words of the Holy Ghoſt himſelf? "The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all." Surely then, if we believe the Bible and the Common-Prayer-Book, we muſt believe the abſolute neceſſity of being ſanctified by the Holy Spirit. Yea, that we ſhould be wholly ſanctified. This was the very deſign of Chriſt's coming into the world: "He loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with

the waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh." A deſign this, worthy of an infinitely wiſe and gracious God.

[*To be concluded in our next.*]

The CONVERSION of a DEIST.

[*Continued from page* 173.]

THESE things had not happened many days, when reflecting ſeriouſly on what had befallen me, I perceived that a great and amazing change had been wrought in me; that my mind was illuminated by a light that I had never ſeen before, and that my wiſhes and deſires were become new alſo. Taught therefore by undoubted experience, I hence concluded, that I had obtained by the incomprehenſible and effectual grace of God, that new birth, without which no man can ſee or enter the kingdom of God; and of which, formerly, I had neither the deſire nor even the thought. My ideas, now, of the infinite excellence and lovelineſs of God, were lively and perſpicuous. Such alſo were my apprehenſions of my duty toward him, of my own exceſſive ingratitude and diſobedience, and of God's powerful and unmerited grace by which he had quickened me! Fears of the divine wrath I had none; no dread of puniſhment. That I deſerved it indeed, and was utterly unworthy of his favour, I ſaw plainly, notwithſtanding which, I never for a moment ſuppoſed myſelf an object of divine wrath, or feared leſt I ſhould ſuffer the puniſhment that I had deſerved. It was a ſubject on which anxiety, fear, doubt, had no place in me. A lively perception of the divine glory and beauty, an unſpeakable ſenſe of his gracious preſence, an experimental acquaintance with the light that belongs to an effectual love of him:—thoſe things ſecured me from all ſuch terrors, and filled me with exceeding joy. In ſuch a ſtate of mind I could not doubt one moment concerning my admittance to the divine favour and communion, for I had ſenſible experience of both; knowing myſelf, however, at the ſame time unworthy of them, and unable to account for the grant of them to *me*, otherwiſe than in virtue of the Blood and Spirit of Chriſt alone, the Son of God, and only Saviour of ſinners.

About this time I enquired of my mother by letter, in what manner Miſs E. had died, reſpecting a due concern for the welfare of her own ſoul. She returned me for anſwer, that ſhe believed there was *ſome good thing found in her toward the Lord God of Iſrael.* Immediately after the great change of heart that I had undergone, the temerity and wanton boldneſs of my genius had ſuffered a conſiderable abatement. But certain it is, that I had

as yet, no ſpiritual knowledge of many truths the moſt important. The ſupernatural illumination of the mind, regeneration, and the change conſequent upon it,---theſe I knew by clear and ſure experience; but my views of the Lord Jeſus were ſtill very obſcure. The knowledge which I had received of him from men and books availed me not. I had read much concerning him in the courſe of my ſtudies, much alſo concerning his perſon, natures, characters, offices and benefits, I could have cited from ſyſtems of divinity. But of all this I had no ſpiritual knowledge, though it now behoved me much to acquire it. In the days that immediately followed my regeneration, I thought not much of Jeſus, and if any ideas of him preſented themſelves to my ſoul, they were deeply tinctured with the opinions either of the Arians or Socinians. Juſt notions of his divinity, of the ſatisfaction made by him, and of the life of faith in him, I had none; but on theſe ſubjects roved at random. What I ought to believe of him I knew not; and though he had purchaſed for me, and beſtowed on me, the grace and favour of God, adverted ſeldom or never to my infinite obligation to him. The Saviour dwelt in me, as I may ſay, unknown to me, and held my eyes that I might not know him yet, although I was made partaker of his life, and, as a member of his myſtical body, derived from him as from the head of that body, however unconſcious of it, all the illumination, comfort, or ſpiritual ſtrength that I enjoyed.

In the mean time my concern for the death of Miſs E. abated much, and the extreme grief that I had ſuffered was almoſt entirely done away. My mind was now altogether engaged in other matters. Chearfully I both hoped and prayed in due time to ſee what advantages had reſulted to me from that loſs and how well and wiſely the Lord had appointed me to ſuffer it; and in a meaſure, as I conſidered the importance of eternal things, the worth of the ſoul, and the happy change that I had experienced---I could, with my whole heart, give thanks to God for that very event, which only a few days before, had filled me with unſupportable anguiſh, and driven me almoſt to the extremity of deſperation.

Not many days after that remarkable change, I wrote to a friend of mine who had been a witneſs of my ſorrow and deſpair, informing him of my extraordinary converſion; that I had begun to entertain far other thoughts of God and religion than formerly, that my grief occaſioned by the death of Miſs E. was much moderated, and in fact had almoſt ceaſed. In reality this ſudden and effectual change was ſuch, that from the moment when it befel me, I could never doubt for a ſingle hour my vocation, at that time, from death to life, and from darkneſs into marvellous light. Thus did God in a wonderful manner hear my prayers for an alleviation of my affliction, and thus did he fulfil them by means of which I had no conception.

Permit me here to add two or three remarks on the ſingular management of God's providence in this diſpenſation.

Had

Had I not ſeen and converſed with Miſs E. a few days before her death, I had been leſs afflicted at it. Yet my journey home was unexpected, and made in ſpite of many difficulties. I did ſee and converſe with her, and found her faithful to me. Theſe circumſtances augmented my ſorrow.

Had I continued at home and been preſent at her death, the affliction would have entirely overpowered me, the books that I have mentioned would have excited in me no curioſity to read them, neither ſhould I have been capable of it.

Had I travelled into the country as I intended, the ſorrow that urged me to read, meditate and pray, would probably ſoon have loſt much of its emphaſis.

Had my grief been more intenſe than it was, it had become downright deſperation; and had it been leſs intenſe, my ordinary ſtudies, various amuſements, and converſation with my friends, would have delivered me in a ſhort time from the greater part of it.

Wonderful therefore were the means by which I was impelled to the purchaſe of the books I have mentioned, the notice of which books reached me alſo by accident exactly in that criſis.

But more wonderful ſtill it ſeems, that it ſhould have pleaſed God, whoſe thoughts are not as our thoughts, who is great and we comprehend him not, to give me the light of his own Spirit, to ſnatch me from the kingdom of Satan, and tranſlate me into his own glorious kingdom, while I was reading a book which, under a chriſtian title, contains much unchriſtian matter, and in which the divinity and ſatisfaction of Chriſt are both controverted! This was unqueſtionably an extraordinary meaſure. Theſe beginnings of my regeneration differ in truth widely from the experience of moſt. Oh what abundant matter have I of continual admiration, adoration, and thankful obedience! But alas, how little do I render in return for the unſpeakable obligation! Help me, my friend! to praiſe God in the higheſt, and to celebrate his grace and glory.

My heart had undergone a great change, and it manifeſted itſelf clearly in my manners and practice.

My pride and inordinate ambition were much lowered; I could no longer juſtify or cheriſh the leaſt degree of hatred or malice againſt any; in many reſpects I ſaw plainly the emptineſs of all human things, the trivial value of all earthly good, and the excellence of virtue and piety. My heart now expanded itſelf for the reception of inviſible things—things mentally perceived, and I burned with an inſatiable deſire of knowing and enjoying God. Yet with all this I remember to have entertained certain ideas and machinations of heart, ſuch as prove that at this very time, though there were numerous earthly objects about which I felt no ſolicitude, there were nevertheleſs many to which I ſtill cleaved cloſely, ſo as even to imagine the enjoyment of them deſirable in the higheſt degree, and that I could not be happy without them; for which reaſons I inceſſantly prayed to God for them.

Among other things, my empty ambition which had formerly accounted nothing too great to be enterprized for my own glory, though it was much weakened, was evidently not yet extirpated. I ſometimes gave myſelf with much application, to mathematical and other ſtudies, none of which promiſed to prove at all ſubſervient to my principal purpoſe, which was to advance myſelf in the ſpiritual life, and to acquire knowledge and gifts ſuited to the work of the miniſtry. Without the leaſt ſerious deliberation or concern, I did many things for which I now cannot imagine it poſſible that I could have any other motive, than merely to acquire the praiſe and the applauſe of men. My heart was extremely ſenſible to the allurements of human glory, and to the eulogies of the learned; and alas! I would that it were not proper for me to add — ſuch it is ſtill — though at preſent I dare not venture on ſuch means of acquiring them, as at that time I employed without ſcruple.

In the mean time I ſtudied divinity cloſely, and with better effect than before. Not many days after my converſion, I began to keep a journal of all my doings and experiences. Part of it is loſt, and was loſt ſoon after I began the practice, and being obliged to quit U.... ſuddenly, for ſome time I diſcontinued it.

I now attended the public ordinances with great fervour and delight, and was favoured in them frequently with a ſingular ſenſe of God's gracious preſence, with much conſolation, and with encouragements to the exerciſe of all virtue. I now never left the church before the ſervice was ended, though ſometimes I was obliged to ſtand during the whole of it; willingly ſubmitting to any inconvenience ſo that I might but hear, and underſtand the ſermon.

Every morning and evening I made my ſupplication to God, and gave thanks for his benefits conferred on me; and was often excited at other ſeaſons alſo, by overflowing affections and pious ſentiments, to lift my heart to God and to pour it out in prayer before him. I bound myſelf to no certain form, but preſented to God the deſires of my heart, and my aſpirations of gratitude, in the order in which they occurred and were excited in me. Frequently on theſe occaſions I had the deepeſt ſenſible experience and proof, that it was good for me to draw nigh unto God. I now began to read the Scripture diligently, and in a manner far different from that to which I had been accuſtomed; enjoying not ſeldom while I read it, the moſt delightful and precious conſolations. At the ſame time, I continued to read the tract above-mentioned on natural and revealed religion. I read alſo Walker's ſermons, and Blair's, not without profit and a ſenſe of the divine bleſſing. While I was occupied in reading and conſidering the truths of God, even my body would be remarkably affected by the affections, and enjoyments of my mind. My boſom ſeemed dilated as with the warmth of a gentle fire, which diffuſed through my whole frame the moſt agreeable ſenſations. In truth, there

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was a wonderful intercourſe between ſoul and body. As often as in the Scripture, or in the books that I have named, I found mention made of Jeſus and meditated on him, on his life, his ſufferings, and his righteouſneſs, or on the privilege of union with him, I perceived my mind affected with ſenſible conſolation and delight; yet was it not illuminated on theſe ſubjects, but rather much beclouded.

By turns I repreſented him to myſelf as mere man in the firſt inſtance, then deified — by turns, as one created before the foundations of the world were laid, and the moſt excellent of all creatures; and, by turns, as a divine perſon. Thus was I every day drawn to a different opinion of him. Sometimes I conſidered his ſufferings and death as a true and proper atonement of ſin. Then, ſuddenly it would appear to me moſt probable that Jeſus was merely a teacher and exemplar of virtue, and that he died only to confirm the truth of his heavenly doctrine. I remember occaſionally to have felt a lively ſenſe of gratitude accompanying the contemplation of his free love, and of that ſelf-denying ſpirit in which he deſcended from heaven to earth, voluntarily expoſing himſelf to ſuch miſery, to ſo many and great ſufferings, and to a death ſo dreadful, that he might inſtruct mankind and lead them to true holineſs; regardleſs at what expence it were effected, ſo that he might but ſave them eternally.

With reſpect to myſelf indeed, I underſtood feelingly and acknowledged, my unworthineſs and the ingratitude of my heart and life, who had deſpiſed and purſued with hoſtility the moſt glorious and lovely of all Beings, whoſe majeſty is proclaimed by all his creatures. Yet with many evils of my heart I was not yet duly acquainted, neither knew I my own natural depravity, my enmity againſt God, and my perfect inſufficiency for all ſpiritual good. Theſe doubts of mine would at times affect me with an anxious ſolicitude, and the more, becauſe I was in a ſtate of preparation for the miniſtry. I was attached however to no party. The grace of God held me indifferent on which ſide truth lay, ſo that I might but find it; and my reſolution was moſt firmly taken to believe the truth in whatſoever form it might appear to me. I humbly implored God to teach me the truth, confiding in his promiſes and pleading them fervently before him. I prayed to Jeſus alſo, that he would himſelf inſtruct me, how I ought to think of his perſon, and the work that he had accompliſhed. Truth was my chief deſire. I diſtruſted my own underſtanding. To God I applied for illumination and wiſdom, determining without heſitation, to attach myſelf immoveably to the Truth when once known, and to profeſs it openly. God, by his effectual grace, made me ready to renounce all conſiderations of preſent intereſt, and to encounter, I cared not what evils, for his truth's ſake, and for the glory of his name. Accordingly, after a few weeks, as I ſhall preſently relate, I was taught by ſure experience that it is not in vain to aſk of God wiſdom, but

that

that he will direct our goings, if we acknowledge him in all our ways.

In the mean time, I experienced none of thoſe terrors and doubts with which the faithful are uſually tormented in the beginning of their converſion, and which ceaſe not till they have acquired a more ſpiritual acquaintance with Chriſt, and are ſenſible that they cleave to him, and are united with him. I never for a moment trembled at the wrath of God, or had any anxious thoughts of condemnation and eternal miſery. I never doubted one moment of my being made partaker of the grace of God, an heir of everlaſting ſalvation, that I was regenerated by a divine power, and that the principle of a ſpiritual life was imparted to me. I well knew indeed that I was unworthy of the grace and favour of God, yet could by no means queſtion my intereſt in them, while God continually ſhowed to me a countenance of paternal kindneſs and affection, overwhelming my ſoul with delight, and with the ſweeteſt ſenſe of his gracious preſence, as often as I employed myſelf in adoring him, and in contemplating and admiring the grandeur of his works. I lamented my ſins and felt a ſincere ſorrow on their account, but it was ſo tempered by a lively ſenſe of the divine preſence and favour, that it was pleaſant, if I may be allowed to ſay ſo, to mourn as I did. I knew with unqueſtionable certainty, by infallible feeling and experience, that I had attained to the favour of God, and to communion with him, and that I had been raiſed to newneſs of life; and I knew likewiſe, that I was altogether unworthy of thoſe benefits. But how, and in what way, or on what ground ſuch great ſalvation had been procured for me and afforded to me, I was as yet perfectly ignorant. In my divinity-ſtudies I had indeed acquired ſome knowledge of Jeſus, of his ſatisfaction, work and offices, yet beſide that I not unfrequently called theſe moſt important truths reſpecting him into queſtion, the knowledge I had of them, ſuch as it was, was merely ſuperficial, natural, human. A ſpiritual apprehenſion of them was what I wanted; and had it pleaſed God to with-hold from me thoſe ſenſible conſolations, to deprive me of a ſenſe of his gracious preſence, and to hide his face from me, without all queſtion, I had alſo had my terrors, my anguiſh, and my doubts, having no truly ſpiritual views of Jeſus, or confidence in his blood and righteouſneſs. —— But the divine wiſdom took a different courſe. I was for a time permitted conſtantly to behold the face of God as that of a gracious Father. As often as the day returned, in my prayers, thankſgivings, contemplations, and meditations on the works of God, and on his infinite glory, I was filled with heavenly joy, and with the ſweeteſt intimations of his preſence. Thus therefore, under an affecting ſenſe of his kindneſs and indulged in the bleſſedneſs of communion with him, it was not poſſible that I ſhould ſuffer fear or dread, or that I ſhould doubt my eternal ſalvation, feeling as I did ſo ſenſibly the very principles of it within me.

Every

Every day I fervently and joyfully endeavoured to contemplate God's works both of creation and providence. With a ſpirit elevated to the higheſt admiration of their Maker, I meditated on the ſun, the moon, the planets, the comets, the fixed ſtars, meteors, foſſils, plants, animals, man. With ſupreme amazement I conſidered my own body and ſoul, and their union and intercourſe, altogether myſterious and inexplicable. Whereſoever I turned my view, whether to heaven, to earth, or to myſelf, ſtruck with unſpeakable wonder, I ſaw, I felt the incomprehenſible God, infinite in majeſty, and oh to what a height exalted above the praiſe of all his creatures!

Every day I attempted to repreſent to myſelf by the force of imagination, in a lively manner, this globe of earth, its vaſt bulk and ſuperficies, ſuſpended with its atmoſphere in æther, revolving at once around the ſun and its own axis, by the ſun enlightened and warmed, and ſurrounded by that wonderful element the air; containing upon its ſurface, ſeas, mountains, valleys, rivers, &c. in which are found millions of animate and inanimate, rational and irrational creatures. Then, calling my attention and imagination home, I endeavoured to impreſs my mind with an idea of myſelf, as a ſkeleton clothed with muſcles and nerves, furniſhed with exquiſite ſenſitive organs, with a multiplicity of implements artfully conſtructed and adapted to many admirable uſes, and in which ſkeleton reſides, as I may ſay, *this ſelf*, that is my reaſonable ſoul, connected with it by a bond of union unintelligible to me. All theſe contemplations excited in me lively perceptions of God's power, wiſdom and goodneſs; and thus occupied, I felt a pure and heavenly-delight diffuſing itſelf through all my faculties, and was happy in the enjoyment of the preſence of God. And the more I ſaw of the glory of God, and the more I admired him, ſo much the more my heart panted after every virtue, and abhorred its contrary evil. I wrote a ſhort ſummary of rules by which I purpoſed to conduct myſelf. Their principal drift was, reſiſtance to all carnal deſires, pride, anger, thirſt of revenge, and love of the world. Theſe I read over daily, and almoſt always with pious emotion and with advantage.

Theſe contemplations on my own ſoul and body have ſeemed to me to carry ſuch conviction with them, that I ſometimes, though not wiſely, thought them ſufficient of themſelves, if rightly managed, for the converſion of any man. Purpoſing to confirm my opinion by experiment, I communicated to ſome of my friends an account of the extraordinary delight I had found in them, adviſing them at the ſame time to do as I had done, to conſider themſelves with a fixed attention, as ſkeletons furniſhed with muſcles and nerves, ſubſiſting and living by an effect of wonderful contrivance, and united as wonderfully with a living ſoul, &c. But my hope was diſappointed; I found not the deſired fruit of my endeavour. I had nevertheleſs great pleaſure in

converſing

converſing with my friends on the marvellous works of God, and ſought all occaſions of doing it.

[*To be continued.*]

An extract of Capt. BLIGH's Voyage from Tofoa, the north-weſternmoſt of the Friendly Iſlands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the Eaſt Indies.

THIS is, perhaps, the moſt extraordinary Voyage recorded in hiſtory, and evinces the wonderful Providence and Mercy of the Almighty, in preſerving and ſupporting eighteen men in a crazy open boat, 23 feet long from ſtern to ſtern, and reſtricted to live on one ounce of bread, and a quarter of a pint of water, per day. They happily accompliſhed their Voyage in 46 days, altho' the diſtance from Tofoa is calculated at four thouſand miles, thro' a heavy ſea, and ſqually weather, without any awning to protect them from the rain, which fell almoſt inceſſantly for forty days.

It is neceſſary to premiſe, that Sir Joſeph Banks having delivered his opinion, that the Bread-fruit-trees of the Friendly Iſlands, might be cultivated in the Weſt Indies, to prove a ſubſtitute for other proviſions, in time of ſcarcity; the Bounty armed Ship, of 215 tons burthen, was fitted out in the autumn of 1787, and ſailed from England in December, under the command of Capt. Bligh, a lieutenant in the navy. The Bounty carried 4 ſix-pounders, 4 ſwivels, and 46 men. On the 26th of October, 1788, they arrived at Otaheite; and on April 4, 1789, they left Otaheite, with every favourable appearance of compleating the object of the Voyage, in a manner equal to their moſt ſanguine expectations. At this period the enſuing Narrative commences.

Capt. BLIGH's Narrative.

"I SAILED from Otaheite on the 4th of April 1789, having on board 1015 fine bread-fruit plants, beſides many other valuable fruits of that country, which, with unremitting attention, we had been collecting for 23 weeks, and which were now in the higheſt ſtate of perfection. On the 24th we anchored at Annamooka, one of the Friendly Iſlands; from which, after completing our wood and water, I ſailed on the 27th, having every reaſon to expect, from the fine condition of the plants, that they would continue healthy. On the 28th, owing to light winds, we were not clear of the iſlands, and at night I directed my courſe towards Tofoa. The maſter had the firſt watch; the gunner the middle watch; and Mr. Chriſtian, one of the mates, the morning watch. This was the turn of duty for the night.

Juſt before ſun-riſing, Mr. Chriſtian, with the maſter at arms, gunner's mate, and Thomas Burket, ſeamen, came into my cabin

while I was aſleep, and ſeizing me, tied my hands with a cord behind my back, and threatened me with inſtant death, if I ſpoke or made the leaſt noiſe: I however, called ſo loud as to alarm every one; but they had already ſecured the officers who were not of their party, by placing centinels at their doors. There were three men at my cabin door, beſides the four within; Chriſtian had only a cutlaſs in his hand, the others had muſkets and bayonets. I was hauled out of bed, and forced on deck in my ſhirt, ſuffering great pain from the tightneſs with which they had tied my hands. I demanded the reaſon of ſuch violence, but received no other anſwer than threats of inſtant death, if I did not hold my tongue. Mr. Elphinſton, the maſter's mate, was kept in his birth; Mr. Nelſon, botaniſt, Mr. Peckover, gunner, Mr. Ledward, ſurgeon, and the maſter, were confined to their cabins; and alſo the clerk, Mr. Samuel, but he ſoon obtained leave to come on deck. The fore hatchway was guarded by the centinels; the boatſwain and carpenter were, however, allowed to come on deck, where they ſaw me ſtanding abaft the mizen-maſt, with my hands tied behind my back, under a guard, with Chriſtian at their head.

The boatſwain was now ordered to hoiſt the launch out, with a threat, if he did not do it inſtantly, to take care of himſelf. The boat being out, Mr. Hayward and Mr. Hallet, midſhipmen, and Mr. Samuel, were ordered into it; upon which I demanded the cauſe of ſuch an order, and endeavoured to perſuade ſome one to a ſenſe of duty; but it was to no effect: "Hold your tongue, Sir, or you are dead this inſtant," was conſtantly repeated to me. I continued my endeavours to turn the tide of affairs, when Chriſtian changed the cutlaſs he had in his hand for a bayonet, that was brought to him, and, holding me with a ſtrong gripe by the cord that tied my hands, he with many oaths threatened to kill me immediately if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular people were now called on to go into the boat, and were hurried over the ſide: whence I concluded that with theſe people I was to be ſet adrift. I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

The boatſwain and ſeamen, who were to go in the boat, were allowed to collect twine, canvas, lines, ſails, cordage, an eight and twenty gallon caſk of water, and the carpenter to take his tool cheſt. Mr. Samuel got 150 lbs of bread, with a ſmall quantity of rum and wine. He alſo got a quadrant and compaſs into the boat; but was forbidden, on pain of death, to touch either map, ephemeris, book of aſtronomical obſervations, ſextant, time-keeper, or any of my ſurveys or drawings. The mutineers now hurried thoſe they meant to get rid of into the boat. When moſt of them were in, Chriſtian directed a dram to be ſerved to each

of his own crew. I now unhappily ſaw that nothing could be done to effect the recovery of the ſhip: there was no one to aſſiſt me, and every endeavour on my part was anſwered with threats of death. The officers were called, and forced over the ſide into the boat, while I was kept apart from every one, abaft the mizen-maſt; Chriſtian, armed with a bayonet, holding me by the bandage that ſecured my hands. The guard round me had their pieces cocked, but, on my daring the ungrateful wretches to fire, they uncocked them.

Iſaac Martin, one of the guard over me, I ſaw, had an inclination to aſſiſt me, and, as he fed me with ſhaddock, (my lips being quite parched with my endeavours to bring about a change) we explained our wiſhes to each other by our looks; but this being obſerved, Martin was inſtantly removed from me; his inclination then was to leave the ſhip, for which purpoſe he got into the boat; but with many threats they obliged him to return. The armourer, Joſeph Coleman, and the two carpenters, M' Intoſh and Norman, were alſo kept contrary to their inclination; and they begged of me, after I was aſtern in the boat, to remember that they declared they had no hand in the tranſaction. Michael Byrne, I am told, likewiſe wanted to leave the ſhip. It is of no moment for me to recount my endeavours to bring back the offenders to a ſenſe of their duty: all I could do was by ſpeaking to them in general; but my endeavours were of no avail, for I was kept ſecurely bound, and no one but the guard ſuffered to come near me. To Mr. Samuel I am indebted for ſecuring my journals and commiſſion, with ſome material ſhip papers. Without theſe I had nothing to certify what I had done, and my honour and character might have been ſuſpected, without my poſſeſſing a proper document to have defended them. All this he did with great reſolution, though guarded and ſtrictly watched. He attempted to ſave the time-keeper, and a box with all my ſurveys, drawings, and remarks for fifteen years paſt, which were numerous; when he was hurried away, with "You are well off to get what you have."

It appeared to me, that Chriſtian was ſome time in doubt whether he ſhould keep the carpenter, or his mates; at length he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without ſome oppoſition, to take his tool cheſt. Much altercation took place among the mutinous crew during the whole buſineſs: ſome ſwore "I'll be damned if he does not find his way home, if he gets any thing with him," (meaning me); While others laughed at the helpleſs ſituation of the boat, being very deep, and ſo little room for thoſe who were in her. As for Chriſtian, he ſeemed meditating inſtant deſtruction on himſelf and every one. I aſked for arms, but they laughed at me, and ſaid I was well acquainted with the people where I was going, and therefore did not want them; four cutlaſſes, however, were thrown into the boat, after we were veered aſtern.

When

When the officers and men, with whom I was ſuffered to have no communication, were put into the boat, they only waited for me, and the maſter at arms informed Chriſtian of it; who then ſaid — "Come, Captain Bligh, your officers and men are now in the boat, and you muſt go with them; if you attempt to make the leaſt reſiſtance you will inſtantly be put to death:" and, without any farther ceremony, holding me by the cord that tied my hands, with a tribe of armed ruffians about me, I was forced over the ſide, where they untied my hands. Being in the boat we were veered aſtern by a rope. A few pieces of pork were then thrown to us, and ſome cloaths; and it was now that the armourer and carpenters called out to me to remember that they had no hand in the tranſaction. After having undergone a great deal of ridicule, and been kept ſome time to make ſport for theſe unfeeling wretches, we were at length caſt adrift in the open ocean.

I had with me in the boat the following perſons: John Fryer, Maſter; Thomas Ledward, acting Surgeon; David Nelſon, Botaniſt; William Peckover, Gunner; William Cole, Boatſwain; William Purcell, Carpenter; William Elphinſton, Maſter's Mate; Thomas Hayward and John Hallet, Midſhipmen; John Norton and Peter Linkletter, Quarter Maſters; Lawrence Lebogue, Sail-maker; John Smith and Thomas Hall, Cooks; George Simpſon, Quarter Maſter's Mate; Robert Tinkler, a boy; Robert Lamb, Butcher; and Mr. Samuel, Clerk. There remained on board the Bounty, with Fletcher Chriſtian, Maſter's Mate; — Peter Haywood, Edward Young, and George Stewart, Midſhipmen, and 21 hands, the moſt able men of the ſhip's company.

Having little or no wind, we rowed pretty faſt towards Tofoa, which bore N E about ten leagues from us. While the ſhip was in ſight ſhe ſteered to the W N W, but I conſidered this only as a feint; for when we were ſent away — "Huzza for Otaheite," was frequently heard among the mutineers.

Chriſtian, the captain of the gang, is of a reſpectable family in the north of England. This was the third voyage he had made with me; and, as I found it neceſſary to keep my ſhip's company at three watches, I gave him an order to take charge of the third, his abilities being thoroughly equal to the taſk; and by this means my maſter and gunner were not at watch and watch.

Haywood is alſo of a reſpectable family in the north of England, and a young man of abilities, as well as Chriſtian. Theſe two were objects of my particular regard and attention, and I took great pains to inſtruct them, for they really promiſed, as profeſſional men, to be a credit to their country.

Young was well recommended, and appeared to me an able ſtout ſeaman; therefore I was glad to take him: he, however, fell ſhort of what his appearance promiſed.

Stewart was a young man of creditable parents, in the Orkneys; at which place, on the return of the Reſolution from the South Seas, in 1780, we received ſo many civilities, that, on that

account only, I ſhould gladly have taken him with me: but, independent of this recommendation, he was a ſeaman, and had always borne a good character.

Notwithſtanding the roughneſs with which I was treated, the remembrance of paſt kindneſſes produced ſome ſigns of remorſe in Chriſtian. When they were forcing me out of the ſhip, I aſked him, if this treatment was a proper return for the many inſtances he had received of my friendſhip? he appeared diſturbed at my queſtion, and anſwered, with much emotion, "That, — Captain Bligh, — that is the thing; — I am in hell — I am in hell."

As ſoon as I had time to reflect, I felt an inward ſatisfaction, which prevented any depreſſion of my ſpirits: conſcious of my integrity, and anxious ſolicitude for the good of the ſervice in which I was engaged, I found my mind wonderfully ſupported, and I began to conceive hopes, notwithſtanding ſo heavy a calamity, that I ſhould one day be able to account to my King and country for the misfortune. A few hours before, my ſituation had been peculiarly flattering. I had a ſhip in the moſt perfect order, and well ſtored with every neceſſary both for ſervice and health. By early attention to thoſe particulars I had, as much as lay in my power, provided againſt any accident, in caſe I could not get through Endeavour Straits, as well as againſt what might befal me in them; add to this, the plants had been ſucceſsfully preſerved in the moſt flouriſhing ſtate: ſo that, upon the whole, the voyage was two thirds completed, and the remaining part in a very promiſing way; every perſon on board being in perfect health, to eſtabliſh which was ever amongſt the principal objects of my attention.

It will very naturally be aſked, what could be the reaſon for ſuch a revolt? in anſwer to which, I can only conjecture, that the mutineers had aſſured themſelves of a more happy life among the Otaheiteans, than they could poſſibly have in England; which, joined to ſome female connections, have moſt probably been the principal cauſe of the whole tranſaction. The women at Otaheite are handſome, mild and chearful in their manners and converſation, poſſeſſed of great ſenſibility, and have ſufficient delicacy to make them admired and beloved. The chiefs were ſo much attached to our people, that they rather encouraged their ſtay among them than otherwiſe, and even made them promiſes of large poſſeſſions. Under theſe, and many other attendant circumſtances, equally deſirable, it is now perhaps not ſo much to be wondered at, though ſcarcely poſſible to have been foreſeen, that a ſet of ſailors, moſt of them void of connections, ſhould be led away; eſpecially when, in addition to ſuch powerful inducements, they imagined it in their power to fix themſelves in the midſt of plenty, on the fineſt iſland in the world, where they need not labour, and where the allurements of diſſipation are beyond any thing that can be conceived.

Deſertions

Deſertions have happened, more or leſs, from many of the ſhips that have been at the Society Iſlands; but it ever has been in the commanders power to make the chiefs return their people: the knowledge, therefore, that it was unſafe to deſert, perhaps, firſt led mine to conſider with what eaſe ſo ſmall a ſhip might be ſurprized, and that ſo favourable an opportunity would never offer to them again.

The ſecrecy of this mutiny is beyond all conception. Thirteen of the party, who were with me, had always lived forward among the people; yet neither they, nor the meſs-mates of Chriſtian, Stewart, Haywood, and Young, had ever obſerved any circumſtance to give them ſuſpicion of what was going on. With ſuch cloſe-planned acts of villainy, and my mind free from any ſuſpicion, it is not wonderful that I have been got the better of. The poſſibility of ſuch a conſpiracy was ever the fartheſt from my thoughts. Had their mutiny been occaſioned by any grievances, either real or imaginary, I muſt have diſcovered ſymptoms of their diſcontent, which would have put me on my guard: but the caſe was far otherwiſe. Chriſtian, in particular, I was on the moſt friendly terms with; that very day he was engaged to have dined with me; and the preceding night he excuſed himſelf from ſupping with me, on pretence of being unwell; for which I felt concerned, having no ſuſpicions of his integrity and honour.

It now remained with me to conſider what was beſt to be done. My firſt determination was to ſeek a ſupply of bread-fruit and water at Tofoa, and afterwards to ſail for Tongataboo, and there riſk a ſolicitation to Poulaho, the king, to equip my boat, and grant a ſupply of water and proviſions, ſo as to enable us to reach the Eaſt Indies. The quantity of proviſions I found in the boat was 150 lb. of bread, 16 pieces of pork, each piece weighing 2 lb; 6 quarts of rum, 6 bottles of wine, with 28 gallons of water, and four empty barrecoes.

April 29th.* Happily the afternoon kept calm, when we were ſo far to windward, that, with a moderate eaſterly breeze which ſprung up, we were able to ſail. It was nevertheleſs dark when we got to Tofoa, where I expected to land; but the ſhore proved to be ſo ſteep and rocky, that I was obliged to give up all thoughts of it, and keep the boat under the lee of the iſland with two oars; for there was no anchorage. Having fixed on this mode of proceeding for the night, I ſerved to every perſon half a pint of grog, and each took to his reſt as well as our unhappy ſituation would allow.

In the morning, at dawn of day, we ſet off along ſhore in ſearch of landing, and about ten o'clock we diſcovered a ſtony cove at the N W part of the iſland, where I dropt the grapnel

* It is to be obſerved, that the account of time is kept in the nautical way, each day ending at noon. Thus the beginning of the 29th of April is, according to the common way of reckoning, the afternoon of the 28th.

within

within 20 yards of the rocks. A great deal of ſurf ran on the ſhore; but, as I was unwilling to diminiſh our ſtock of proviſions, I landed Mr. Samuel, and ſome others, who climbed the cliffs, and got into the country to ſearch for ſupplies. The reſt of us remained at the cove, not diſcovering any way to get into the country, but that by which Mr. Samuel had proceeded. It was great conſolation to me to find, that the ſpirits of my people did not ſink, notwithſtanding our miſerable and almoſt hopeleſs ſituation. Towards noon Mr. Samuel returned, with a few quarts of water, which he had found in holes; but he had met with no ſpring, or any proſpect of a ſufficient ſupply in that particular, and had only ſeen ſigns of inhabitants. As it was impoſſible to know how much we might be in want, I only iſſued a morſel of bread, and a glaſs of wine, to each perſon for dinner.

[*To be continued.*]

The Converſion and happy Death of CHRISTOPHER SINCLAIR, of Fryup-Dale, near Whitby; written by his Father, Mr. John Sinclair.

CHRISTOPHER SINCLAIR was born Auguſt 28, 1769, at Stainſeker, near Whitby, in Yorkſhire. At twelve years of age, his inclination led him to a ſeafaring life; accordingly he was bound apprentice and ſerved ſeven years to the entire ſatisfaction of his maſter and owners. In 1790, he was impreſſed into his Majeſty's ſervice, where he ſaw much wickedneſs, which ſo affected his mind as to conſtrain him to weep and pray earneſtly to God to be delivered from ſuch a ſituation. Becauſe he appeared more ſerious than others, he was frequently called by way of reproach, *a Methodiſt Dog*. As no war commenced, he had his choice either to remain in the ſervice, or to have his liberty: he readily preferred the latter, and returned home in January 1792. The remaining part of the Winter he applied himſelf to the ſtudy of navigation and aſtronomy, in which he made great proficiency, until April, when he was ſeized with a ſevere pain in his back, accompanied with a dry cough, ſhortneſs of breath, and univerſal weakneſs. Theſe alarming ſymptoms induced me to apply to a doctor of great reputation for his experience and ſkill, and who at firſt entertained ſome hopes, that he could be uſeful to my ſon. Upon examination the Doctor found three of the joints of his back diſlocated. And to add to our affliction, in a few days after we diſcovered that two ribs were ſlipped off his breaſt bone. He felt a ſevere pain all over his body, accompanied with a violent cough, ſore throat, and fever.

May 17, 1792, about four o'clock, after a reſtleſs night, he deſired me to carry him to his chair: when I had him in my arms he cried out with a lamentable voice, and tears running down his face, his hands and knees trembling, "O father, I am dying, and

not

not prepared! I ſhall die! I ſhall die! I know it for certain: I feel the terrors of the Lord upon me: I am going to miſery! What ſhall I do? "O pray for me." Thoſe who know any thing of the feelings of a parent, may eaſily conceive what I felt, while my dear child clung around my neck, the appearance of death upon his countenance, and trembling every limb under the apprehenſion of the wrath of God. I anſwered, "That I hoped the Lord had heard my prayers for him, and that I was glad to ſee the hand of the Lord upon him for good." He replied, "O father, it is now too late: for I know I ſhall die in a little time: perhaps this day, or this hour!" Our cries alarmed the reſt of the family, who all joined in weeping over him. He deſired us not to weep for the loſs of his body, but earneſtly pray to the Lord that he would have mercy upon his ſoul; for he was juſt going to appear before that God whom he had ſo long offended. I encouraged him to hope for mercy; that the Lord had no pleaſure in the death of a ſinner, and that to ſee our danger and feel our miſery, was half way to the kingdom of heaven. He immediately anſwered, like one ready to periſh, "O that is good news; but perhaps I have ſinned the ſin againſt the Holy Ghoſt; if ſo, I cannot be forgiven." Being overwhelmed with ſorrow, I ſaid to him, I cannot ſpeak to thee as thy ſituation requires, I will therefore ſend for thy uncle John Collier, who is able to ſhew thee thy duty, and point thee to the Lamb of God; for he ſurely died for thee. He laid hold of theſe words and repeated them frequently; at the ſame time requeſting that his uncle might be ſent for directly; adding, "For my ſoul is at ſtake;" When his uncle came and aſked him how he did, he ſaid, "I am going to die, and I am not prepared: what ſhall I do?" His uncle anſwered, "I perceive there is a change in thy mind ſince laſt Sunday: when I then ſpoke to thee on the neceſſity of preparing for death, thou ſeemed not much concerned about the matter." He replied, "O yes: but I was aſhamed to aſk your advice then; but now you have done well to come; for I am weak in body, and in great diſtreſs of mind, and ſtill I fear I am too late." His uncle aſſured him, that the Lord was ready, and willing to pardon all his ſins, provided he truly repented, and turned to Jeſus Chriſt in faith. After ſome time employed in explaining the nature of converſion, and exhorting him to look unto the Lord for preſent pardon and peace, he went to prayer; during which Chriſtopher appeared to be in greater diſtreſs and agony of ſpirit. Many of our neighbours and friends came in, and aſked how he did? He thanked them, and ſaid, "I am going to die; my body is in great pain from head to foot; but this is as nothing compared to the diſtreſs of my ſoul." He then cried with great fervency, "God be merciful to me a ſinner! O my Saviour, undertake my cauſe before the throne of juſtice: I acknowledge I deſerve everlaſting puniſhment; but thou haſt died for me! One drop of thy precious Blood is ſufficient to take

away

away my ſins; yea, the ſins of the whole world." His ſtrength now failed him; and we again kneeled down to prayer and commended him to God. Several chriſtian friends then took their leave, exhorting him to hold on his way. After which he ſaid to me, "O my dear father, why are you caſt down? It increaſes my ſorrow to ſee you ſo affected." I deſired him to bear with us, and not to ſuffer this to trouble him; but ſtrive to lay hold on Chriſt, which if he did, would be an unſpeakable comfort to us all. He anſwered, "I have hold, and through grace, I will not let him go except he bleſs me. I will call upon him with all my might, and if I die before I obtain the bleſſing, I will die crying for mercy: yet I have now no doubt but the Lord will ſupport my dying body until I obtain the bleſſing." I now deſired him to take a little ſleep, as he had had ſcarce any for ſeveral days and nights; but he anſwered, "I have no time for ſleep; I am ſtill afraid of death; and if I loſe my ſenſes, and die, what will become of me?" However he was prevailed upon, and ſlept for the ſpace of twenty minutes; then he opened his eyes in thankfulneſs for being preſerved. As he ſeemed ſo much oppreſſed I aſked, If there was any ſin in particular which he had committed that lay upon his mind? He replied, "None in particular; but my life has been a life of ſin; my occupation expoſed me to the worſt of company. It is true, I did not join them in ſin in the higheſt degree, yet when I have been called a Methodiſt dog, and a Methodiſt devil, I have curſed and ſwore as well as the worſt of them. I have been proud of theſe once active but now trembling limbs, which would never be the laſt up the lofty maſt. O father, I broke all the laws of God, and your advice I have caſt behind my back. I do ſee myſelf one of the vileſt of ſinners. God be merciful to me a ſinner. O Lord Jeſus have mercy upon me!" In this manner he ſpent moſt of the night.

Friday, May 18, his uncle aſked how he did? he replied, "Very poorly in my body; and as to my ſoul, I have ſtrong con-
"fidence in God that he will ere long manifeſt himſelf to me to
"the joy of my heart. I do now believe that the Lord Jeſus
"died for me, as tho' there were none in the world beſide myſelf.
"O come, Lord Jeſus, into my ſoul." Being deſired to repoſe himſelf a little he ſtill anſwered "I have no time, for I have not
"that ſatisfaction and peace of mind I long for." Notwithſtanding he ſuffered racking pain of body and was ſo weak that he could neither lie down nor ſit, but was always, night and day, ſupported between two perſons, yet I never heard him once complain that he ſuffered too much. He ſtill held faſt his hope, and believed the Lord would deliver him, tho' he ſeemed to tarry long. His conſtant petition was, "O come, Lord Jeſus, and have mercy
"upon me, a ſinner, not worthy the leaſt of all thy mercies.
"Have mercy upon me, and magnify thy grace in the redemption
"of my ſoul." After we had been at prayer, and his uncle was

"taking

taking leave of him, he ſuddenly cried out with a loud voice, "He is come! he is come! O it is ſweet, it is ſweet: I am now "happy. O praiſe the Lord, praiſe him with me! O bleſſed "Jeſus, thou haſt done all things well. O come Death, now I "fear thee not." Thus after 36 hours diſtreſs, the Lord was pleaſed to ſet his ſoul at perfect liberty, and we again fell down upon our knees and praiſed God for his mercy and goodneſs towards us: our tears of ſorrow were now turned into tears of joy and gladneſs. Chriſtopher could not forbear ſpeaking of the goodneſs of God, and ſaid "O bleſſed Jeſus, thou art altogether lovely, "the faireſt among ten thouſand." Then addreſſing his uncle, he ſaid, "Lord bleſs you for what you have done for me:" His Uncle replied, Thou muſt give God all the glory: it is the Lord that hath done all for thee, not unto me but unto his holy name be the praiſe given. "O yes, he replied, but I am unable to ex-"preſs the thankfulneſs I now feel to God for all his mercies to-"wards me. I want to praiſe him with a nobler voice. I want "you all to help me to praiſe him. O praiſe him with me, for "he hath done all things well. Till yeſterday morning I was "blind and fooliſh, but now I have found him whom my ſoul "loveth; and I cannot but love you, for you have ſhewn me the "way of Salvation: the Lord bleſs you and yours. I hope we "ſhall all meet in heaven, and there we ſhall praiſe God and the "Lamb for ever. O what a meeting will that be to part no more." I cannot help admiring the goodneſs of God towards my dear child, in ſupporting him while under this ſevere affliction of both body and mind; but eſpecially in this one inſtance, for three weeks he had a continual cough; I have known him cough for two or three hours without any intermiſſion: but from the time he ſaw himſelf a loſt ſinner, until the Lord ſet his ſoul at perfect liberty and took him to himſelf, he was not heard to cough; thus graciouſly did the Lord deal with him.

Having now obtained the bleſſing of pardon and reconciliation with God, he was deſirous to prevail upon all who came near him, to ſeek the Lord while he was to be found; ſo that he let none go away without firſt exhorting them earneſtly to repent and turn to God. His brothers and ſiſter being all preſent, his bowels yearned over them; and he began with the oldeſt ſaying, "My dear brother John, come near me, and give me thy hand. O my dear brother, repent before it be too late. I am going to die, I hope this night; and thou doſt not know how ſoon it may be thy caſe; to night thy ſummons may come, and thou muſt then appear before an offended God, without an intereſt in Jeſus Chriſt; and if this ſhould be the caſe, it would have been better a thouſand times for thee never to have been born. I need not aſk thee, if thou art ready? I know thou art not. O John, my heart is enlarged towards thee; be not ſo fooliſh as I have been, to put off repentance to the laſt two or three days of my life. But bleſſed be

God, he has been gracious to me. I now am certain that for me to die to night, would be the beſt news that could come to me. Yeſterday morning, death was a moſt dreadful king of terrors; but now the ſweeteſt meſſenger. Glory be to God, I feel no pain of body. I cannot expreſs the joy and happineſs I find in my mind. O bleſſed Jeſus, thou haſt done all things well. My dear brother, thou art in the ſame road to miſery that I was in. I aſſure thee, it is hard to feel the pains of death, and at the ſame time a guilty conſcience, and a fear of dropping into hell every moment, as I did yeſterday. What doſt thou ſay? Wilt thou promiſe me to ſeek the Lord now, in thy youth and health? Never mind what the world ſay of thee; get true religion, then thou wilt be happy. May the Lord incline thy heart to ſeek him now, before it be too late.

Then he ſpoke to his brother Adam, and ſaid, "Come near, for my ſtrength is almoſt gone." One obſerving that he exerted himſelf too much in ſpeaking, he raiſed his voice and ſaid, "O that my voice could reach the whole world, that all mankind might hear what God has done for my ſoul, and that I might warn them with my dying breath to repent and turn to God: I long to do ſomething for my dear Lord, who has done ſo much for me; the ſpirit is truly willing, but the fleſh is weak:" Then addreſſing himſelf to his brother and others that were ſtanding by, he ſaid, "You are all younger than me, but none of you are ſure of living to my age; ſome of you may be called to appear before God before me, although I expect to die every moment; and if you die in your ſins, you muſt depart from God, the fountain of all happineſs, and go to a place of torment and miſery for ever and ever.

To his ſiſter he ſaid, "O that I could perſuade thee to prepare to meet thy God. Get religion; that will make thee happy. The world will call thee a Methodiſt, but that will not hurt thee. Be thou a follower of the holy Jeſus, and thou wilt find that one hour's enjoyment of the love of God ſhed abroad in thy heart, will be a ſufficient reward for all the reproach thou ſhalt endure from thy ſinful acquaintance. O conſider the worth of thy precious ſoul, it coſt no leſs a ranſom than the blood and life of the Son of God to redeem it; and that blood ſhall waſh thy ſoul from every ſin, if thou only come to God." Then he ſpoke to them all, ſaying, "I charge you all with my dying voice, to repent and turn to the Lord in your youth: What do you ſay? Will you promiſe me you will? Begin now, put this off no longer, be not ſo fooliſh as I have been. This night repent; yea, this hour; for we know not what an hour may bring forth. You may not have the opportunity that I have had to repent upon a death-bed. Few have been dealt with ſo graciouſly as I have been. Though I have had a lingering ſickneſs for more than a year, yet ſo fooliſh was I, that I hoped to recover, and put the thoughts of death away from me, till juſt dropping into hell, and am now a brand

brand plucked out of the fire. Oh help me to praiſe the Lord, for he hath done great things for me. Now, my dear brothers and ſiſter, will you comply with my dying charge? What ſay you? Will you prepare for death, that you may meet me in heaven?" They all conſented, and ſaid, it would be far better for them, and hoped they ſhould all meet in heaven. This filled his heart with ſuch rapture, that he was conſtrained to ſhout for joy. "Now, ſaid he, let me go freely; I want to be gone; the thought of death is delightful; I know that my Redeemer liveth: he is able and willing to bleſs you all, if you come unto him."

To his couſins he ſaid, "Repent, and be not ſo fooliſh as I have been: what excuſe can you make, if death ſhould call you away before you have made your peace with God? The goſpel has been preached by his ſervants in your father's houſe, ever ſince you were born; you have heard it, and have had a good example ſet before you, and good advice given you, ſo that you cannot plead ignorance in the leaſt degree. O what opportunities have you had; methinks, had I been ſo bleſſed, I ſhould have turned to God long ago; but the Lord has had mercy upon me; he ſtopped me in my courſe of ſin by afflicting my body: This would not do, until yeſterday I ſaw myſelf dying and going to hell. I cannot tell you the diſtreſs I was then in; my body racked with pain, and the terrors of the Lord upon me; in my diſtreſs I ſought the Lord with all my heart, and he was found of me; and now I cannot expreſs the happineſs I feel. Jeſus is my Saviour. I never knew what happineſs was till now. What do you ſay? Will you promiſe me to ſeek the Lord now, in your youth?" They all conſented, acknowledging that his advice was good, and hoped they ſhould remember it.

At the hour appointed for giving him medicine, he ſaid, "I think it is of no uſe taking any more; I have no deſire to live any longer, I had rather by far die that I may praiſe my Redeemer in a nobler ſtrain, than I am capable of with this feeble body. Then all heaven will reſound with praiſes to my dear Redeemer." I told him we had no expectation of his being reſtored, but that he might be eaſed of his pain a little. "Pain, ſaid he, I have no pain; I am all in a flame of love. I long to be gone, that I may be with my dear Redeemer. O come Lord Jeſus, and take me to thyſelf, I love to be where thou art."

As he was looking in my face, and perceiving the concern I was under, he ſaid, "O father, why are you ſo affected? Let me go freely; you know what you have promiſed?" I told him I did, and was willing to deliver him up as freely as the nature of the caſe would admit. At his requeſt I felt his pulſe, and informed him that it ſtill continued to beat; upon which he ſaid, "The will of the Lord be done; but be not afraid of telling me when my pulſe ceaſes to beat; this will be the moſt welcome news I ever heard." While we were ſupporting him, he ſaid, "O what trouble you all have with me. I pray the Lord to

reward you all. I am very faint, Lord Jeſus, ſend for me." His eyes now were fixed, a cold ſweat came upon him, his pulſe frequently intermitted, he attempted to ſpeak, but could not, he ceaſed to breathe, and we all ſuppoſed him now entering into the joy of his Lord: But in a little time he breathed again, and looking around him as if ſurprized, cried out, "If this be death, there is no pain in dying! O death, where is thy ſting?" And added, "My dear friends, why do you weep for me? I am happy, I have no pain. My ſoul is unſpeakably happy." An old man coming in to ſee him, and aſking how he did? He anſwered, "I am dying and going to heaven. I know God for Chriſt ſake has pardoned all my ſins, and filled my mind with ſuch joy and happineſs as paſſes all underſtanding:" and then added, "O prepare for death: death to the ſinner is a king of terrors! I know this by experience." He then repeated the particulars of the Lord's dealings with him; which brought tears from the old man's eyes. This night he had ſeveral fainting fits, but continued happy and praiſing God.

Saturday 19. He ſlumbered often and ſpoke very little. I aſked how he found himſelf? He anſwered, "Very poorly, I am not as I was, and therefore I am in doubt." I told him, theſe thoughts came from the enemy, who was now making his laſt effort; and exhorted him to pray to the Lord to deliver him from all evil. He immediately cried to the Lord to ſave him from evil reaſonings, and from all evil thoughts; and to ſanctify him throughout. He continued wreſtling with God about fifteen minutes, and then on a ſudden cried out with inexpreſſible tranſport, "O lovely Jeſus! thou art come. I am now happier than ever; my cup now runs over: now I can truly ſay, I love the Lord with all my heart. O bleſſed Jeſus I do give thee my whole heart: I am now willing to ſuffer for thy ſake, only ſtand by me, ſupport and comfort me. Now my dear father and mother, dry up your tears, and let me go freely. The Lord has done much for me; he ſaved me from many dangers, ſpared me when a rebel againſt him, brought me home that I might die under your roof, pardoned all my ſins, ſhed his love abroad in my heart: O who has ſuch reaſon to praiſe God as I have? I would not now, were it poſſible, change my ſtate with the greateſt monarch upon earth. No happineſs can be compared to the happineſs I now feel; and you know, it hath not entered into the heart of man to conceive the happineſs God hath prepared for them who love him."

Upon his aſking, If I thought we ſhould know each other in heaven? I aſſured him, I had no doubt of it; we ſhould certainly know all the ancient worthies, and join them in ſinging the ſong of Moſes and the Lamb. "O, ſaid he, that is good news indeed; it heightens my happineſs here while I think of it. Well, my dear father, let us march on; I now want to ſpeak about nothing but heaven and the happineſs we ſhall enjoy there. O that we all may meet there to part no more. There needs not a hoof be left behind;

hind: The blood of Chriſt is ſufficient for you all." A relation coming to ſee him, he earneſtly intreated her to turn to the Lord: adding, "I know what it is to die in our ſins; though I did not really die, yet I knew no other but that I was juſt dropping into Hell; the pain of body and a wounded conſcience which I felt, gave me a taſte and an earneſt of the bitter pains of eternal Death: and yeſterday, I thought, I was entering heaven; but the Lord ſtrengthened this dying body, and has enabled me once more to ſpeak to my dear friends." He continued exhorting thoſe who came to ſee him from morning to night, ſo that his little ſtrength was well nigh exhauſted; he breathed with difficulty, and at laſt fainted and remained ſpeechleſs for ſome time. When one ſaying, He is dying, he ſmiled again and again, and was heard to ſay, "It is ſweet; it is ſweet." Recovering his ſpeech, he cried out, "O praiſe the Lord, for he hath done all things well." He continued all night in this happy frame, often repeating, "It is ſweet; it is ſweet."

Next day being Sunday, many friends came to ſee him, and he was ſtrengthened in a wonderful manner both in body and mind, to warn the careleſs, encourage the mourners, and teſtify to the children of God, the great things he had done for his ſoul, in a compaſſionate and affectionate manner. After being refreſhed a little, he broke out in a rapture of joy, and ſaid, "O bleſſed Jeſus, thou art altogether lovely, and the chief among ten thouſand: Every thing is too mean to be compared to thee."

On Monday morning at one o'clock I was called up, he had juſt fainted, but was reviving again. I ſaid, Thou has now got another ſtruggle over. He anſwered, "I have no pain; I am all in a flame of love; I have got this night ſweetly over; and when I think that the few hours the Lord is pleaſed to continue me in the body, will not ſhorten my eternity of bliſs, it fills my mind with inexpreſsable joy and felicity." He added, "Thou haſt my heart, thou lovely Jeſus; and had I ten thouſand, thou art worthy of them all. I am willing to die ten thouſand deaths, or to ſuffer any thing for him who has done ſo much for me. O that I could but ſing his praiſe. Well, though I cannot do it here, I ſhall, by and by, join the heavenly choir and with them ſing of his redeeming love to all Eternity." At five o'clock in the morning, he ſaid, "By to morrow at this time I ſhall be in Heaven. I have been ſailing on the eaſtern and weſtern ocean, and I always promiſed myſelf happineſs at the place of our deſtination, and was always diſappointed of my expectation: but now I am making a voyage to the Land of Canaan the New Jeruſalem above, and ſhall enter the deſired port in the courſe of a few days, and am ſure of happineſs; there all labour, pain, and ſorrow, ſhall be done away for ever. O glorious proſpect! My ſoul would now mount up and enter into the promiſed Land. Well, a few more hours, and my happy ſpirit ſhall leave this feeble body, and find it a glorious body at the laſt day. Come, my dear father, double your diligence, loiter no longer, preſs forward; you ſee

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what the Lord can do in a little time; and your time, by the courſe of years, cannot be long; hold out to the end, and we ſhall meet in heaven; it will heighten my happineſs to welcome you all there."

In the courſe of this day, a neighbour came to ſee him who had ſome time been afflicted with a lingering illneſs, and who is now in Eternity, to whom he ſpoke in a very earneſt manner, as one that longed for his ſalvation; he warned him of his danger, and exhorted him to flee from the wrath to come; and then added, "Death to me is the moſt welcome meſſenger. I feel I can love the Lord with all my heart, and I long to be with him whom my ſoul loveth." In ſpeaking of the goodneſs of God, he ſpent moſt part of the night, and when the clock ſtruck twelve, he ſaid, "This has been the happieſt night I ever had: now the bleſſed morning is come in which I ſhall go to my bleſſed Jeſus: He hath done all things well; O praiſe him." When his ſpeech failed, he ſmiled and looked upwards; then he looked at me, and again he turned his eyes upwards, and took hold of my hand, as if he would point me to ſome object. He endeavoured to ſpeak, but could only ſay, "Father, ſee! ſee!" and ſuddenly his face ſhined as if a divine ray of heavenly light reſted upon him, which continued for ſix or ſeven minutes, he then began to ſpeak and ſaid, "Father, I have been in heaven; I have been in heaven; I have ſeen my Jeſus; and all happy ſouls." As his mouth ſeemed dry, I offered him a little wine and water, but he turned his head aſide and ſaid, "No, no, father, I thank you for all your kindneſs, I will drink no more of the fruit of the vine below; I only want to ſee my uncle." His uncle being come, he ſaid to him, "I have been in heaven, and all is well; it is finiſhed! I can ſpeak no more." He repeatedly ſmiled; and while his uncle was praying the Lord to ſend a convoy of Angels to carry his ſoul to Abraham's Boſom, his happy ſpirit took its flight, on Tueſday morning at 4 o'clock, May 22, 1793. At his requeſt, Mr. Hopkins preached a funeral Sermon from Mark vii. 37. "He hath done all things well;" which words he often repeated with great ſatisfaction during his affliction. The congregation was large, and I truſt few were unaffected. I pray that my laſt end may be like his. JOHN SINCLAIR.

Fryup-Dale, July 12, 1793.

Mr. FLETCHER's LETTERS.

To the Hon. Mrs. C.

Croſs Hall, Yorkſhire, Dec. 26, 1781.

My very dear Friend,

YOUR favour of the 4th inſtant did not reach me until a conſiderable time after date, through my being ſtill abſent from Madeley; a clergyman of this neighbourhood having made an exchange with me, to facilitate my ſettling ſome affairs of a tempo-

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ral nature in this county. The kind part you take in my happineſs demands my warmeſt thanks; and I beg you will accept them multiplied by thoſe, which my dear partner preſents to you. Yes, my dear friend, I am married in my old age, and have a new opportunity of conſidering a great myſtery, in the moſt perfect type of our Lord's myſtical union with his church. I have now a new call to pray for a fulneſs of Chriſt's holy, gentle, meek, loving Spirit, that I may love my wife, as he loved his Spouſe, the Church. But the emblem is greatly deficient: the Lamb is worthy of his ſpouſe, and more than worthy, whereas I muſt acknowledge myſelf unworthy of the yoke-fellow, whom heaven has reſerved for me. She is a perſon after my own heart; and I make no doubt we ſhall increaſe the number of the happy marriages in the Church Militant. Indeed they are not ſo many, but it may be worth a Chriſtian's while to add one more to the number. God declared it was not good, that man, a ſocial being, ſhould live alone, and therefore he gave him a help-meet for him: for the ſame reaſon our Lord ſent forth his diſciples two and two. Had I ſearched the three kingdoms, I could not have found one brother willing to ſhare gratis my weal, woe, and labours, and complaiſant enough to unite his fortunes to mine; but God has found me a partner, *a ſiſter, a wife*, to uſe St. Paul's language, who is not afraid to face with me the Colliers and Bargemen of my Pariſh, until death part us.

Buried together in our country village, we ſhall help one another to trim our lamps, and wait, as I truſt you do continually, for the coming of the heavenly Bridegroom. Well; for us the heavenly child is born, to us a double ſon is given, and with him the whole kingdom of grace and glory. O my dear friend, let us preſs into, and meet in both of theſe kingdoms. Our Surety and Saviour is the way and the door into them; and bleſſed be free grace, the way is free, as the King's highway, and the door open, like the arms of Jeſus crucified.

January 1ſt, 1782. I live, bleſſed be God, to devote myſelf again to his bleſſed ſervice in this world, or in the next, and to wiſh my dear friends all the bleſſings of a year of Jubilee. Whatever this year bring forth, may it bring us the fulleſt meaſures of ſalvation attainable on earth, and the moſt complete preparation for heaven. I have a ſolemn call to gird my loins and keep my lamp burning. Strangely reſtored to health and ſtrength conſidering my years, by the good nurſing of my dear partner; I ventured to preach of late as often as I did formerly, and after having read prayers and preached twice on Chriſtmas day, &c, I did, laſt Sunday what I had never done,---- I continued doing duty from ten till paſt four in the afternoon, owing to chriſtenings, churchings, and the ſacrament, which I adminiſtered to a church full of people; ſo that I was obliged to go from the communion table to begin the evening ſervice, and then to viſit ſome ſick. This has brought back upon me one of my old, dangerous ſymptoms,

toms, ſo that I had flattered myſelf in vain, to do the whole duty of my own Pariſh. My dear wife is nurſing me with the tendereſt care, gives me up to God with the greateſt reſignation, and helps me to rejoice, that life and death, health and ſickneſs, work all for our good, and are all *ours*, as bleſſed inſtruments to forward us in our journey to heaven. We intend to ſet out for Madeley to morrow. The proſpect of a winter's journey is not ſweet; but the proſpect of meeting you and your dear ſiſter, and Lady Mary, and Mrs. L. and Mrs. G. and all our other companions in tribulation in heaven, is delightful. The Lord prepare and fit us for that glorious meeting! As ſoon as I reach Madeley, I ſhall write to Lady Mary. Give my beſt reſpects to her, to our dear ſiſter, and to the ladies I have juſt named; and believe me to be, my dear friend and fellow traveller to Zion, your moſt obliged and affectionate ſervant, J. F.

P. S. If Lady Huntingdon is in London, I would beg you to preſent my duty to her, with my beſt wiſhes.

To the Right Hon. Lady MARY FITZGERALD.

Madeley, Jan. 1782.

I Thank you, my Lady, for your kind congratulations on my marriage. The Lord has indeed bleſſed me with a Partner after my own heart;—dead to the world, and wanting, as well as myſelf, to be filled with all the life of God. She joins me in dutiful thanks to your Ladyſhip, for your obliging remembrance of her in your kind letter, and will help me to welcome you to the little hermitage we ſpoke of laſt year in London, if your Ladyſhip's health or taſte, ſhould call you to retire for a while from the hurry of the Town.

What a difference between the court of the King of kings, and that of King George! How peaceable the former, how full of hurry the latter! The Prince himſelf welcomes us, and manifeſts himſelf to us, as Prince of Peace, as Emmanuel, God with us. He will even bring his kingdom, and keep his court in our hearts, if we open them, by the attention and recollection of faith: He will even ſup with us, and make us taſte the ſweetneſs of that bread, which came down from heaven, and the virtue of the blood, which cleanſes from all ſin. That this may be our conſtant experience, and that of our dear companions in tribulation in St. James's place, is the ſincere aud frequent wiſh of, My Lady, Your moſt obliged and obedient ſervant, J. F.

To the Right Hon. Lady MARY FITZGERALD.

My honoured Friend, Madeley, Auguſt 28, 1782.

GRACE, Mercy, and humble love, be multiplied to you, from God our Father and from our Lord Jeſus Chriſt, through the eternal Spirit; in whoſe name we were baptized into the body of the Church, the Spouſe of the Son of God. The

Lord has peculiar favours in ſtore for your ladyſhip, and for me: the proof is, that we are afflicted. Have you been in a weak ſtate of health? I have had the honour to drink of your cup: the influenza has laid me down, but the Lord has raiſed me up again; and when I was partly well, I broke my ſhin accidentally (ſhould I not ſay providentially) againſt a bench, and the conſequence was my being confined by a bad leg to my bed, whence I write theſe lines. O may they be lines of conſolation to my dear friend! May the God of all grace, who comforts unworthy me, rejoice your oppreſſed heart, and make it overflow with his patient love, and ſanctifying truth.

You ſtill complain of *vile ſelf*: I wiſh you joy, for your knowing your enemy. Let vile ſelf be reduced to *order*, and, though he be a bad maſter, he will become *an excellent ſervant*. If you ſay, "How ſhall I do this?" I reply, by letting the Lord, the Maker, the Preſerver, the Redeemer, the Lover of your ſoul, aſcend upon the throne of your thoughts, will, and affections. Who deſerves to engroſs and fill them better than he does? Is he not your firſt Lord, your beſt Huſband, your moſt faithful Friend, and your greateſt Benefactor? If you ſay, "I do not ſee him;" I reply, that you never ſaw the ſoul of any of your Friends;----- nor do you ſee even the body of him you call your idol. O! allow Jehovah, the Supreme Being, to be to you, what he deſerves to be, *all in all*. One lively act of faith, one aſſent and conſent to this delightful truth, that your Father, who is in heaven, loves you a thouſand times more than you love your idol, (for God's Love is like himſelf, *infinite and boundleſs*) will ſet your heart at liberty, and even make it dance for joy. What, if to this raviſhing conſideration, you add the tranſporting truth, that the Son of God, fairer than the ſons of men, and brighter than angels, has loved you unto death,---- to the death of the croſs, and loves you ſtill, more than all your friends do, were their love collected into *one* heart; could you help thinking, with a degree of joyous gratitude, of ſuch an inſtance of divine condeſcenſion? No, your *vile ſelf* would be *enobled, raiſed, expanded*, and ſet at liberty, by this evangelical thought; and if you did not deſtroy this divine conception, if you nouriſhed this little degree of the love of Chriſt,—Emmanuel, the God of love, would be more fully manifeſted in you, and ſalvation would from this moment grow in your ſoul. Jeſus would grow in your believing, loving heart; ſelf would be no-body, and Emmanuel would be all in all. Let Chriſt by the incorruptible ſeed of the word, be formed in you through faith; and you will be ſo taken up by this wonder of divine love, ſo employed in praiſing your Father's mercy, and Saviour's love and tenderneſs, that you will have but little time to ſpeak either of *good or bad ſelf*. When ſelf is forgotten *as nothing* before God, you put ſelf in its proper

per place; and you make room for the heavenly Being, whoſe holy and happy exiſtence you are to ſhadow out.

If you have left off attending on the Princeſs, attend on the Prince of Peace with double diligence. If you have been wanting in that ſweet and honourable duty, it is becauſe the enemy has told you lies of your Saviour, and has caſt a veil over the love of his heart, and the beauty of his face. See the ſnare, and avoid it.

Shall we ever have the honour of ſeeing you, my Lady? My wife, who joins in reſpectful love and thanks to your Ladyſhip for your remembrance of her, ſays, ſhe will do her beſt to render our cold houſe ſafe for you, if not convenient. You would have had a repeated invitation from us, if fear, and a concern for your health, heightened by the bad weather, had not checked our deſires to have an opportunity of aſſuring you here, how much we are devoted to your ſervice. But the roads and the weather beginning to mend, we venture to offer you the beſt apartment in our hermitage. I wiſh it were large enough to take in dear Mrs. G. and our dear friends in St. James's Place; but we have only two ſmall rooms; to which, however, you would be received with two enlarged hearts; I mean thoſe of, your Ladyſhip's obedient, devoted ſervants, J. and M. F.

To the Rev. Mr. CHARLES WESLEY.

Rev. and dear Sir, Madeley, Dec. 19, 1782.

I Thank you for your hint about exemplifying the love of Chriſt and his Church. I hope we do. I was afraid, at firſt, to ſay much of the matter: for new married people do not at firſt know each other: but having now lived fourteen months in my new ſtate, I can tell you, Providence has reſerved a *prize* for me, and that my wife is far better to me, than the Church to Chriſt; ſo that if the parallel fails, it will be on my ſide.

Be ſo good as to peruſe the encloſed ſheets. Mr. De Luc, to whom they are addreſſed, is Reader to the Queen, and the Author of ſome volumes of Letters to her: he is a true philoſopher. I flatter myſelf, he will preſent my letter to the Queen. Do you find any thing *improper* in the addition I have made to my Poem? I wiſh I were near you for your criticiſms: you would direct me, both as a *Poet* and a *Frenchman*.

I have yet ſtrength enough to do my pariſh duty without the help of a Curate. O that the Lord would help me to do it acceptably and profitably! The Colliers begun to riſe in this neighbourhood: happily the cockatrice's egg was cruſhed, before the ſerpent came out. However, I got many a hearty curſe from the Colliers, for the plain words I ſpoke on that occaſion. I want to ſee they of power both *within* and *without*; but in the mean time I would follow cloſely my light in the narrow path. My wife joins me in reſpectful love to Mrs. Weſley and yourſelf, and

requeſting

requeſting an intereſt in your prayers for us, I remain, my dear Sir, your affectionate, obliged brother, ſervant, and ſon in the goſpel,

J. F.

To Mrs. THORNTON.

My dear Friend, Madeley, March 3, 1783.

YESTERDAY I received your melancholy, joyful letter, as I came from the ſacrament, where the grace of God had armed me to meet the awful news. And is my merciful Hoſt gone to reap the fruit of his mercy to me? I thought I ſhould have been permitted to go firſt and welcome him into everlaſting habitations; but Providence has ordered it otherwiſe, and I am left behind to ſay, with you and dear Mrs. Greenwood, "The Lord gave, and has taken away, and bleſſed be his holy name!"

The glory with which his ſetting ſun was gilded, is the greateſt comfort by which heaven could alleviate his loſs. Let me die as he did, and let my laſt end be like his! I was ſo ſenſibly affected by your account, that I could not help reading part of your letter at church in the afternoon, and deſiring all the congregation to join me in thankſgiving for the late mercies he had vouchſafed to my generous benefactor. On ſuch occaſions, let ſighs be loſt in praiſe; and repining in humble ſubmiſſion and thankful acquieſcence. I hope dear Mrs. Greenwood mixes a tear of joy with a tear of ſorrow. Who would not be landed on the other ſide the ſtream of time, if he were ſure of ſuch a paſſage? Who would wiſh his beſt friend back on the ſhores of ſorrow ſo triumphantly left by Mr. Greenwood?

I hope Mr. Thomas Greenwood, and his brother Joſiah, have been rooted and grounded in their good purpoſes by their dying father's exhortations and charges. Pray give my kindeſt love to them both, and tell them, I join my entreaties to his, that they would take to and keep in the way, that brought their parent peace and joy at the laſt.

So Mr. and Mrs. Perronet are no more; and Lazarus is ſtill alive! What ſcenes does this world afford? But the moſt amazing is certainly that of Emmanuel crucified, and offering *us* pardons and crowns of glory. May we ever gaze at that wonderful object, until it has formed us into love, peace, and joy! We thank you for the ſweet name you ſtill call us by, and we heartily take the hint and ſubſcribe ourſelves, your affectionate, grateful friends, and ready ſervants in Chriſt,

J. and M. F.

Two LETTERS on MARRIAGE.

The Unlawfulneſs of Believers Marrying with Unbelievers.

My dear Friend,

THE queſtions you deſire me to reſolve, are undoubtedly reſpecting one of the moſt important affairs of human life and therefore deſerves a ſolid conſideration, and an ingenuous anſwer

1ſt. "Is it lawful for a believer to marry with an unbeliever?

2d. "Is it expedient for a believer to marry with one of a different opinion in religion, and who worſhips God in a different place and mode, though a Child of God?"

With regard to the firſt: let it be carefully obſerved, that nothing can be lawful which God has directly or indirectly forbidden: now I cannot conceive but he hath forbidden this: "Be not unequally yoked together with unbelievers;" therefore it is unlawful. The firſt propoſition will be granted. If it is ſaid with reſpect to the ſecond, that the apoſtle only forbids chriſtians to marry with heathens, and his words affect not the preſent caſe. It may be anſwered, they do affect the preſent caſe notwithſtanding: for there can be no real and ſpecific difference between an unconverted perſon, though baptized in the name of Chriſt, and an heathen. The difference can be only in the name and external things, which change not their nature and diſpoſition, nor their real character with God, who judgeth not according to appearance, but according to the heart. Is an heathen an enemy to God by wicked works? So is an unconverted chriſtian. Is an heathen an idolater? So is an unbelieving chriſtian. He is either covetous, or a lover of pleaſure, both which are idolatry. The heathen, and the merely nominal chriſtian, act both from the ſame principles, and with the ſame intentions. Whereas there is a real and ſpecific difference between a child of God and a child of ſatan; the former is a partaker of the divine nature, 2 Peter i. 4. Has the Holy Spirit abiding within him. John xiv. 17. 1 Cor. ii. 12, and Rom. viii. 16. His body is a temple of the Holy Ghoſt, and God dwelleth and walketh in him, 2 Cor. vi. 16. But an unconverted perſon, with all the refinements of birth, education, and the form of godlineſs, is at enmity with God, being only born after the fleſh; for the carnal mind is enmity againſt God, Rom. viii. 7. The devil worketh and reigneth in his heart, Luke xi. 24. Yea, he lieth in the wicked one, and is without God in the world, Eph. ii. 12. Now nothing can be more certain than that all are unlawfully married, whom God does not join together: and can we think that God will join a partaker of his nature, unto one poſſeſſed of the devil? Or that Chriſt will unite one of the members of his myſtical body, unto a limb of ſatan? Can any thing be more unlikely, or more contrary to the nature and wiſdom of God?

Beſides, let us conſider the evils which have followed ſuch unequal marriages, both in ancient and modern times, and we may eaſily read their unlawfulneſs in the puniſhments entailed upon them. In the old world: the ſons of God, i. e. the poſterity of righteous Seth, ſaw the daughters of men; i. e. the deſcendants of wicked Cain, that they were fair, not that they were pious, and they took themſelves wives which they choſe, not thoſe which God choſe for them: and what was the conſequence? By and by, we read of an univerſal defection from God, and godlineſs. Gen. vi. 5.

"Then

"Then God ſaw the wickedneſs of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil," and that continually. And what was the end and iſſue of all? An univerſal corruption, brought on univerſal deſolation: God determines to deſtroy thoſe who would not mortify the luſts of the fleſh, but joined themſelves with the daughters of Belial. "Therefore the Lord ſaid, I will deſtroy from the earth the men which I have created."

Though Sampſon's wife, who was a daughter of the uncircumciſed, pleaſed him hugely for a time, yet his affections were ſoon alienated from her, and what was the end thereof I need not inform you, Judg. xix. Moſes himſelf, ſcarcely eſcaped being ſlain of the Lord, for hearkening unto his Zipporah, and deferring the ordinance of the circumciſion, Exod. iv. 24. And you find Solomon, of a wiſe king, becomes an apiſh dotard, and of a pious worſhipper, becomes a groſs idolator, and all by means of ſtrange wives, 1 Kings xi. 4, 5.

When the old ſerpent is in the heart of a wife who lyeth in your boſom, he has a fair opportunity of winding himſelf into yours alſo. Faithful Abraham had ſuch a ſenſe of this matter, that he could not die, and go to paradiſe contentedly, until he made his ſteward take an oath in the name of the God of the whole earth, that he would not take a wife for his ſon Iſaac, of the Canaanites where he dwelt, but from among his own kindred, Gen. xxiv. 3, 4.

How very few inſtances have we among ourſelves in the preſent day, of the believing huſband or wife, converting the contrary party? But how many melancholy examples have we, of the unbelieving huſband or wife, reconverting the other party to the world and the devil? And no wonder, that the ſerpent and Eve twiſted together, ſhould be a cord ſtrong enough to draw any of Adam's poſterity to eat of the forbidden fruit, as it did their father: Neither is it to be wondered at, that God ſhould withhold his bleſſings from matches of Satan's making.

I therefore conclude upon the whole, that it is far from being lawful for a believer to marry with an unbeliever; and therefore to be avoided by all who would eſcape the diſpleaſure of God, and would have his bleſſing upon them in that ſacred ſtate.

The other queſtion ſhall be conſidered, but not having leiſure at preſent, I muſt exerciſe your patience till the next poſt. I remain your affectionate brother, J. O.

LETTER II.

The inexpediency of a Believer marrying with one of another Opinion.

My dear Friend,

I Suppoſe by this time you have had the opportunity of peruſing my laſt; but I am at an uncertainty what your ſentiments are concerning it, yet nevertheleſs according to my promiſe I will give you my thoughts on your ſecond enquiry. "Is

"Is it expedient for a believer to marry with one of another "opinion? &c."

I think, my dear friend, not in any wife: It is granted that it is lawful; but it will be found to be highly inexpedient in theſe particulars.

1ſt. The greateſt part of that ſpiritual ſtrength and comfort, which ſhould, and may be given and received between a chriſtian man and his wife, will be loſt, and a foundation laid for perpetual jars and diſputes.

Although there may be difference of opinion in a nation without breach of charity, yet there ſcarcely can be difference of opinion between man and wife, without alienation of affection. And the more ſincere either, or both parties are, the more earneſt they will be to have their own ſentiments regarded. Though the work of God is for the ſubſtance of it, the ſame in the minds of all men, yet it is not eaſy to ſay, what a difference, different opinions may make in many circumſtances of it. They who are brought unto God by one ſyſtem of doctrine, have a vein of enjoyments, a turn of experience, and a method of ſpeaking peculiar to themſelves; which does not ſo exactly agree with any other. And what an inconceivable loſs muſt it be, if but ſome part of that help, which they might give to each other, is wanting. Nothing elſe can poſſibly make up their loſs. If they are loving, good natured, and generous people, they may poſſibly live together without outrageous quarrels; yet alas, this is but a little matter toward that good they ſhould do to one another, in the great affair of their ſalvation!

If you was to form an idea of the happieſt couple in the world, you would conceive them to be of one heart, and of one way in all things, if poſſible, but eſpecially in matters of religion. A want of this, would give a notion of their want of happineſs in each other; and you could not avoid thinking, but that as far as they were wanting in agreement in their opinion, they would be wanting in their felicity.

2d. Another thing which makes it inexpedient, is an hindrance in their private devotion. Mutual prayer is moſt prevalent. "If two, (ſays our Saviour) of you, ſhall agree on earth, as touching any thing they ſhall aſk, it ſhall be done for them of my Father, which is in heaven," Matt. xviii. 19. But how much of the energy, and profit of prayer will be loſt, when perhaps one thinks it right only to pray with a book, and the other judges it quite preferable to pray as the ſpirit ſhall aſſiſt, and give him utterance. How uncomfortable is this diſagreement: how many ſweet and excellent bleſſings are loſt, for want of mutual prayer. It is a ſorry condition for a woman, in a married ſtate, to receive little, or no benefit from her huſband's prayers in private: would not every woman who makes religion her buſineſs and happineſs, think it the greateſt loſs ſhe could ſuſtain? and the diſadvantage would be equally great on the man's part.

3d. Again:

3d. Again; the ſame inconveniences would alſo occur in family as in ſecret prayer. There would be continual hinderances to the performance of that duty, without which every family muſt live miſerably, and be expoſed to the diſpleaſure of God. "Pour out thy fury upon the heathen, and upon the families, which call not upon thy name."

4th. Let it alſo be obſerved, how uncomfortable and unſeemingly it would be in public worſhip, for thoſe whom God hath made one fleſh, and who live as ſuch on the week-day, to part on the Sunday: and as ſoon, it may be, as they go out at their own door, to their public devotion, turn their backs and go different ways, as though they were utter ſtrangers to each other. Who could bear the thoughts of this? If they love not one another they are moſt wretchedly miſerable; if they do, it renders this ſeparation more difficult ſtill. But,

5th What muſt become of the education of the children? This hereby, will be rendered almoſt impracticable. If they are both of them conſcientious in their profeſſion, they will be loth that their children ſhould not be educated in the ſame way which they judge to be the beſt in the world, and in which they place, and find their ſupreme happineſs. How hard will it be for a tender mother to ſee her children, brought up, before her eyes, in a way ſhe diſapproves? And will it not be equally hard for the loving and obedient wife, to thwart her huſband's counſels to his children, and caution them againſt that, unto which he warmly adviſes them? And yet one of theſe ſhe muſt do. She has but this alternative either to diſoblige her huſband, or offend her conſcience. It will be equally difficult to the huſband to ſee his children trained up in the way he would not have them to go; and yet he will find it difficult to grieve a loving and tender wife. So that between the two, the children will remain uneducated, or taught in their tender age, to halt between two opinions, and in their advanced years have no religion at all. Theſe things are of great weight with me, and I believe will be with every one who thinks of them. They will, I hope, ever deter me from taking ſo indirect and dangerous a ſtep. And I pray God they may have the ſame weight with my dear friend. I heartily commend you to the providence and direction of Almighty God, while I remain your affectionate brother, J. O.

An eaſy and expeditious method of extinguiſhing FIRE in CHIMNEYS.

IMMEDIATELY lay upon the fire in the grate or range, a large fork-full of wet horſe-litter from the ſtable or dunghill. If it be properly managed, the ſteam aſcending from the litter will extinguiſh the flame in the Chimney, perhaps in leſs than a minute. Care muſt be taken, that the litter be not ſo moiſt as

to

to put out the fire in the grate or hearth, becauſe then no ſteam can aſcend; and likewiſe, that the litter be not too dry, for in that caſe it would break out into a flame, and increaſe, inſtead of leſſening the evil. It is likewiſe neceſſary to continue to make the ſteam to aſcend, until the fire in the Chimney is entirely extinguiſhed.

This method has not only been found ſucceſsful when uſed in the narrow Chimneys of towns, &c. but alſo in the wide, ſpacious Chimneys that are frequently met with in the kitchens of country farmers. And it is likewiſe obvious, that any materials may be uſed on this alarming accident, to produce a ſufficient body of ſteam to fill the Chimney, provided that thoſe materials have ſuch a quantity of moiſture as to prevent them burſting out into a flame.

An Account of the melancholy Death of one Joſeph M———ge, of the Pariſh of S———y, near Wolverhampton, Staffordſhire, ſome years ago.

HE lived eſtranged from God, in a courſe of open rebellion and actual tranſgreſſion againſt him; violating his law, trampling upon his authority, and adding iniquity unto iniquity; walking in the ways of his evil heart, and in the ſight of his eyes; not conſidering "that for all theſe things God would bring him into judgment;" and that he was "treaſuring up for himſelf wrath againſt the day of wrath;" Satan having blinded his eyes and hardened his heart. It may be neceſſary to obſerve here, that amongſt other vices, he was much addicted to the brutal practice of cock-fighting.

When he was near thirty years of age, it pleaſed God to afflict him with a violent fever, when there was little hope of his recovery. He now began to be alarmed; his conſcience, which till that time ſeemed to have been aſleep, was rouſed; the fear of death was on every ſide; yea the unutterable pangs of hell got hold on him; and the keeneſt ſenſibility of being expoſed to eternal puniſhment conſtrained him to cry out in the bitterest anguiſh; not ſo much for the pardon of his ſins, as to have his life ſpared; for the thought of dwelling with everlaſting burnings (which was all he dreaded) was what he could not endure. "O (ſaid he) "that God would ſpare me a little longer!—O that he "would ſuffer me to live, that I may turn to him, and become "a new man!" Many ſuch things as theſe he uttered, when he thought death was approaching near him, and its terrors took hold of his mind; then he made the moſt ſolemn vows and proteſtations to forſake his wicked practices and cleave unto the Lord with full purpoſe of heart, upon condition that he would raiſe him up again; promiſing to part with all his fighting-cocks, and never to be guilty of any of thoſe ſins that he had formerly committed.

It pleaſed God to grant him a reſpite, and reſtore him in a great meaſure to his former health; when his vicious inclinations returned again, and his words proved like water ſpilt upon the ground, or like the morning clouds, and early dew; for he ſeemed to have loſt all ſenſe of the horrors he had felt, and the engagements he had entered into. The firſt time he went abroad after his recovery was to a place in the neighbourhood where he had a hatch of chickens, to appoint where they ſhould be trained for the purpoſe of fighting: but God met him in the way, and he was ſeized with a relapſe of his diſorder: His guilty horrors returned with redoubled violence, ſo that the laſt ſtate of this miſerable man was worſe than the firſt: he had not the leaſt glimmering of hope, but languiſhing in the moſt fearful torments, as though the flames of hell were already kindled upon him: He conſtantly cried out, "Hell fire for ever! hell fire for "ever!" until he expired in the ſharpeſt agonies. Thus he died with no other proſpect, than that of a certain fearful looking for of wrath and fiery indignation, to be ſhowered upon him throughout the ages of eternity.

WILLS's Spiritual Regiſter, Vol. iii. 1795.

A PARAPHRASE on PSALM LXVIII.

By *M. MARTINDALE.*

JEHOVAH roſe, and at his frown,
Prince, altar, idol, fane, fell down!
The rebel legions fled:
Red lightening flaſhing from his eyes,
His thunder ſhook the diſtant ſkies,
Filling the world with dread.

As whirlwinds from ſubjection broke,
Diſperſe the light and vagrant ſmoke,
Or, mountains overturn;
As wax before the glowing fire,
His foes endure his vengeful ire,
Before his preſence burn.

ISRAEL, in holy triumph ſing,
To thy great Author, God, and King,
His noble deeds proclaim:
His path with breathing flowerets ſtrow,
His praiſe in all thy actions ſhow,
JEHOVAH is his Name.

The injur'd widow's ſpeaking tears,
And orphans cry, his pity hears,
Their rights he will defend.
Sion, he makes his ſacred choice,
We there, his awful, pleaſing voice,
With humble faith attend.

He will aſſemble round his throne,
(Where all his mighty acts are known)
Thoſe, who his Laws embrace;
He ſees his ſuppliant children's pains,
With pity mov'd, he breaks their chains,
And crowns them with his grace.

When God his car tremendous took,
Old *Sinai's* deep foundation ſhook
Beneath his ſwift career;
His beamy robes around him flow'd,
Dread thunders ſpoke the potent God,
The trembling earth gave ear.

In deſarts drear our tribes were ſpread,
From humid clouds he ſent us bread,
Of life, the great ſupport;
Through ſtorms and death ſecure we paſt,
His arms around our legions caſt,
Our grand, our ſole reſort.

As with a ſhepherd's watchful eye,
The numerous wants thou wilt ſupply,
Of all who ſeek thy face;
Creation with its countleſs train,
Thy power and providence ſuſtain,
With benefits and grace.

On the fierce tempeſt's roaring breath,
Or, on the foaming waves beneath,
To earth's remoteſt bound,
Thy ſervants fly; thy thunder rolls,
The victors ſhake the ſteady poles,
And all the nations round.

Wide earth their mandate ſhall attend,
To their terrific arms low bend,
Bearing the captive chain;
Kingdoms and ſceptres, at command,
Shall paſs into their conquering hand,
Submiſſive own their reign.

Vain are the plots his foes deviſe,
A ſingle glance their rage deſtroys,
They periſh at his blaſt:
Great King of ocean, earth, and air,
Who can thy glorious deeds declare,
Or ſound thy wonders vaſt.

Darkneſs and death he puts to flight,
Relumes the world with ſacred light,
From his eternal throne:
The mountain's brow, and vales below,
Clad in bright robes of virgin ſnow,
Make his great goodneſs known.

O ye bleſt hills! and charming dales,
Ye verdant plains and flowery vales,
Sacred to powers above;
Of gods, and ſaints, the fair abode,
On our great anceſtors beſtow'd,
The pledge of heavenly love.

Ye hills remote, and ſhady groves,
Where ſuperſtition thoughtleſs roves,
Of demons the retreat;
Your idol fanes the land diſgrace,
'Mongſt you, JEHOVAH finds no place,
To fix his royal ſeat.

O Sion, crown'd with holy joy;
Let ſongs ecſtatic ſwell the ſky,
Thy God ſupremely reigns:
His car majeſtic takes its way,
Through angel ranks in bright array,
O'er heaven's eternal plains.

His great, his rightful praiſe they ſpread,
Impreſs'd with holy joy and dread;
Nor greater was that awe
When on the burning mountain's height,
In earthquakes, thunder, ſtorms, and night,
He gave his righteous Law.

We worſhip at his high command,
And o'er our ever fruitful land,
The great JEHOVAH reigns:
While captive chiefs our will attend,
And haughty kings ſubmiſſive bend,
Loaden with heavy chains.

The GOD who ſways the ſtarry ſky,
In mercy deigns to hear our cry,
Crowning with truth and grace:
Our numerous ſins he puts to flight,
Supports with his celeſtial might,
And fills our hearts with peace.

His burning vengeance ſlowly moves,
The human race he greatly loves,
Though found in error's path!
But, ſoon, or late, the ſtorm will fall,
On each bold rebel, great and ſmall,
Who dares provoke his wrath!

To Baſhan, dread JEHOVAH ſaid,
Of vile offenders why afraid,
On my ſtrong arm repoſe;
Sinners with haughty tyrants fell,
Shall inſtant view the gates of hell,
And everlaſting woes.

Through the wide earth and rolling ſea,
Sinners ſhall own thy potent ſway,
Low bending at thy feet;
Struck with the terror of thy face,
Shall ſuppliant ſue for pardoning grace,
At mercy's ſacred gate.

Our heroes glow with holy fire,
And joyful touch the ſounding lyre,
To him who crowns with joy;
Our blooming virgins ever gay,
With charming numbers ſwell the lay,
To him who rules on high.

Ye different tribes the Lord adore,
Who fills with wealth our ſacred ſhore,
Jacob's ſecure abode;
Let Benjamin triumphant ſing,
And Juda crown'd your rightful king,
Own your protecting God.

Hail nature's univerſal Lord,
Be mindful of thy changeleſs word,
Sworn to our righteous head;
That vaſſal kings ſhould till our land,
Obedient to our high command,
In captive fetters led.

While monſters of the briny floods,
Ferocious beaſts that range the woods,
Feel our ſubduing hand;
Deſarts muſt bloom with golden grain,
And fleecy herds graze the green plain,
While plenty crowns the land.

Tyrants, a lawleſs perjur'd race,
Athirſt for blood, and foes to peace,
Confound in hell's dire jaws!
While ancient *Egypt*'s royal line,
With rich *Arabia*'s princes join,
To own thy ſovereign Laws.

Where bright Aurora kindles day,
Let different nations ſwell the lay,
And make a joyful noiſe;
His lightenings ſtrike your utmoſt ſhores,
For you his dreadful thunder roars,
'Tis GOD's terrific voice!

Ye heavens ſheen with glory crown'd,
Where mighty worlds revolve their round,
Through boundleſs fields of light;
Your Maker's attributes divine,
In all your varied motions ſhine,
With rays ſupremely bright.



Ridley Sculp.

Mr. JONATHAN EDMONDSON,

Aged 28.

Preacher of the Gospel.

THE

Arminian Magazine,

For JUNE 1796.

REASONS FOR METHODISM.

[*Continued from page* 218.]

ON THE ATONEMENT.

MAN having broken God's law, and in conſequence incurred the divine diſpleaſure, muſt have been for ever at enmity with God, and the child of wrath, had not conciliatory means been adopted, and a ſacrifice made to avert the judgments of an offended Deity. No leſs a ſacrifice than that made by the Son of God himſelf, could be effectual to this purpoſe. Nothing leſs than the manifeſtation of Chriſt in the fleſh, and his dying the moſt ignominious of deaths, could reconcile God to man. Chriſt who was the LORD OVER ALL, and co-eternal with the Father, left the manſions of glory, came down upon earth, aſſumed the image of man, bore our infirmities, and though without ſin, offered himſelf up as a ſatisfaction for the ſins of the whole world. He died that we might live; by his blood he has atoned for our ſins, and thro' his righteouſneſs we may become heirs of ſalvation.

Now the juſtice of God requires the puniſhment of evil doers: for though by repentance we might forſake ſin and lead upright lives in future, ſtill this is no compenſation for the crimes already committed. Theſe at leaſt would riſe up in judgment againſt us. Beſides, God's law is ſo holy and perfect, that, "he that offends but in one point is guilty of all:" And in another place we read, that "Curſed is every one who continueth not in all things which are written in the book of the Law, to do them." So that even could our reformation atone for the evil of our paſt life, we ſhould ſtill from the depravity of our nature, fail of attaining that perfection which God's law requires, to render us juſtified in his ſight.

Jeſus Chriſt, in giving himſelf up as an atonement for the tranſgreſſions of the world, performed the whole law; "He came not, we are told, to deſtroy the law or the Prophets, but to fulfil them," Mat. v. 17, 18. He was made under the law, to redeem thoſe that were under the law, and he hath, as became him, fulfilled all Righteouſneſs. He is called in Scripture, the LAMB OF GOD, which taketh away the ſins of the world; a Lamb without blemiſh and without ſpot. "He who knew no ſin, was made a ſin offering for us, that we might be made the righteous people of God through him." But not only this, but "Chriſt died for our ſins;

ſins; he roſe again for our juſtification; and is now interceding for us at the right hand of God the father." "We are bought, ſays St. Paul, with a price, 1 Cor. vi. 20. "Chriſt our paſſover is ſacrificed for us," 1 Cor. v. 7. "He gave himſelf a ranſom for ALL; 1 Tim. ii. 6. "He became obedient unto death, even the death of the croſs," Phil. ii. 8. "Hereby we perceive the Love of God, becauſe he laid down his life for us," 1 John iii. 16.

"When we were yet without ſtrength, in due time, Chriſt died for the ungodly. While we were yet ſinners, he died for us, that he might deliver us from this preſent evil World." "Chriſt hath ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God. Surely, he hath born our griefs, and carried away our ſorrows. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, that by his ſtripes we might be healed. Who, his own ſelf, bare our ſins in his own body, on the tree, that we being dead to ſin, ſhould live unto righteouſneſs." "The Lord hath laid on him the iniquity of us ALL." "Chriſt hath redeemed us from the curſe of the law, being made a curſe for us, that he might reconcile us unto God, by the croſs." "He hath waſhed us from our ſins, in his own blood. He gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works. He is the propitiation for the ſins of the WHOLE world. He died for all, that they, which live, ſhould not henceforth live unto themſelves, but unto him that died for them. He hath redeemed us unto God, by his blood, out of every kindred, and tongue, and people, and nation."

This JESUS, being the Captain of our Salvation, and having taſted Death for every man, was made perfect, through ſufferings; "that, through Death, he might deſtroy him that had the power of Death, that is, the Devil; and deliver them, who, through fear of Death, were all their life-time ſubject to bondage." "He laid down his life, of himſelf, and no man took it from him. And, hereby perceive we the love of God, becauſe he laid down his Life for us."

CHRIST roſe for our JUSTIFICATION.

"The ſame Chriſt, who died for our ſins, was buried, and roſe again the third Day, according to the Scriptures; being put to death in the fleſh, but quickened in the Spirit." "God raiſed him up, and ſhewed him openly unto Witneſſes choſen before of God; who ſaid none other things, than thoſe which the prophets, and Moſes did ſay, ſhould come, that Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead." "As he had power to lay down his own life; ſo he had power to take it again. "Chriſt, being raiſed from the dead, dieth no more; Death hath no more dominion over him." "If Chriſt be not riſen, then is there no reſurrection of the Dead; then is the

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preaching of the Apoſtles vain, and our Faith is vain; we are yet in our Sins: But now is Chriſt riſen from the dead, that we alſo ſhould walk in newneſs of life." "For that he died, he died unto Sin once; but, in that he liveth, he liveth unto God. Likewiſe, let us reckon ourſelves alſo to be dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord."

CHRIST liveth to make INTERCESSION for us.

"He, being received up into glory, and ſet at the Right Hand of God, in heavenly places, maketh interceſſion for us." "He bare the ſin of many, and maketh interceſſion for the tranſgreſſors." "If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous; who, being made an High Prieſt for ever, and having an unchangeable Prieſthood, is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them." "Their Redeemer is ſtrong; he ſhall thoroughly plead their cauſe."

We hereby underſtand how Chriſt may be ſaid to atone for the ſins of the world.

1. He performed the whole law. 2dly. He died for our offences. 3. He roſe again for our juſtification. 4. He now liveth to make interceſſion for us at the right hand of God; ſo that although in Adam all have died, in Chriſt ſhall all be made alive.

But then ſomething is requiſite on our parts to render Chriſt's atonement effectual to our ſalvation.

This leads me, in the third place, to the doctrine of juſtification by faith. Under this head, let us conſider firſt, what kind of faith that is by which we are juſtified: Secondly, how it is to be obtained; Thirdly, what is the nature of that juſtification which is wrought for us by faith.

1. It is not a verbal, or outward profeſſion of belief, which can juſtify us in the ſight of God. Neither is it ſufficient that we believe that God is infinitely good, juſt, wiſe, and powerful. The Devils believe this and tremble. When we ſpeak of theſe attributes of the Deity, we muſt refer them to ſome object. When we adore him for his juſtice, we muſt bear in our minds, at the ſame time, that we had juſtly merited his avenging rod, by our wilful diſobedience of his laws: And when we praiſe him, for his goodneſs, we ſhould recollect, and gratefully acknowledge, his unſpeakable love in ſending his Son to ſuffer in our ſtead, and accepting his mediation as an atonement for the ſins of the world.

Again, it is not enough that we believe this in our hearts; we muſt prove the reality of our faith by our conduct. The tree, we are told, is known by its Fruits, Mat. vii. 20. "Faith without works is dead," James ii. 17. It is to no purpoſe, that we name the Name of Chriſt, except we depart from all iniquity, 2. Tim. ii. 19.

"What doth it profit, ſays St. James, though a man ſay he hath faith, and have not works? Was not Abraham our father

juſtified by works, when he had offered Iſaac his ſon, upon the altar. Seeſt thou how faith wrought with his works, and by works was faith made perfect? For as the body without the ſpirit is dead, ſo faith without works is dead alſo, Jam. ii. 14, 21, 26. "By this ſhall all men know that ye are my diſciples, if ye have love one for another: If ye love me, ſays our Saviour, keep my commandments," John xiv. 15.

In ſtrictneſs, neither our Faith nor our Works juſtify us. But God himſelf juſtifies us, of his own mercy, through the merits of his Son only. Nevertheleſs, becauſe by faith we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, therefore the Scripture ſays, That faith does juſtify; yea, faith without works. And becauſe we receive Faith, through the merits of Chriſt, and not through the merit of any virtue we have, or work we do; therefore in that reſpect we renounce, as it were, again, Faith, Works, and all other virtues. For our corruption through original Sin is ſo great, that all our faith, charity, words, and works, cannot merit or deſerve any part of our juſtification for us. And therefore we thus ſpeak, humbling ourſelves before God, and giving Chriſt all the glory of our juſtification." *

Secondly. How is this faith to be obtained? We muſt remember that faith is the gift of God, Eph. ii. 8. It is not requiſite that we ſhould be ſcholars, poſſeſſed of great abilities natural or acquired, or previouſly acquainted with all the external evidences of Chriſtianity, to enable us to receive it. By no means. The moſt likely method, is by prayer, and ſupplication; by diveſting ourſelves of worldly wiſdom, and having in our minds a firm perſuaſion that we ſhall obtain our requeſts. God will be intreated; and the encouragements for ſinners to come to him are numerous, and inviting. "Come unto me, all ye that labour and are heavy laden, and I will give you reſt," Mat. xi. 28. "For every one that aſketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if he aſk a fiſh, will he for a fiſh give him a ſerpent? If ye then, being evil, know how to give good gifts to your children; how much more ſhall your Heavenly Father give the Holy Spirit to them that aſk him? Luke xi. 10, 11. "Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive that your joy may be full;" John xvi. 23, 24.

We muſt diveſt ourſelves of worldly wiſdom. This has a tendency to raiſe us in our own eſtimation, to make us vain of our own abilities, and confident in our own ſtrength. As ſuch it is a great hindrance to our juſtification by faith. "Profeſſing ourſelves to be wiſe, we become fools," Rom. i. 22. "For it is written, I will deſtroy the wiſdom of the wiſe, and I will bring to nothing

* See Mr. Weſley's Sermon on Salvation by faith.

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the underſtanding of the prudent, 1. Cor. i. 19. The world, we are informed, by wiſdom knew not God, ver. 21. "But God hath choſen the fooliſh things of the world, to confound the wiſe; and the weak things of this world, to confound the things that are mighty," ver. 27.

We are commanded to become as little children, Mat. xviii. 4; "Whoſoever ſhall not receive the kingdom of God, as a little child, he ſhall not enter therein," Mark x. 15.

And Chriſt himſelf thanked his Father that he had hidden theſe things from the wiſe and prudent, and revealed them unto babes, Mat. xi. 25.

We muſt likewiſe have in our minds a firm perſuaſion that God is able and willing to grant us our requeſt. If we attend to the circumſtances, which gave occaſion to moſt of our Saviour's miracles, we ſhall find, that the greateſt inducement with him to exert this ſupernatural agency, was, when he perceived that the perſon brought before him, had full confidence that he ſhould receive what he wanted. Hence the expreſſions, "Thy faith hath ſaved thee. Faith hath made thee whole. O woman, great is thy faith. According to your faith be it unto you." Hence we are aſſured alſo, that "all things whatſoever we aſk in prayer, believing, we ſhall receive," Matt. xxi. 22. Wherever our Lord found this faith wanting he declared he could do little for them.

Thirdly. What is the nature of that juſtification, which is wrought for us by faith? In the firſt place then we are juſtified from the guilt of our paſt ſins. "Through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins," Acts x. 43. "Jeſus ſeeing their faith ſaid unto the ſick of the palſy, Son, be of good chear; thy ſins be forgiven thee," Matt. ix. 2. "And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee," Luke v. 20. "There is therefore now no condemnation to them which are in Chriſt Jeſus," Rom. viii. 1.

Secondly. We are ſaved from the power of ſin: that is, ſin has loſt its dominion over us; we are no longer ſlaves to it. We no longer regard God as a ſevere maſter, but as an indulgent Father. "We have not received again the ſpirit of bondage, but the Spirit of Adoption, whereby we cry Abba, Father; the Spirit itſelf bearing witneſs with our ſpirit, that we are the children of God."

Thirdly. "Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt: By whom we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God," Rom. v. 1, 2. And again, verſes 10, 11, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life." "And not only ſo, but we alſo joy in God, through our Lord and Saviour Jeſus Chriſt, by whom we have now received the atonement," Rom. v. 11. He therefore that is juſtified by faith, poſſeſſes the moſt ſolid peace and ſatisfaction which

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he is capable of enjoying in this life; his heart is filled with gratitude to the Supreme Being, he ſees the hand of God ſtretched out before him, wherever he goes: It is his meat and drink, his conſtant ſtudy and ſincereſt delight, to do the Will of his Father who is in heaven; while he lives, he lives to his glory, and when he dies, he dies triumphant.

I proceed, laſtly, to conſider the doctrine of the New Birth, or the work of regeneration in the ſoul of man. If we admit that man in his natural ſtate is dead in ſin, and reflect for a moment that "without holineſs, as the Scripture aſſures us, no one can ſee the Lord," we muſt at once be convinced of the neceſſity of ſome very important change being effected in our lives and conduct, before we can be acceptable in the ſight of God. Now the word of God tells us, that we are not only ſinners by practice and habit, but that we are born in ſin, "that we are eſtranged from the womb." "That we go aſtray as ſoon as we are born:" with many other paſſages of a ſimilar import, Pſalm lviii. 3, 9. Our Saviour declares, "Except a man be born again he cannot ſee the kingdom of God." Nicodemus, a ruler of the Jews, to whom our Lord was at that time addreſſing himſelf, ſaith unto him, "How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God," John iii. 3. 5.

Two things principally offer themſelves to our conſideration on the preſent ſubject. Firſt, the nature of the New Birth, or in what the work of regeneration conſiſts. Secondly, By what means this work is accompliſhed in us.

"If any man be in Chriſt, he is a new creature; old things are paſſed away; behold, all things are become new," 2 Cor. v. 17. Mr. Weſley has expreſſed himſelf upon this point ſo clearly, that I cannot forbear quoting his own words. "Before a child is born into the world, he has eyes but ſees not: he has ears, but does not hear. He has a very imperfect uſe of any other ſenſe. He has no knowledge of any of the things of the world, or any natural underſtanding. To that manner of exiſtence which he then has, we do not even give the name of life. It is then only when a man is born, that we ſay, He begins to live. For as ſoon as he is born, he begins to ſee the light, and the various objects with which he is encompaſſed. His ears are then opened, and he hears the ſounds which ſucceſſively ſtrike upon them. At the ſame time all the other organs of ſenſe begin to be exerciſed upon their proper objects. He likewiſe breathes and lives in a manner wholly different from what he did before. How exactly doth the parallel hold, in all theſe inſtances? While a man is in a mere natural ſtate, before he is born of God, he has, in a ſpiritual ſenſe, eyes, and ſees not; a thick impenetrable veil lies upon them. He has ears, but hears not; he is utterly deaf to what he is moſt of all concerned

concerned to hear. His other ſpiritual ſenſes are all locked up; he is in the ſame condition as if he had them not. Hence he has no knowledge of God, no intercourſe with him; he is not at all acquainted with him. He has no true knowledge of the things of God, either of ſpiritual or eternal things. Therefore though he be a living man, he is a dead chriſtian."

But as ſoon as he is born of God, as ſoon as he is regenerate, or, in the language of St. Paul, "becomes a new creature, old things are paſſed away;" many of thoſe objects, the poſſeſſion of which conſtituted formerly his higheſt felicity, are now regarded with indifference; ſeveral of them with deteſtation and abhorrence. The pleaſures of ſenſe, the applauſe of the world, the accumulation of wealth, the love of power, have no longer dominion over him. He loves God above all things, and his neighbour as himſelf. Freely he has received, and freely he gives. He eſteems no man his enemy; and thoſe whom he formerly regarded as ſuch, he can cordially receive into his boſom. His very beſt actions upon which he before ſo much prided himſelf, and by which he vainly expected to merit heaven, he now perceives, not only to be unprofitable, but to have in them the nature of ſin. Rom. xiii. 23. In ſhort, creation itſelf wears a new aſpect. Every thing around him appears to bear the ſtamp of the divine image. He views himſelf in the light of a priſoner at large; of one who had been immured all his life within the dark and dreary walls of a dungeon, and is now permitted to ſee the light of the ſun: "the eyes of his underſtanding are opened:" the light of God's countenance ſhines upon him; and he feels the love of God ſhed abroad in his heart." The moſt trifling omiſſion, the moſt venial error, now fills him with remorſe: and if he neglect any opportunity of prayer and praiſe; if he loſe ſight of his Creator, or live as it were without God in the world, but for one moment, his conſcience accuſes him, and he can take no reſt, and admit of no comfort, till by repentance he have received freſh aſſurances of forgiveneſs, and made his peace with God. He now finds "that wiſdom's ways, are ways of pleaſantneſs, and all her paths are peace," Prov. iii. 17.

He goes on progreſſively from one degree of holineſs to another, he grows in grace, and in the knowledge and love of Chriſt, he fights the good fight of faith and finiſhes his courſe with joy and gladneſs. This is the nature of the New Birth, "and ſo is every one that is born of the ſpirit."

Secondly. We are to conſider by what means this work is accompliſhed in us. It is evident from Reaſon as well as Scripture, that man by the aid of his own reaſon and ſtrength alone, can never be able to effect this change in himſelf. He cannot devote himſelf entirely to a life of piety and virtue, and perſevere in it, truſting merely in his own ability. Surrounded, as he continually is, with trials and difficulties, he never can ſucceſsfully oppoſe them all, and come off conqueror by dint of mere aſſiduity,

duity, or by the power of his own ſingle exertions. For ſo great is the propenſity to evil, and ſo numerous the temptations to commit it, that although by vigorous and determined efforts, he may be ſometimes kept from falling; yet, the practice of virtue can never become habitual, and he will always remain a ſtranger to that peace of mind which true religion is alone capable of inſpiring. The prophet Jeremiah tells us, ch. x. 23, "That the way of man is not in himſelf: it is not in man that walketh to direct his ſteps." And again, ch. xiii. 23, "Can the Ethiopian change his ſkin, or the Leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do evil." In Paul's epiſtle to the Galatians, we read, "The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the things ye would." Our Lord himſelf declares our natural inability to ſerve God, when he tells us, that "No man knoweth the Son, but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him," Matt. xi. 27. It appears then, that this great and important work of regeneration in our ſouls, can be effected by no leſs a power than God himſelf. "By grace are ye ſaved through Faith; and that not of yourſelves: it is the gift of God," Eph. ii. 8. "By the grace of God, ſays St. Paul, I am, what I am," 1 Cor. 10. And this Grace is the free gift of God thro' Chriſt, John. vi. 65. "As the branch cannot bear fruit of itſelf, except it abide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing," John xv. 4. 5. "No man can come unto me, except the Father, who hath ſent me, draw him; and I will raiſe him up at the laſt day," John vi. 44.

From theſe paſſages in Holy Scripture, (and they are very few in compariſon of what might be brought in proof of what we have advanced;) it is to me undubitably clear, that in order to walk uprightly with our God, and do his will during our pilgrimage here, we muſt receive Divine Aid; we muſt, in ſhort receive a portion of the Divine Spirit; we muſt be no longer under the law, but under grace, Rom. vi. 14. And this grace is the free and undeſerved gift of God through Chriſt.

To ſuch as are already converted to God, I ſhall be excuſed if I offer one word of advice: It is applicable to all of us, and cannot in my opinion, be too often impreſſed upon our memories. It may be ſummed up briefly in the Apoſtle's own words, "Let him that thinketh he ſtandeth, take heed leſt he fall," 1 Cor. x. 12. Now we ſhould remember the conditions, on which God has promiſed never to leave nor forſake us; viz. that we never leave nor forſake him. A ſtate of grace is only to be preſerved by the ſame means which were inſtrumental in procuring it for us at firſt; and theſe are, frequent and fervent communion with God in prayer, religious converſation, a ſtrict guard upon our conduct, and ex-

horting each other, as opportunity occurs, reſpecting the duties we owe to God, our neighbour, and ourſelves, are amongſt other qualifications, requiſite to make us hold faſt the profeſſion of our Faith without wavering, Heb. 10. 23. "And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not," Gal. vi. 9. The prize is to thoſe who endure to the end. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke ix. 62. "The backſlider in heart ſhall be filled with his own ways: and a good man ſhall be ſatisfied from himſelf, Prov. xiv. 14. In 2 Pet. ii. 21. we read, "it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them." St. Paul paints the dreadful conſequences of falling from a ſtate of grace, "For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes' law, died without mercy, under two or three witneſſes: Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of Grace," Heb. x. 26,—29. May we be found in the number of thoſe who have laboured, and have not fainted, Rev. ii. 3; who have held the beginning of our confidence ſtedfaſt unto the end, Heb. iij. 14: and after having fought the good fight of faith, and finiſhed our courſe here, be received into everlaſting habitations, and hear theſe comfortable words of our Saviour applied unto us, "Well done, thou good and faithful ſervant, enter thou into the joy of thy Lord." I am your ſincere friend,

Nov. 18, 1795. DISNEY ALEXANDER.

[*To be continued.*]

A DISCOURSE ON SANCTIFICATION.

BY MR. PAWSON.

[*Concluded from page 225.*]

III. IN the third place I propoſed to conſider, By what means the gracious deſign of our Lord ſhall be accompliſhed in us. We are told in the text itſelf, "Through, or by means of the truth." But the word Truth is not always uſed in the ſame ſenſe in the New Teſtament. Sometimes by the truth we are to underſtand Chriſt himſelf: So he ſpeaks, "I am the way, and the truth, and the life, no man cometh to the Father but by me." If by the word Truth, in the text, our Lord means himſelf, then it

it follows, that we are to be ſanctified by Chriſt, as he is the meritorious cauſe of our being ſanctified. He having, by his ſufferings and death, procured that grace for us whereby we can be ſanctified. Here then, we build all our hopes upon Chriſt. We come unto God the Father in his Name. We plead the merit of his death, which hath procured for us the illuminating grace of God, whereby our underſtanding is enlightened; we are made wiſe unto ſalvation, and are brought acquainted with the things belonging to our preſent and everlaſting peace: And we likewiſe experience the purifying grace of God, whereby our will is ſubdued, and our affections are regulated and placed upon proper objects, i. e. upon ſpiritual and eternal things.

But are we not ſanctified by the truth and power of Chriſt dwelling in our hearts, ſetting up his kingdom there, and putting down all rule, authority, and power, and bringing us into a ſtate of entire conformity to his will? I anſwer, Moſt aſſuredly we are ſanctified by Chriſt, conſidered as taking poſſeſſion of the ſoul; as it is written, "I will dwell in them, and walk in them." And the Apoſtle prays for believers, that Chriſt might dwell in their hearts by faith; and that they might be ſanctified, by him, throughout, body, ſoul, and ſpirit.

But by the truth, we ſometimes underſtand the Word of God. So our Lord ſpeaks in this very chapter. "Sanctify them thro' the truth; thy word is truth." And we muſt in this ſenſe be ſanctified by the truth; that is to ſay, by the Word of God, as the inſtrumental cauſe of our ſanctification. The Word of God, conſidered as being attended by the power of the divine Spirit, has a moſt happy influence upon our ſanctification, yea, of our entire ſanctification, in a great variety of ways. When we firſt come to God, we do not generally think ſo much of being ſanctified, as of being juſtified;—of being holy, as of having our ſins pardoned. Yet when the Lord juſtifies us freely, through the redemption that is in Chriſt Jeſus; He alſo ſanctifies us by the power of his Holy Spirit, ſo that we are then delivered from the reigning power of ſin. If we ſtand faſt in this liberty, we ſhall ſoon be convinced that the Lord calls us to come up higher, to be wholly ſanctified. The Word of God diſcovers what is his will concerning us in this reſpect, "Without holineſs no man ſhall ſee the Lord." And again, "No unclean thing ſhall enter within the gates of the new Jeruſalem." Now, let either of theſe Scriptures be clearly underſtood, and firmly believed by any one, who reads or who hears them, and the happy conſequence will be, that he will ſee the neceſſity of being ſanctified.

2. By the Word of God we are ſtirred up to ſeek that grace which fully ſanctifies the ſoul. "Give all diligence, that you may be found of God in peace, without ſpot, and blameleſs." And again, "Let us go on to perfection." Now let either of theſe or any ſuch like exhortations, be attended by the power of the divine Spirit, and our ſouls are quickened in the purſuit of this ſalvation.

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3. In the Word of God an open door is ſet before us, and we are moſt kindly and graciouſly invited to come and receive all that grace which we ſtand in need of in order to our entire ſanctification. "All things are now ready, come ye to the marriage." "Look unto me, and be ye ſaved;" yea, ſaved to the uttermoſt. "Open thy mouth wide, and I will fill it. Aſk that ye may receive that your joy may be full." Here then we are emboldened to come to the Fountain of Mercy and Love, in order that this grace may be communicated unto us.

4. We ſhall be ſanctified by the Word of God, as therein this grace is freely offered unto us. "I will circumciſe thine heart, that thou mayeſt love the Lord thy God with all thy heart." Again, "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." Now, let the light of God only ſhine upon the mind, and we ſee at once that theſe promiſes hold forth unto us a full, and a preſent ſalvation. We ſee that our gracious God is willing to accompliſh his Word, and to ſanctify us wholly. But how ſhall we be made witneſſes of the truth of theſe promiſes? The Word of God informs us, "According to thy faith ſo ſhall it be done unto thee." "All things are poſſible to him that believeth." As it was ſaid of the ancient ſaints of God, that "by faith they obtained promiſes," ſo we alſo are called to obtain the promiſes of entire ſanctification, by faith, in our bleſſed Redeemer. By faith we ſee the promiſe, and through faith we lay hold upon and embrace it, and are enabled to witneſs this good confeſſion, "That the blood of Jeſus Chriſt cleanſes from all ſin;" and his Spirit purifies from all unrighteouſneſs. Through faith we enter into the holieſt of all, by that new and living way which our Redeemer has conſecrated for us.

Did the Lord Jeſus ſanctify himſelf, that we alſo might be wholly ſanctified? Surely he did. Then ought not his miniſters enquire, in the very firſt place, Whether his deſign is fulfilled in them? Ought not we to be witneſſes of the bleſſed truths which we preach unto the people? And ought we not to be examples of ſolid piety and ſerious godlineſs? A carnal unconverted miniſter is a moſt deſpicable character. Such men are a plague and curſe to mankind; murderers of the ſouls for whom Chriſt died. But in reality, Chriſt never had, nor never will have, any ſuch to be his miniſters. Such perſons may intrude themſelves into his church, but he diſowns them, and ſo does his people alſo; "For a ſtranger will they not follow." Have we then, my dear and highly eſteemed brethren, entered in by the door into the ſheepfold? Have we been truly converted to God, and called by him to this bleſſed work? I ſay called by him; "For the Lord gave the word, and great was the company of preachers." Not the Lord Biſhop, but the Lord Jeſus Chriſt, who has reſerved to himſelf the power of ſending labourers into his vineyard; and he always did, and always will ſend, by whom he will ſend. But

if we have been called and ſent of God, then do we retain the life and power of religion? Do we take care to maintain the Chriſtian ſpirit and temper? Do we conſider of what amazing importance it is for us to burn and ſhine in the light and in the love of God? To be always ſerious and watchful, lively and zealous, ſpiritual and heavenly, meek and lowly, in all things following the example of our bleſſed Maſter? Do we conſider how odious it muſt be in the ſight of God for any of us to be light and trifling, fooliſh and vain, proud and paſſionate, unteachable and headſtrong? In one word; if we are not already, yet are we all ſeeking to be wholly ſanctified? If ſo, our own ſouls will proſper, and we ſhall be made a bleſſing in our generation.

But it was the deſign of our Lord in ſanctifying himſelf, that the people, as well as the preachers, ſhould be ſanctified. Is this bleſſed end anſwered in you? Or are not ſome of you as ignorant of God, and as great ſtrangers to the riches of his grace, as you would have been if Chriſt had never appeared in this world? O how extremely dreadful is this! and yet it is the caſe with thouſands: They are neither wiſer nor better for Chriſt, but are living without God in the world: O conſider whether this is not your caſe. Have you taken that firſt ſtep in religion, are you come out from among the ungodly? You muſt begin here. Say not, "We are all Chriſtians, and this being a Chriſtian country, there is no need to ſeparate ourſelves from our neighbours." Are all your neighbours then real Chriſtians? Surely you live in a happy place! But are there no curſing, ſwearing Chriſtians among them? No drunken, ſabbath-breaking Chriſtians? No Devil-Chriſtians among them? You know very well that there are. Therefore you muſt come out from among them, if you intend to ſave your ſouls.

If you have taken this ſtep, then have you joined hand and heart with the people of God? The Chriſtians of old continued in holy fellowſhip, as well as in the Apoſtles doctrine. With what religious body of people are you joined in fellowſhip? Do you again begin to make excuſe, and ſay, "What need of this? We hear the goſpel, and we like it very well, we eſteem the preachers, and wiſh them great ſucceſs in their labours, we wiſh the people very well; we believe there are many worthy perſons among them, but we do not chooſe to be of their Society; we think that is going too far." But do you not deſire to go to heaven with them? Why then will you not join with them here upon earth? Is it not becauſe you are aſhamed of them? Then remember, if you are aſhamed of the people of God, you are aſhamed of their Maſter, and he will be aſhamed of you before his Father, and before his holy angels. You do not chooſe to join the Society? Is it then left entirely to your own choice? I doubt that very much; I am inclined to think that God has choſen this for you. Does not your own reaſon tell

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you ſo? Has he not formed you for Society? And do not you plainly ſee that you want all the ſpiritual help you can obtain, whether from God, or man: Beſides, the cauſe of God in every place has many enemies, and but few friends: All therefore who believe it to be the cauſe of God, ſhould be as the heart of one man; they ſhould all ſet their ſhoulder to the work, and endeavour to ſupport and maintain it to the uttermoſt of their power. Every one ſhould encourage his neighbour, and ſtrengthen the hands of his brother, and ſo provoke one another to love and good works. But in reality the people of God do not want you half ſo much as you want them. You want their prayers, their counſel and advice on a thouſand occaſions. You want to be quickened, comforted, and encouraged by them.

But have you taken this ſtep alſo? Are you now joined heart and hand with the people of God? Then are you ſanctified? Have you found redemption through the blood of Chriſt, and are you renewed in the ſpirit of your mind by the power of his grace? If not, O be in earneſt: Seek the Lord with your whole heart, and you ſhall ſurely find him.

If you have obtained mercy and grace at his hand, then do you ſtand faſt in the goſpel liberty? Have you ſtill the peace of God in your conſcience, and his love in your heart, and has no evil temper, deſire, or affection, any power over you; and are you looking to be wholly ſanctified, to be ſaved to the uttermoſt? Then bleſſed are ye of the Lord, you ſhall abundantly proſper. But if you are not looking for and longing after a full ſalvation, do you not find that your own ſpirit and tempers have more power over you at this day, than they had years ago? I fear that this is the caſe with many. We talk of growing in grace, but alas we are not ſo ſpiritual and heavenly, ſo meek and lowly, ſo holy and happy, as we once were. Surely this is not growing in grace; but on the contrary, we are meaſuring our ſteps back to earth again. O let us at laſt be convinced, that the will of God is our entire ſanctification; and let us follow on to know the Lord, ſo ſhall we find that he will fill us with all the fruits of righteouſneſs which are by Chriſt Jeſus, to the honour and praiſe of his Name.

The CONVERSION of a DEIST.

[*Continued from page* 134.]

I Had not as yet converſed familiarly with any of the people of God. I knew not the ſtate and the experiences of others, and others were ignorant of mine. The will of God thus wiſely ordered for me. I could hardly have endured thoſe whoſe feelings had not tallied with my own, nor would they have eaſily endured me, or received me into their communion.

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Some weeks after my converſion, I had a fair opportunity of advancement to a certain office in the univerſity; but with no heſitation I rejected the propoſal made to me, declaring warmly, that I ſaw ſo much pleaſure and honour attending the work of the miniſtry, that I preferred it infinitely to all other employments, and that nothing ſhould move me to renounce it.

Soon after this, a heavy and moſt unexpected calamity befel our family. I had a preſage of it, though there appeared no reaſon to apprehend it. I humbly entreated the Lord that he would either avert the evil, or give me unſhaken fortitude and patience to bear it. I had promiſed a friend of mine to viſit and preach for him, and had begun a ſermon on the neceſſity of ſanctification, though ſuch a ſermon as I ſhould now, with juſt cauſe, in many reſpects diſapprove. On the very day when I finiſhed it, in my morning meditations and prayers to God, I found ſingular delight and encouragement, and was favoured with an extraordinary prelibation of the joys above. In the evening, when having put the laſt hand to my ſermon I was employed in reading it, the fatal meſſenger arrived, who brought me news of ſuch dreadful calamity, as threatened all our houſe with poverty and diſhonour. Now I perceived for what reaſon it was that I had been this day indulged with ſuch remarkable conſolations. God wonderfully ſtrengthened me, and I received the tidings with a mind calm and tranquil.

On the day following I went home, where I found the family immerſed in the deepeſt miſery and ſorrow. Each ſhed tears abundantly; I alone was able to reſtrain them. A few weeks before, it would have coſt me all my fortitude to have ſupported ſuch an affliction, and all mine would have been perhaps too little. But a ſenſe of God's preſence and love enabled me now, not only to bear it quietly, but even to be thankful for it. The power of religion ſo tempered my ſorrow, that I acquieſced gladly in the diſpenſation, and even promiſed myſelf much benefit from it. Neither have I been diſappointed. In the firſt place, this misfortune ſmoothed for me the way in which I have been led to a greater diſtance from earthly things, and have been prompted to endeavour mainly my own furtherance in the ſpiritual life, and the edification of others; ſecondly, it prepared me for a manifeſtation of the glory and the offices of Jeſus, of which to this moment I was ignorant; and thirdly, it tended to the execution of God's wonderful purpoſe, that I, who had never propoſed to myſelf any ſuch meaſure, ſhould quit my country to dwell where I now dwell, that I ſhould preach here the goſpel, and feed the flock of Jeſus.

A friend offered me a houſe which for ſome time I inhabited. I now intended to repair thither immediately for the purpoſe of ordination, that being admitted to the miniſtry I might have ſome employment, and be enabled to maintain myſelf and to aſſiſt my diſtreſſed relations. Not many days after, I received a letter from Dr. — whom I hardly knew, in which he invited me to a

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cure at P—, telling me at the ſame time, that I muſt take my reſolution ſpeedily, and anſwer him without delay. Having read this letter I felt no inclination to accept the offer, on account of the remote ſituation of that city, and for other reaſons. Neither could I deliberate on the matter in ſo ſhort a time as was allowed me, and in my anſwer ſo I told him. He replied therefore, that I might take ſome time to conſider of it.

I could hardly endure the thought of quitting my own country, chiefly becauſe I had never yet been able to relinquiſh my ambitious projects, to the execution of which the place in queſtion ſeemed little favourable. On the other hand, I conſidered, that it would be almoſt impoſſible, if not altogether ſo, that I ſhould be able to live creditably in my native place, and eſpecially to aſſiſt my family. As to the reſt, I ſaw plainly enough, that in any place, I might be inſtrumental to enlarge the kingdom of Chriſt, and might direct immortal ſouls to him for ſalvation. I laid theſe things deliberately before God, and before my friends; prepared to obey with humility the will and direction of providence. At length this meaſure ſeemed to recommend itſelf to me moſt, and I ſignified to Dr. — that I would accept the offer.

In the mean time my heart teemed with a multiplicity of inventions concerning my future ſtudies, and endeavours after a diſtinguiſhed reputation. For to renounce thoſe endeavours and ſtudies, however little they promiſed to further my principal views, had never yet made any part of my intentions. In a ſhort time I learned from Dr. — that impediments had occurred, ſo that after all, the propoſal made to me might poſſibly come to nothing. The grace of God, however, ſo ordered it that I was able with a tranquil mind to reſign myſelf to his diſpoſal, hoping and truſting that he would kindly lead me by his providence, and in his own time direct me to ſome place, in which, I might beſt anſwer my own deſire, and his glorious purpoſe in the ſervice of the goſpel.

My journey undertaken with a view to future ordination, proved a dangerous one, in which God by a ſingular interpoſition preſerved me from imminent perils, and brought me ſafe home again.

I now prepared myſelf by cloſe ſtudy for my future examination, and at intervals read Hervey's Theron and Aſpaſio. In the mean time Satan was not idle, but vehemently excited, as occaſion offered, my ſinful deſires, leading me into ſuch grievous temptations as would have coſt me a dreadful fall, had not God by his eſpecial care preſerved me. By the laſt mentioned book it pleaſed God to teach me the truths of the goſpel. My deſires to know the truth were ſincere, and it was the matter of my continual ſupplications. They were now granted. I was now completely convinced of Chriſt's divinity and atonement, of his vicarious righteouſneſs as the only ground of reconciliation, and of all other doctrines with which theſe are neceſſarily connected. In the light of the Holy Spirit I ſaw that Jeſus had ſuffered in my ſtead the

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puniſhment due to my ſins, and that I was indebted ſolely to his active and paſſive obedience for all my title to happineſs;—that theſe alone were the meritorious cauſe, the only ground on which my ſins could be forgiven, and myſelf admitted into the favour of God, and communion with him. Now I ſaw, by what means it had been brought to paſs, that my heart had been ſo wonderfully changed, and eternal life begun in me: I ſaw that I owed it all to Chriſt who had ſhed for me his moſt precious blood, and, by giving me of his own Spirit, had kindled in me that new life which he had purchaſed for me by the ſacrifice of himſelf. I had already been made ſenſible of the divine favour, and had enjoyed communion with God; now I underſtood why, and on what foundation; underſtood that, through Chriſt, I was become ſupremely happy, and that my happineſs was perfectly conſiſtent with all the divine attributes, ſo that the juſt, holy, wiſe, and infinitely gracious God ſhould be glorified in my ſalvation.

My faith and hope now ſtood on firmer ground. I now drew my comfort and confidence, not merely from a ſenſe of God's favourable preſence, but learned to derive them primarily from the conſideration of the work which Chriſt had finiſhed on the croſs, and (by virtue of ſpiritual union with him) out of his fulneſs. I learned alſo to account all things loſs for the excellency of the knowledge of my Lord and Saviour, deſiring to glory only in his croſs. Now I adored Chriſt as God over all, and accounted him altogether worthy of all my love and obedience, ſince to him alone I am a debtor for deliverance from ſo great a death, and for the attainment of ſuch great ſalvation, purchaſed for me by the voluntary ſubmiſſion of an incarnate God to the moſt dreadful ſufferings, terminated by a death the moſt ignominious and cruel.

In a ſhort time I received my firſt ordination, truſting that God in his own time would find a fit place for me, in which I might miniſter the goſpel, and be profitable to immortal ſouls.

Though I had now attained to ſome ſpiritual knowledge of God in Chriſt, and of myſelf, I had yet many things to learn, that I might live more for Chriſt and to the honour of God, and be duely prepared for my moſt important office as a feeder of the flock of Jeſus. I was at preſent furniſhed with but very ſcanty apprehenſions of my extreme corruption of nature, and unworthineſs. I little knew what it is to live daily, through Chriſt, a life of faith, in all circumſtances and at all times, to avail myſelf of his fulneſs;—What it is to ſeek the honour of God above all things, and, whatſoever is done, to do all to his glory. I had as yet learned little by experience of the unſearchable love of Chriſt, little of the ſtupendous diſplay and harmonious concurrence of all the perfections of God, in the whole work of redemption. I little thought of the glory of God in his government of the world, and how the fates of nations and of individuals are all ordered with a reference to the intereſts of his Church. Neither had I any juſt conceptions of what ſpiritual affliction means, or of my

own conſummate weakneſs, and perpetual propenſity to evil. Add to all this, that I was to a great degree ignorant of the concerns and cuſtoms of the world, the ſnares of Satan, and the care of ſouls; with many other matters neceſſary to the due qualification of a miniſter of the goſpel. But I was now in the beſt ſchool, and notwithſtanding my ſluggiſhneſs, and unſpeakable ſlowneſs to learn, God began to teach, and ſtill teaches me.

Soon after my firſt ordination I met with your *Cardiphonia*, and read it again and again with a moſt unreſerved aſſent, and with great pleaſure and benefit. The Holy Spirit accompanied my repeated reading of it with an extraordinary meaſure of his quickening grace and illumination, inſomuch that I hold myſelf indebted, under God, to that book for much ſpiritual knowledge and comfort, and for much encouragement to all goodneſs. I now began to minute down the remarkable occurrences of every day, whether deeds or experiences; a practice, which though it may, occaſionally perhaps, furniſh fuel to pride and the evil imaginations of the heart, I cannot ſufficiently recommend as an help to memory, and as the means of placing conſtantly in our view many memorials of divine love and faithfulneſs, and of God's wiſdom and power diſplayed in his diſpenſations towards us; together with not a few, of our own unfaithfulneſs and folly; thus affording us continual matter of humiliation, admiration, praiſe, and amendment.

I ſhall add to what I have premiſed only a very ſhort ſketch of my life ſince. I now enjoyed exceeding great conſolation, and was filled with a divine delight never to be deſcribed. I began by little and little to ſee, more plainly than before, my own conſummate unworthineſs, and my obligations to the unſpeakable grace of God. Neither wanted I daily proofs of the corruption of my heart. Taught by ſad but uſeful experience, I obſerved that I was ſtill liable to be hurried into the perpetration of whatſoever evil.

Sometimes Satan, ſtriking ſuddenly ſuch an idea into my mind, would vehemently tempt me to believe that there is neither God, nor Chriſt, nor heaven. I was ignorant whence the ſuggeſtion came, yet, through the grace of God, no ſooner felt the temptation, than beginning to meditate on the great works of God, and on the clear proofs every where appearing of his exiſtence and operation, I was in few moments delivered from it. Sometimes a thought would preſent itſelf to my mind, ſo abſurd, horrible and blaſphemous, that I dare not mention it; which would teaze, and often torment me, to ſuch a degree as to be altogether intolerable. The more I endeavoured to repel and forget it, the more cloſely it followed me, nor would the conſideration of its extreme abſurdity and wickedneſs ſuffice to releaſe me from it. By the merciful care of God, its continuance was ſeldom long; yet after ſome hours or days it would return, and on the whole

would cauſe me much vexation. Sometimes, imperfectly ſkilled as I was in the ſnares and power of Satan, I judged it the natural produce of my own heart; but in time diſcovered it to be the unqueſtionable work of the devil, that he might lead me either to blaſpheme or to deſpair, or at leaſt might much retard me in my chriſtian progreſs. At the ſame time I obſerved, that to reaſon about it, or to reſiſt it in my own ſtrength, was uſeleſs; that my only refuge from it was in Chriſt, to whom I no ſooner betook myſelf than it preſently loſt much of its force or left me. Having thus learned to fly with all my might to Jeſus the moment it aroſe, I was in a little time ſet free from it altogether.

Sometimes I aſcended the pulpit at this period with a wonderful meaſure of divine aſſiſtance, and for that reaſon, as I humbly hope, not without benefit to my hearers. By degrees I began to converſe familiarly with ſome of God's people; we had now a better underſtanding of each other, and could love as brethren. In the mean time, after ſome weeks, the abovementioned propoſal that I ſhould go to P—— was agitated again, and at the ſame time another patron formed a deſign of inviting me to W——, deſiring me to preach there by way of introduction, which done, the place ſhould be immediately offered to me. I had now by letter fixed the day on which I ſhould preach there, but by a ſurpriſing providential interpoſition the letter was never received. Soon after, I received a letter myſelf, which gave me to underſtand that I had a call to P—— if I choſe to accept it.

I now poured out my moſt fervent prayers to God, entreating him to lead me into ſuch a ſituation, and by ſuch means, as might render me moſt ſerviceable to the intereſts of his glory, and the furtherance of his goſpel. After much deliberation and prayer I became ſenſible that it was the will of God that I ſhould leave my native country, and dwell at a great diſtance from it. My deſire was to go ſoon to P——, but God interpoſed many hinderances, the effect of which was that ſome months paſſed before I had opportunity to go thither. So it pleaſed God in his wiſdom to order it, that I might acquire more knowledge of myſelf, of the world, and of divine things, before I ſhould enter on the miniſterial office. I travelled through a variety of dangers to B——, where, and in the neighbourhood, I preached once or twice, and had the aſſiſtance of the Holy Spirit. After my laſt ordination I ſojourned awhile at M——, at which place, ſpending much time in ſtudious ſolitude, prayer, and meditation, I was favoured with extraordinary comforts, ſuch as I had never known, and with unſpeakable heart-felt anticipations of celeſtial glory. Here I enjoyed a heaven on earth, and frequently burned with deſires, hardly ſupportable, to die that I might be with God. Here I reſolved firmly and finally, to take an everlaſting leave of all ſtudies and employments that have not a direct tendency to promote the purpoſes that I had moſt at heart. Here I had ſuch views of

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the glory of God in Chriſt as no words can expreſs, and ſuch as filled me with a delight unſpeakably ſuperior to all earthly enjoyments. Now were my prayers and thankſgivings every day much varied and enlarged: — divine truth beamed on me with a clearer light, and the goſpel was my daily nouriſhment and joy. Yet with all this comfort I had continual lamentable intimations of the force, and fury of in-dwelling corruption.

Afterward, during my reſidence at N—— it pleaſed God to prepare me more and more for my moſt important office. Hitherto, I little underſtood how to avail myſelf of Chriſt on all occaſions, as made unto us of God wiſdom, righteouſneſs, ſanctification and redemption; what it is to live through him a life of faith daily; and to derive, by a continual act of faith, a ſupply of all our wants out of his fulneſs. I now began, gradually, to perceive more clearly, that without Chriſt I could do nothing, but that in his ſtrength all things were poſſible to me, and that it behoved me to fly to him in all emergencies, that he might enlighten and animate me, and afford me the ſtrength requiſite for the right performance of every duty. Henceforth, it became my chief deſire and purpoſe, whatſoever buſineſs I undertook, and at whatſoever time, whether I read, prayed, meditated, or preached, to direct the aſpirations of my inmoſt ſoul to Chriſt, in a conſciouſneſs of my own weakneſs and inſufficiency; that as a member of his myſtical body I might receive from him, the head of it, ſuch quickening influences as might render me apt for every ſervice to which my duty ſhould call me, and qualify me for its due performance. With the Apoſtle I ardently deſired, then, and ſtill deſire, that not I may live, but Chriſt in me; ſo that the whole life that I live in the fleſh I may live by the faith of the Son of God, who loved me, and gave himſelf for me. Chriſt was now become to me an overflowing fountain and giver, of all wiſdom, comfort, and ſpiritual ſtrength; in prayer to whom I ſought, earneſtly, a juſt and becoming ſenſe of my own condition, and ſuitable aid from him for all my occaſions.

At the ſame time it pleaſed God, in his unſearchable wiſdom and according to the riches of his love, to permit me to be peſtered with moſt painful and unuſual temptations of the devil; ſo that, ſometimes, the whole hoſt of hell combined would ſeem to aſſail me with all their fury. By this, I believe, God principally purpoſed to preſerve me from being exalted above meaſure by the abundance of the revelations made to me, and that I might be furniſhed out of my own experience with means of teaching and comforting others afflicted in like manner. Occaſionally, at the ſame time, I was favoured in an uncommon meaſure with the preſence and aſſiſtance of the Lord Jeſus; his grace was ſufficient for me, his power was perfected in my weakneſs, ſo that I came off conqueror, and ſinging ſongs of victory.

[*To be concluded in the next.*]

Extract of Captain BLIGH's Voyage.

[*Continued from page* 238.]

APRIL 30. The wind blew ſo violently from E S E that I could not venture to ſea. Our detenſion therefore made it abſolutely neceſſary to ſee what we could do more for our ſupport: for I determined, if poſſible, to keep my firſt ſtock entire: I therefore weighed, and rowed along ſhore, to ſee if any thing could be got; and at laſt diſcovered ſome cocoa-nut trees, but they were on the top of high precipices, and the ſurf made it dangerous landing. Some, with much difficulty, climbed the cliffs, and got about 20 cocoa-nuts, and others ſlung them to ropes, by which we hauled them through the ſurf into the boat. This was all that could be done here; and, as I found no place ſo eligible as the one we had left to ſpend the night at, I returned to the cove, and, having ſerved a cocoa-nut to each perſon, we went to reſt again in the boat.

At dawn of day I attempted to get to ſea; but the wind and weather proved ſo bad, that I was glad to return to my former ſtation; where, after iſſuing a morſel of bread and a ſpoonful of rum to each perſon, we landed, and I went off with Mr. Nelſon, Mr. Samuel, and ſome others, into the country, having hauled ourſelves up the precipice by long vines, which are fixed there by the natives for that purpoſe; this being the only way into the country.

We found a few deſerted huts, and a ſmall plantain walk, from which we could only collect three ſmall bunches of plantains. After paſſing this place, we came to a gully that led towards a mountain, near a volcano; and, as I conceived that in the rainy ſeaſon very great torrents of water muſt paſs through it, we hoped to find ſufficient for our uſe remaining in ſome holes of the rocks; but, after all our ſearch, the whole that we found was only nine gallons, in the courſe of the day. We advanced within two miles of the foot of the higheſt mountain in the iſland, on which is the volcano that is almoſt conſtantly burning. The country near it is all covered with lava, and has a moſt dreary appearance. As we ſaw but little to alleviate our diſtreſſes, we filled our cocoa-nut ſhells with the water we found, and returned exceedingly fatigued and faint. When I came to the precipice whence we were to deſcend into the cove, I was ſeized with ſuch a dizzineſs in my head, that I thought it ſcarce poſſible to effect it: however, they at laſt got me down, in a weak condition. Every perſon being returned by noon, I gave about an ounce of pork and two plantains to each, with half a glaſs of wine. The people who remained by the boat I had directed to look for fiſh, or what they could pick up about the rocks; but nothing eatable could be found: ſo that, upon the whole, we conſidered ourſelves on as miſerable a ſpot of land as could well be imagined.

I could not ſay poſitively, from the former knowledge I had of this iſland, whether it was inhabited or not; but I knew it was conſidered inferior to the other iſlands, and I was not certain but that the Indians only reſorted to it at particular times. I was very anxious to aſcertain this point; for, in caſe there had only been a few people here, and thoſe could have furniſhed us with but very moderate ſupplies, the remaining in this ſpot to have made preparations for our voyage, would have been preferable to the riſk of going amongſt multitudes, where perhaps

perhaps we might loſe every thing. A party, therefore, ſufficiently ſtrong, I determined ſhould go another route, as ſoon as the ſun became lower; and they cheerfully undertook it.

May 1. In the afternoon the party ſet out; but, after ſuffering much fatigue, they returned in the evening, without any kind of ſucceſs. At the head of the cove, about 150 yards from the water-ſide, was a cave; acroſs the ſtony beach was about 100 yards, and the only way from the country into the cove was that which I have already deſcribed. The ſituation ſecured us from the danger of being ſurpriſed, and I determined to remain on ſhore for the night, with a part of my people, that the others might have more room to reſt in the boat, with the maſter; whom I directed to lie at a grapnel, and be watchful, in caſe we ſhould be attacked. I ordered one plantain for each perſon to be boiled; and, having ſupped on this ſcanty allowance, with a quarter of a pint of grog, and fixed the watches for the night, thoſe whoſe turn it was, laid down to ſleep in the cave: before which we kept up a good fire, yet notwithſtanding we were much troubled with flies and muſquitoes.

At dawn of day the party ſet out again in a different route, to ſee what they could find; in the courſe of which they ſuffered greatly for want of water: they, however, met with two men, a woman, and a child; the men came with them to the cove, and brought two cocoa-nut ſhells of water. I immediately made friends with theſe people, and ſent them away for bread-fruits, plantains, and water. Soon after other natives came to us; and by noon I had 30 of them about me, trading with the articles we were in want of: but I could only afford one ounce of pork, and a quarter of a bread-fruit, to each man for dinner, with half a pint of water; for I was fixed in not uſing any of the bread or water in the boat.

No particular chief was yet among the natives: they were, notwithſtanding, tractable, and behaved honeſtly, giving the proviſions they brought for a few buttons and beads. The party who had been out, informed me of having diſcovered ſeveral neat plantations; ſo that it became no longer a doubt of there being ſettled inhabitants on the iſland; and for that reaſon I determined to get what I could, and ſail the firſt moment the wind and weather would allow me to put to ſea.

May 2. Stormy weather, wind E S E. It had hitherto been a weighty conſideration with me, how I was to account to the natives for the loſs of my ſhip: I knew they had too much ſenſe to be amuſed with a ſtory that the ſhip was to join me, when ſhe was not in ſight from the hills. I was at firſt doubtful whether I ſhould tell the real fact, or ſay that the ſhip had overſet and ſunk, and that only we were ſaved: the latter appeared to me to be the moſt proper and advantageous to us, and I accordingly inſtructed my people, that we might all agree in one ſtory. As I expected, enquiries were made after the ſhip, and they ſeemed readily ſatisfied with our account; but there did not appear the leaſt ſymptom of joy or ſorrow in their faces, although I fancied I diſcovered ſome marks of ſurpriſe. Some of the natives were coming and going the whole afternoon, and we got enough of bread-fruit, plantains, and cocoa-nuts for another day; but water they only brought us about five pints. A canoe alſo came in with four men, and brought a few cocoa-nuts and bread-fruit, which I bought as I had done

done the reſt. Nails were much enquired after, but I would not ſuffer one to be ſhewn, as I wanted them for the uſe of the boat.

Towards evening I had the ſatisfaction to find our ſtock of proviſions ſomewhat increaſed: but the natives did not appear to have much to ſpare. What they brought was in ſuch ſmall quantities, that I had no reaſon to hope we ſhould be able to procure from them ſufficient to ſtock us for our voyage. At ſunſet all the natives left us in quiet poſſeſſion of the cove. I thought this a good ſign, and made no doubt that they would come again the next day with a larger proportion of food and water, with which I hoped to ſail without farther delay: for if, in attempting to get to Tongataboo, we ſhould be blown away from the iſlands altogether, there would be a larger quantity of proviſions to ſupport us againſt ſuch a misfortune.

At day-break I was happy to find every one's ſpirits a little revived, and that they no longer regarded me with thoſe anxious looks, which had conſtantly been directed towards me ſince we loſt ſight of the ſhip: every countenance appeared to have a degree of cheerfulneſs, and they all ſeemed determined to do their beſt. As I doubted of water being brought by the natives, I ſent a party among the gullies in the mountains, with empty ſhells, to ſee what they could get. In their abſence the natives came about us, as I expected, but more numerous; alſo two canoes came in from round the north ſide of the iſland. In one of them was an elderly chief, called Maccaackavow. Soon after ſome of our foraging party returned, and with them came a good-looking chief, called Eefow. To both theſe men I made a preſent of an old ſhirt and a knife, and I ſoon found they either had ſeen me, or had heard of my being at Annamooka. They knew I had been with captain Cook, who they enquired after, and alſo captain Clerk. They were very inquiſitive to know in what manner I had loſt my ſhip. During this converſation a young man appeared, whom I remembered to have ſeen at Annamooka, called Nageete: he expreſſed much pleaſure at ſeeing me. I now enquired after Poulaho and Feenow, who, they ſaid, were at Tongataboo: and Eefow agreed to accompany me thither, if I would wait till the weather moderated. The readineſs and affability of this man gave me much ſatisfaction.

This, however, was but of ſhort duration, for the natives began to increaſe in number, and I obſerved ſome ſymptoms of a deſign againſt us; ſoon after they attempted to haul the boat on ſhore, when I threatened Eefow with a cutlaſs, to induce him to make them deſiſt; which they did, and every thing became quiet again. My people, who had been in the mountains, now returned with about three gallons of water. I kept buying up the little bread-fruit that was brought to us, and likewiſe ſome ſpears to arm my men with, having only four cutlaſſes, two of which were in the boat. As we had no means of improving our ſituation, I told our people I would wait until ſun-ſet, by which time, perhaps, ſomething might happen in our favour: that if we attempted to go at preſent, we muſt fight our way through, which we could do more advantageouſly at night; and that in the mean time we would endeavour to get off to the boat what we had bought. The beach was now lined with the natives, and we heard nothing but the knocking of ſtones together, which they had in each hand. I knew very well that this was the ſign of an attack. It being now noon, I ſerved a cocoa-nut

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and a bread-fruit to each perſon for dinner, and gave ſome to the chiefs, with whom I continued to appear intimate and friendly. They frequently importuned me to ſit down, but I as conſtantly refuſed; for it occurred both to Mr. Nelſon and myſelf, that they intended to ſeize hold of me, if I gave them ſuch an opportunity. Keeping, therefore, conſtantly on our guard, we were ſuffered to eat our uncomfortable meal in ſome quietneſs.

May 3. After dinner we began by little and little to get our things into the boat, which was a troubleſome buſineſs, on account of the ſurf. I carefully watched the motions of the natives, who ſtill increaſed in number, and found that, inſtead of their intention being to leave us, fires were made, and places fixed on for their ſtay during the night. Conſultations were alſo held among them, and every thing aſſured me we ſhould be attacked. I ſent orders to the maſter, that when he ſaw us coming down, he ſhould keep the boat cloſe to the ſhore, that we might the more readily embark. I had my journal on ſhore with me, writing the occurrences in the cave, and in ſending it down to the boat it was nearly ſnatched away, but for the timely aſſiſtance of the gunner.

The ſun was near ſetting when I gave the word, on which every perſon, who was on ſhore with me, boldly took up his proportion of things, and carried them to the boat. The chiefs aſked me if I would not ſtay with them all night, I ſaid, "No, I never ſleep out of my boat; but in the morning we will again trade with you, and I ſhall remain until the weather is moderate, that we may go, as we have agreed, to ſee Poulaho, at Tongataboo." Maccaackavow then got up, and ſaid, "You will not ſleep on ſhore? then Mattie," (which directly ſignifies we will kill you) and he left me. The onſet was now preparing; every one, as I have deſcribed before, kept knocking ſtones together, and Eefow quitted me. We had now all but two or three things in the boat, when I took Nageete by the hand, and we walked down the beach, every one in a ſilent kind of horror.

When I came to the boat, and was ſeeing the people embark, Nageete wanted me to ſtay to ſpeak to Eefow; but I found he was encouraging them to the attack, and I determined, had it then begun, to have killed him for his treacherous behaviour. I ordered the carpenter not to quit me until the other people were in the boat. Nageete, finding I would not ſtay, looſed himſelf from my hold and went off, and we all got into the boat except one man, who, while I was getting on board, quitted it, and ran up the beach to caſt the ſtern faſt off, notwithſtanding the maſter and others called to him to return, while they were hauling me out of the water.

I was no ſooner in the boat than the attack began by about 200 men; the unfortunate poor man who had run up the beach was knocked down, and the ſtones flew like a ſhower of ſhot. Many Indians got hold of the ſtern rope, and were near hauling us on ſhore, and would certainly have done it if I had not had a knife in my pocket, with which I cut the rope. We then hauled off to the grapnel, every one being more or leſs hurt. At this time I ſaw five of the natives about the poor man they had killed, and two of them were beating him about the head with ſtones in their hands.

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We had no time to reflect, before, to my ſurpriſe, they filled their canoes with ſtones, and twelve men came off after us to renew the attack, which they did ſo effectually as nearly to diſable all of us. Our grapnel was foul, but Providence here aſſiſted us; the fluke broke, and we got to our oars, and pulled to ſea. They, however, could paddle round us, ſo that we were obliged to ſuſtain the attack without being able to return it, except with ſuch ſtones as lodged in the boat, and in this I found we were very inferior to them. We could not cloſe, becauſe our boat was lumbered and heavy, and that they knew very well: I therefore adopted the expedient of throwing overboard ſome cloaths, which they loſt time in picking up; and, as it was now almoſt dark, they gave over the attack, and returned towards the ſhore, leaving us to reflect on our unhappy ſituation.

The poor man I loſt was John Norton: this was his ſecond voyage with me as a Quarter-Maſter, and his worthy character made me lament his loſs very much. He has left an aged parent, I am told, whom he ſupported.

I once before ſuſtained an attack of a ſimilar nature, with a ſmaller number of Europeans, againſt a multitude of Indians; it was after the death of Captain Cook, on the Morai at Owhyhee, where I was left by Lieutenant King: yet, notwithſtanding, I did not conceive that the power of a man's arm could throw ſtones, from two to eight pounds weight, with ſuch force and exactneſs as theſe people did. Here unhappily I was without arms, and the Indians knew it; but it was a fortunate circumſtance that they did not begin to attack us in the cave: in that caſe our deſtruction muſt have been inevitable, and we ſhould have had nothing left for it but to die as bravely as we could, fighting cloſe together; in which I found every one cheerfully diſpoſed to join me. This appearance of reſolution deterred them, ſuppoſing they could effect their purpoſe without riſk after we were in the boat.

Taking this as a ſample of the diſpoſitions of the Indians, there was little reaſon to expect much benefit if I perſevered in my intention of viſiting Poulaho: for I conſidered their good behaviour hitherto to proceed from a dread of our fire-arms, which, now knowing us deſtitute of, would ceaſe; and, even ſuppoſing our lives not in danger, the boat and every thing we had would moſt probably be taken from us, and thereby all hopes precluded of ever being able to return to our native country.

We were now ſailing along the weſt ſide of the iſland Tofoa, and my mind was employed in conſidering what was beſt to be done, when I was ſolicited by all hands to take them towards home: and, when I told them no hopes of relief for us remained, but what I might find at New Holland, until I came to Timor, a diſtance of full 1200 leagues, where was a Dutch Settlement, but in what part of the iſland I knew not, they all agreed to live on one ounce of bread, and a quarter of a pint of water, per day. Therefore, after examining our ſtock of proviſions, and recommending this as a ſacred promiſe for ever to their memory, we bore away acroſs a ſea, where the navigation is but little known, in a ſmall boat, twenty-three feet long from ſtern to ſtern, deep laden with eighteen men; without a chart, and nothing but my own recollection and general knowledge of the ſituation of places, aſſiſted by a book of lati[illegible]es and longitudes, to guide us. I was happy, however, to ſee

every one better ſatisfied with our ſituation in this particular than myſelf.

Our ſtock of proviſions conſiſted of about 150 pounds of bread, 28 gallons of water, 20 pounds of pork, 3 bottles of wine, and 5 quarts of rum. The difference between this and the quantity we had on leaving the ſhip, was principally owing to loſs in the buſtle and confuſion of the attack. A few cocoa-nuts were in the boat, and ſome bread-fruit, but the latter was trampled to pieces.

It was about eight o'clock at night when I bore away under a reefed lug fore-ſail: and, having divided the people into watches, and got the boat in a little order, we returned God thanks for our miraculous preſervation, and, fully confident of his gracious ſupport, I found my mind more at eaſe than for ſome time paſt.

At day-break the gale increaſed; the ſun roſe very fiery and red, a ſure indication of a ſevere gale of wind. At eight it blew a violent ſtorm, and the ſea ran very high, ſo that between the ſeas the ſail was becalmed, and when on the top of the ſea it was too much to have ſet: but I was obliged to carry to it, for we were now in very imminent danger and diſtreſs, the ſea curling over the ſtern of the boat, which obliged us to bale with all our might. A ſituation more diſtreſſing has, perhaps, ſeldom been experienced.

Our bread was in bags, and in danger of being ſpoiled by the wet: to be ſtarved to death was inevitable, if this could not be prevented: I therefore began to examine what cloaths there were in the boat, and what other things could be ſpared; and, having determined that only two ſuits ſhould be kept for each perſon, the reſt was thrown overboard, with ſome rope and ſpare ſails, which lightened the boat conſiderably, and we had more room to bale the water out. Fortunately the Carpenter had a good cheſt in the boat, into which I put the bread the firſt favourable moment. His tool cheſt alſo was cleared, and the tools ſtowed in the bottom of the boat, ſo that this became a ſecond convenience.

I now ſerved a tea-ſpoonful of rum to each perſon, (for we were very wet and cold) with a quarter of a bread-fruit, which was ſcarce eatable, for dinner; but our engagement was now ſtrictly to be carried into execution, and I was fully determined to make what proviſions I had laſt eight weeks, let the daily proportion be ever ſo ſmall.

May 4. The weather was very ſevere, it blew a ſtorm from N E to E S E. The ſea ran higher than yeſterday, and the fatigue of bailing, to keep the boat from filling, was exceedingly great. We could do nothing more than keep before the ſea; in the courſe of which the boat performed ſo wonderfully well, that I no longer dreaded any danger in that reſpect. But among the hardſhips we were to undergo, that of being conſtantly wet was not the leaſt: the nights were very cold, and at day-light our limbs were ſo benumbed, that we could ſcarce find the uſe of them. At this time I ſerved a tea-ſpoonful of rum to each perſon, which we all found great benefit from.

[*To be continued,*]

A Young woman, ſervant at Bath, was brought to the knowledge of God, in the year 1788. She like the woman of Samaria, could not help ſpeaking of the things ſhe had heard and experienced to her fellow-ſervants; and the Lord was pleaſed to accompany her words with a divine bleſſing to three or four of them: the coachman in particular was turned away from his ſervice for fear, (as his maſter ſaid) that he would turn his horſes to be Methodiſts, and drive him to hell.

In the ſummer of 1793, the maſter himſelf being taken ill, and given over by the phyſicians, one day he aſked them, "If they "thought there was any hope of his recovery?" They replied in the negative. Several of his friends were in the room at the ſame time, and the ſervant before-mentioned was then waiting upon the company; the gentleman, with great concern, ſaid, "And can none of you all be of any ſervice to a dying man?" He then ſpoke to this young woman, "Nor can you help me in "this preſent ſad condition?" She replied, "Sir, all that I can "do is to *pray* for you; and that I have done many times." He anſwered with ſome emotion, "Did you ever pray for me?" I "inſiſt on it, that you pray for me now: ſhut the door, let not "one go out of the room." With fear and trembling ſhe obeyed; and no ſooner was prayer ended; but putting his hands together he ſaid, "Now I know that Chriſt is God, and able to forgive "my ſins." He lived a few days longer, and gave happy evidence of the power and grace of God,

WILLS's Spiritual Regiſter Vol. iii. 1795.

Mr. FLETCHER's LETTERS.

To the Right Hon. Lady MARY FITZGERALD.

Honoured and dear Madam, Dublin, Auguſt 23, 1783.

I See the truth of thoſe words of our Lord. In me ye ſhall have peace, comfort, ſtrength, and joy: Be of good cheer. We came here to ſee the members of our Lord, and we find you removed, and removing farther ſtill, than you now are. What does this Providence teach us? I learn, that I muſt rejoice in the Lord above all his members, and find them all in him, who fills all in all; who is the life of all our friends, the joy of all our brethren. If our Lord is your life, your ſtrength, and your all, you will remove in vain to the North or South; you cannot go from your ſpiritual friends; they will meet you in the common centre of all life and righteouſneſs; there, they will bleſs you, rejoice in your joy, and ſympathize in your ſorrow.

If Providence calls you to England by Scotland, by which route your Ladyſhip apprehends ſo much difficulty, you know,

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we muſt, at leaſt, go to heaven by a way equally painful,---the narrow way, the way marked with blood, and with the tears and croſs of the Son of God; and if we follow him weeping, we ſhall return with everlaſting joy on our heads. Even now the foretaſte of thoſe joys is given to us through hope, for by hope we are ſaved. Let our faith and hope be in God, rooted and grounded in him, who gives vital heat to our hearts, and who fans there the ſpark of grace, which his mercy has kindled; and may that ſpark, by the inſpiration of the Holy Spirit, become a fire of holy love, heavenly zeal, and heavenly glory. Such power belongeth to the Almighty. He that ſpared not his own Son, and has promiſed us his Holy Spirit, which is the mighty ſtream of his grace, and the mighty flame of his love, will not deny us that power, if we wait for it in his appointed ways; and aſk it in the all prevailing Name of Emmanuel, God with us.

My dear Partner, who, like myſelf, is deeply ſenſible of your Ladyſhip's kindneſs in remembering us, joins me in thanks for your obliging note, and in cordial wiſhes, that all the deſires of your believing ſoul may be granted you, both for time and eternity. We ſubſcribe ourſelves with grateful ſincerity, Honoured Madam, your devoted ſervants in our bleeding Lord. J. and M. F

To WILLIAM SMYTH, Eſq;

Dear Sir, Madeley, Nov.---1783.

THE many and great favours, you have loaded us with, during our long ſtay under your hoſpitable roof, prompted us to make the earlieſt acknowledgment of our obligations, and to beg you would receive our warmeſt thanks for ſuch unexpected, and undeſerved tokens of your brotherly love. You have united for us the Iriſh hoſpitality, the Engliſh cordiality, and the French politeneſs. And now, Sir, what ſhall we ſay? You are our generous benefactor, and we are your affectionate, though unprofitable ſervants. In one ſenſe, we are on a level with thoſe, to whom you ſhow charity in the ſtreets: we can do nothing but pray for you, your dear Partner, and yours. You kindly received us for Chriſt's ſake; may God receive you freely for his ſake alſo! You have borne with our infirmities: --- the Lord bear with yours alſo. You have let your ſervants ſerve; --- the Lord give all his ſervants and his angels charge concerning you, that you hurt not your foot againſt a ſtone, and may be helped out of every difficulty! You have given us a moſt pleaſing reſting place, and comfortable apartment under your roof:---the Lord grant you eternal reſt with him in his heavenly manſions! May he himſelf be your habitation and reſting place for ever; and place you and yours with his own jewels in the choiceſt repoſitory of precious things! You have fed us with the richeſt food:---May the Giver of every perfect gift fit you for a place at his table, and may you rank there with Abraham, Iſaac and Jacob! You have given us wines;---may you drink, on Chriſt himſelf, the fruit of the vine, new in your

Father's kingdom! You have given us a rich proviſion for the way:---when you croſs the flood, the deep flood of death, may you find, that your heavenly Lord has made ſuch a rich proviſion of faith, righteouſneſs, hope, and joy for you, that you may rejoice, triumph and ſing, while you leave your earthly friends to go home! which, by the by, is more than we were enabled to do; for inſtead of ſinging in our cabins, there was very different melody.

However, we could ſoon with grateful, joyful hearts, look back from the Britiſh to the Iriſh ſhore, and greet in ſpirit the dear friends we had left there. The Lord bleſs and increaſe them in ſpiritual, and, if beſt for them, in temporal goods alſo! The Lord crown them and theirs with loving kindneſs, and mercies equal to the love of our God, and the merits of our Saviour! And now, dear Sir, what ſhall I add? I cannot now even ſee my Bible but through the medium of your love, and the token with which it alternately loads my pocket and my hand. I cannot even ſeal a letter with a good wafer, but I find a new call to repeat my thanks to you. I would begin again, but my ſcrap of paper is full, as well as my heart; and I muſt ſpare a line to tell you, that I had the pleaſure of ſeeing our kind benefactreſs Mrs. Smyth ſafe at Briſtol, with her little charge and Lady Mary. We beg our thanks to John, Mr. and Mrs. Johnſon, and all, who were kind to us for Chriſt's ſake, and for yours. We remain, dear Sir, your moſt affectionate and moſt obliged penſioners and ſervants,

J. and M. F.

To the Society in Dublin. Madeley, Nov. 1783.

TO all the dear Brethren, who after kindly inviting John and Mary Fletcher, patiently bearing with them, and their infirmities, and entertaining them in the moſt hoſpitable, Chriſtian manner, have added to all their former favours, that of thanking them for their moſt pleaſant and profitable journey.---

Brethren and dearly beloved in the Lord.

We had felt ſhame enough under the ſenſe of your kindneſs and patience towards us, and of our unprofitableneſs towards you, when at Dublin. You needed not have added to our ſhame by the new token of your love, the friendly letter we have received from you. We are indebted to you, dear brethren, we owed you the letter of thanks, you have gratuitouſly ſent. But in all things you will have the pre-eminence, and we are glad to drink the cup of humility at your feet. May the Lord, who can part a ſea by the touch of a rod, and could at firſt cauſe the earth to bring forth abundantly all manner of trees and plants without ſeed, ſo bleſs the ſeed of the word, which we ſowed in great weakneſs among you, as to make it produce a full crop of humble repentance, cheerful faith, triumphant hope, and the ſanctifying influences of God's Spirit in your hearts, in all your families, in all your aſ-

ſemblies,

ſemblies, and in your whole ſociety! If your profuſe liberality towards *us*, abounded to the comfort of our poor brethren, we doubly rejoice on *your* account, and on *theirs*.

When we ſee ſo many of your dear names, we rejoice in hopes, that as they fill and confirm an epiſtle dedicated by overflowing love, ſo they are enrolled on the liſt of the dear people, whom our great High Prieſt bears, not on the breaſt-plate as Aaron, but on his bleeding hands, and in his very heart, which is the overflowing and everflowing fountain of divine and brotherly love. We cannot remember your faces; but we remember what will laſt longer than your features, your work and labour, your repaſts of love, together with your prayers and ſighs. May that ſeed ſown be watered by the Redeemer's blood! We aſk it with tears of gratitude and joy, while we, on our bended knees, ſpread your names, as you have kindly put them, and your wants, ſo far as we remember them, before the Father of mercies, and the Author of every perfect gift. Let our worthleſs names ſtill find a place in your memory, when you remember your brethren diſtant in the fleſh, but near in the Spirit: among ſuch vouchſafe to reckon, dear Brethren, your very affectionate and truly obliged ſervants in Chriſt, J. and M. F.

To Mrs. DOLIER.

Madeley, Nov. 1783.

AND were my dear Brother and Siſter Dolier pleaſed by the receipt of a letter from ſuch an unworthy worm? O that I could convey ſome word from the mouth of my adorable Lord to your hearts! O that he would permit me, his poor creature, to drop a ſentence, which might prove an encouragement to my dear friends in their way! You aſk, "Shall I hope to attain the clean heart, and walk in purity while here below?" Why not? Abraham hoped againſt hope, and there ſprang from him, as good as dead, as the ſtars of heaven for multitude. Does unbelief ſay—"Thou art dead; thou haſt out ſtayed thy day, and it is all over?" then, ariſe out of the duſt, rouſe up all your powers; againſt hope, believe in hope, and by faith receive ſtrength to apprehend the fulneſs of God. Remember Chriſt is in your faith; hold faith, and you hold Chriſt. If you know not how to get hold on faith, remember it is in the promiſe: ſeek for a promiſe, and lay hold there. But if you cry out, "I ſee the links of the chain ſo far off, that, alas! I cannot take hold on the promiſe; I don't know which is for me, I cannot reach ſo far;" Well, don't faint yet; there is another link ſtill lower, that is to ſay, your wants. Can you be ſure there is a wound within; are you certain you are a ſinner? Then, reach your hand hither, "I came not to call the righteous, but ſinners." Are you a helpleſs ſinner? "To them, who have no might, he increaſeth ſtrength." Are you an ungrateful, backſliding ſinner? Hear him ſay, "Thou haſt played the harlot with many lovers; but return

turn unto me, ſaith the Lord." And if you doubt, whether you may believe for a great meaſure of holineſs; whether your ſoul, already in old age and barren, ſhall believe for abundant fruitfulneſs; anſwer yourſelf my dear friend, from that word, "Whoſoever will, let him come, and take of the water of life freely." I have juſt told Mrs. Smyth of one of your ſiſters here, once a deeper unbeliever than yourſelf, but now quite full of God: I refer you to her letter. O my God, in mercy let thy power reſt on thy dear ſervants! Convey, even by this poor ſcrawl, ſome power to their hearts; ſome freſh light into the mighty chain, which begins with man's wickedneſs, hangs on God's mercy in the promiſes, is continued by faith and victory ſpringing therefrom, and ends with Chriſt's fulneſs becoming all in all. We pray the God of love to be with your children, and all who meet with them. Tell ſiſter Hammond to keep hold of the chain: it ſhall draw her into the holy of holies. With our kindeſt, and moſt grateful remembrance of you both, we remain, your ſincere, but unworthy friends, J. and M. F.

To Mr. HENRY BROOKE.

My dear Brother, Madeley, April 27, 1784.

MERCY, peace, and perfect love attend you, your dear partner, and the dear friends under your roof, with whom I beg you may abide under the croſs, till, with John, Mary and Salome, &c. you all can ſay, "We are crucified with him; and the life we now live, we live by the faith of the Son of God, who loved us and gave himſelf for us."

You are certainly right, when you prefer the inward to the outward: the former is the ſafer; but both together make up the beauty of holineſs. The inward life may be compared to the huſband, the outward to the fruitful wife: what God hath joined together, let no man, nor even angel put aſunder.

With reſpect to the glory of the Lord, it is at hand, whatever falſe wiſdom and unbelief may whiſper to our hearts: it can be no farther off, than the *Preſence* of Him, who fills all in all. Our wrong notions of things are a great hinderance to our ſtepping into it: and perhaps our minding more the cherubims of glory, than the plain tables, and the manna hid in the ark. "There "is a paſſing," ſays Bromley, "from the *outward* to the *inward*, "and from the inward to the *inmoſt*; and it is only from the *in*"*moſt*, that we can ſee the Lord's ſpiritual glory." Pray, my dear brother, when you get ſo fixed in the inmoſt, as not to loſe ſight of him, who dwells in the light, and in the thick darkneſs, let me ſhare your joy. Love will make me partake of your happineſs.

With reſpect to what you ſay, of the kingdom not coming with the outward pomp, which is diſcoverable by the men of the world, it is ſtrictly true; but, that there is an *inward* diſplay of *power* and *glory* under pentecoſtal Chriſtianity is undeniable, both from

from our Lord's *promiſes* to his diſciples, and from their *experiences*, after the kingdom was come to them with power. It is ſometimes ſuggeſted to me, that, as the apoſtacy hath chiefly conſiſted in going after the pomp of the whore of Babylon, ſo that while the woman, who fled into the wilderneſs, remains there as a widow, ſhe muſt be deprived even of thoſe *true ornaments*, and of that ſpiritual glory, which was beſtowed upon her on the day of Pentecoſt, the day of her eſpouſals. I do not, however, cloſe in with the ſuggeſtion, as I am not ſure, that it cannot come from Satan transformed into an angel of light, to rob me of a bright jewel of my Chriſtian hope. To wait in deep reſignation, and with a conſtant attention to what the Lord will pleaſe to do, or ſay, concerning us, and his Church; and to leave to him the *times* and the *ſeaſons*, is what I am chiefly called to do; taking care in the mean while of falling into either ditch: — I mean into *ſpeculation*, which is careleſs of action, or into the *activity*, which is devoid of ſpirituality. I would not have a lamp without oil, and I could not have oil without a lamp, and a veſſel to hold it in for myſelf, and to communicate it to others.

I thank you, my dear friend, for the books you have ſent me. I read, with great pleaſure, *Ramſay's Theological Works*, which were quite unknown to me. My good wiſhes attend both your brothers. Fare you all well in Chriſt: ſo prays, J. F.

[*To be concluded in the next.*]

To the EDITOR.

My dear Friend, London, March 15, 1796.

AS I very well know, that you not only wiſh to enlighten the mind reſpecting the things which are of the greateſt importance, but alſo to guard your readers againſt thoſe dangers to which they are expoſed while in the preſent world, I ſend you the following account of the Lord's dealings with my ſiſter Mrs. Sarah Tarboton, wife of Mr. Henry Tarboton, of Thorner, near Leeds; an account of whom was publiſhed in the Magazine for Nov. 1788.

She was brought up (as we all were) in the fear of God; but having lived in genteel families in different parts of the nation, her mind was more deeply depraved than any of my father's family: But when married, ſhe became a prudent, faithful, and affectionate wife.

When Mr. Tarboton was brought to the knowledge of the truth, as ſhe knew my father's prejudice againſt the Methodiſts, ſhe became a moſt determined enemy to her huſband; and being a woman of a high ſpirit and a warm temper, ſhe took very great liberties with him, and made his way exceedingly rough. In the height of her paſſion, ſhe once declared, that if he went any more among thoſe people ſhe would either kill, or lame him. So true it is, that the carnal mind is enmity againſt God. Notwithſtanding ſhe took thoſe liberties with her huſband, and was ſo greatly

enraged

enraged againſt him, and although ſhe well knew that I was the inſtrument of leading him aſtray, yet ſuch was her affection for me, that ſhe never gave me an unkind word, or a cold look, on that account.

When my father began to attend upon the miniſtry of the Methodiſt preachers, having an high opinion of his judgment, ſhe was confounded, and began to hear them herſelf. Divine light ſhone into her mind, conviction took place, and ſhe ſaw and felt herſelf to be a loſt undone ſinner. She was humbled to the duſt before the Lord, and deeply mourned at his feet, becauſe of her paſt rebellion againſt him. Soon after ſhe was awakened, it pleaſed God to bring me and ſeveral of our family into the glorious liberty of his Children; but at the time this happened, ſhe was confined in child-bed, and could not attend thoſe extraordinary lively meetings we then were favoured with. This diſappointment greatly increaſed her diſtreſs. We all endeavoured to comfort and encourage her, but it was with the utmoſt difficulty that ſhe was kept from ſinking into the deep waters of deſpair. Indeed, conſidering the extreme diſtreſs of her mind, which entirely deprived her of all ſleep for ſome time, it was little leſs than a miracle that ſhe recovered: But the iſſues of life and death are in the hands of the Lord, and he raiſed her up again.

Certainly an uncommon influence attended the miniſtry of the word at that time, and the people's minds were ſo deeply affected, that there was what ſome would call, "no little diſorder among us:" That is to ſay, dead formality had no place in our aſſemblies; and the Lord viſited and bleſſed us abundantly. In obedience to that word of God, "The merciful and gracious Lord hath ſo done his marvellous works, that they ought to be had in remembrance," I will give ſome account of the Lord's dealings with us.

I remember well, one Sunday morning, the Lord ſent that *now* aged and faithful Preacher of the Goſpel, Mr. James North among us. He took theſe very affecting words for his text, "Oh, that I knew where I might find him, that I might come even to his ſeat! I would order my cauſe before him, and fill my mouth with arguments: I would know the words which he would anſwer me, and underſtand what he would ſay unto me. Will he plead againſt me with his great power? No; but he would put ſtrength in me," Job xxiii. 3, 4, 5. While he read theſe words, the mighty power of God fell upon all preſent, and the conſequence was, he could not ſpeak a ſingle ſentence, but ſat down and wept, and all the people did the ſame; ſo that for a very conſiderable time we all ſilently and very ſolemnly wept like thoſe mentioned by the prophet Zachariah xii. 10, 12. This was a time never to be forgotten, becauſe the power of the higheſt overſhadowed the congregation; and the people rejoiced in the God of their ſalvation.

At another time, Mr. Hoſmer paid us a viſit. It is well known that he was eminently zealous in his Maſter's ſervice, and was

bleſſed with an uncommon gift of preaching: But in fervent, wreſtling prayer, I think, he excelled all I ever was acquainted with. While he was at prayer before the ſermon, the whole congregation were ſo deeply affected, that they all broke out into fervent ſupplication, or joyful praiſe, ſo that his voice was ſoon loſt, and he gave up and liſtened to the people for ſome time. He then deſired them to be ſilent and he would pray with them; they took the advice; but in a very few minutes all were as deeply engaged as before. Some, (but very few) ſaid, "This is confuſion," and quoted the Apoſtle's words, "God is not the author of confuſion, but of peace." But the grand end of public worſhip was abundantly anſwered, the people were uncommonly bleſt, great and laſting good was done. It was a time of refreſhing from the preſence of the Lord, and his power and goodneſs were wonderfully manifeſted.

At another time we were favoured with our valuable friend Mr. Thomas Taylor, who was then juſt entering upon his miniſtry among us. His text was, "I looked, and behold, a white horſe, and he who ſat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer," Rev. vi. 2. He had no ſooner read the words, but the ſpirit of joyful praiſe fell upon him, and upon moſt of the people preſent. His mind was quite carried away from the text, and he was loſt in an ecſtaſy of joy, and continued praiſing and magnifying the Lord for more than an hour together. I remember well, that I ſtood all the time cloſe by his ſide, and was ſo filled with ſerious, ſolemn, ſacred joy, that I thought it nearly impoſſible for me to live any longer, but that my ſpirit muſt break its priſon and take its everlaſting flight. Some dry formaliſts made themſelves wretched, by ſeeing others ſo exceedingly happy. But there are not a few ſerious Chriſtians now living, who can teſtify with me (although it is now thirty-ſix years ago) that the Lord was preſent in the power of his Spirit, and therefore we praiſed him with joyful lips.

I wiſh the above to be made public, becauſe ſome perſons are led to think, that the preſent revival of the work of God is attended with ſuch circumſtances as were never known before among the Methodiſts: I beg leave to aſſure them that they are greatly miſtaken. I am no friend to any real diſorder or confuſion in the worſhip of God: Nor would I encourage any thing wild or extravagant. It certainly becomes us well, to be very prudent, and to conduct ourſelves in the houſe of God with ſerioufneſs and ſolemnity. But I am perſuaded, that we carry our prudence to an extreme, when we think that God muſt needs work in ſuch a particular way as we judge to be right, or not at all. There are times and ſeaſons when the Lord certainly does go out of his common way, ſets human wiſdom at defiance, pours out his Spirit abundantly, and accompliſhes his own moſt wiſe and gracious deſigns. And although at theſe ſeaſons it becomes the miniſters of

Chriſt to be *all eye* and *all ear*, in order to watch over, and guard the work, ſo that nothing really wrong may find a place; yet it would be well, at the ſame time, to attend to the good that is done, rather than to the manner in which it is done. If precious ſouls are really brought to God, let him have all the glory.

My ſiſter continued in the deepeſt diſtreſs for a conſiderable time, but was at length brought to the enjoyment of a clear manifeſtation of the love of God to her ſoul, and was made truly happy. The change wrought in her was very great, and ſhe ſteadily walked in all the commandments and ordinances of God blameleſs for a courſe of years.

Her beſetting ſin was worldly-mindedneſs: and although they proſpered much in the world, yet her deſires ſeemed to increaſe with their ſubſtance. She was diſſatisfied with my father on account of his Will. She thought he had not done her juſtice, and grieved his mind not a little upon that head: But ſhe never could prevail upon him to alter it in her favour; for although no perſon whatever ſaid any thing to influence him in that matter, yet he was reſolved, and ſhe could not move him. Here ſhe began to ſuffer loſs, and although ſhe continued as conſtant as ever in all the means of grace, yet from this time ſhe declined in inward life and liberty.

She was for ſome years afflicted with a painful diſorder in her bowels. After uſing a great variety of innocent means for its removal, ſome very injudicious perſon adviſed her to uſe ſpirituous liquors mixed with warm water. She did ſo, and found (I ſuppoſe) a temporary relief. But this proved fatal to her. She uſed them by way of medicine till ſhe began to love them: and after having been for many years a pattern of induſtry, frugality, and œconomy; after having been one of the very beſt of wives, as well as one of the moſt affectionate mothers, ſhe was actually overcome (times too often to mention) with liquor. I had known her ſo long, and ſo well, to be in the fulleſt ſenſe of the word, one of the moſt prudent of women, that I could not believe my own brother when he told me of it; nay, it was with difficulty that I could believe my own eyes when I ſaw her, not as I wiſhed. What both my brother and myſelf ſuffered on her account, is only known to God. But it may ſuffice to ſay at preſent, knowing her to be naturally of a melancholy turn, we greatly feared, leſt in a fit of deſpair, when over-burthened with guilt and ſhame, ſhe ſhould come to an untimely end.

I write the above, as a ſolemn warning to all who may read theſe lines: Let them enjoy ever ſo large a meaſure of grace, and the higheſt degree of prudence alſo, yet let them take care how they begin to meddle with ſpirituous liquors. It is dangerous beyond all conception. O how many pious perſons have been deſtroyed by them. Were it proper to mention names, I could make good what I ſay. Let Preachers of the Goſpel, above all other men, be careful what they do; leſt any of them ſhould be taken in this ſnare of Satan.

This

This was one principal reaſon for my leaving Scotland when I did, and deſiring to be ſtationed in the Leeds circuit; hoping that my advice would have ſome conſiderable weight with her, as I well knew that I had always a greater influence over her than any other perſon. I took the firſt opportunity that offered, though with unſpeakable grief of mind, to ſpeak plainly, yet affectionately to her, about this dreadful evil. She acknowledged her guilt, and I believe was never overcome from that time. But how did my heart bleed to ſee my own ſiſter who had ſo many years walked with God, come to me like a guilty criminal (though I had ſaid nothing to her upon that head) before the claſſes met, to know if I would give her a ticket, if ſhe came along with the ſociety.

Some time after this ſhe had a remarkable dream, which was made a great bleſſing to her. There are doubtleſs divine dreams even now; and I believe this was one, for it was attended with a divine bleſſing. She thought (in her dream) that ſhe went to her ſon Henry's houſe, which was at a ſmall diſtance from her own. When there, ſuppoſing that ſhe had no particular buſineſs at the houſe, ſhe attempted to return home again; but to her great ſurprize there appeared a very broad, deep river between her and her own houſe. Upon looking over the river, ſhe ſaw her huſband (who died happy in the love of God about two years before) ſtanding on the other ſide. He beckoned to her, and ſaid, "Sally, come hither." She replied, "I cannot come; there is a great river between us. He called her a ſecond time, and ſhe made him the ſame anſwer." He then ſaid, "Sally, thou muſt come hither." She then plunged into the river, which was exceeding deep on that ſide, and as clear as cryſtal, but was ſhallow as ſhe went forwards to the other ſide, ſo that ſhe got ſafe over. She conſidered this dream as a certain preſage of death, and a ſolemn warning from God to prepare for that important change. From that hour her mind was deeply impreſſed with eternal things, and I believe her dream was ſeldom out of her thoughts. She began to ſeek the Lord and his healing grace, and never reſted till ſhe found that heavenly treaſure.

On Good-Friday that year, two very aged and infirm but pious perſons, earneſtly deſired me to give them the Lord's Supper, being unable, and not very willing to go to the church. Accordingly I gave them the ſacred ſymbols of our Lord's body and blood, along with a few ſelect friends in my brother's parlour. The great maſter of the feaſt was graciouſly preſent, and revealed himſelf to my poor backſliding ſiſter. From that time, the change wrought in her mind was evident. No one who conſiders this, need wonder that I ſo highly eſteem the ſacrament.

On Eaſter Sunday in the morning, that truly upright ſervant of God, Mr. Watſon Wild, preached at Thorner. An uncommon bleſſing attended the word, and my ſiſter ſhared largely in the gracious ſhower which the Lord ſent upon the whole congregation. Next day upon a preſſing invitation which we had given her to

come to ſee us at Leeds, there being a general Love-feaſt, ſhe conſented, and had juſt got on horſe-back behind her ſon. But before ſhe was properly ſeated, the horſe (though he had never been known to do the like before) began to kick up, and ſhe was violently thrown to the ground. She pitched upon her forehead and breaſt-bone. Her forehead was dreadfully cut, and all the upper part of her head was quite ſcalped. But what was abundantly worſe, oppoſite to the upper part of her breaſt, the ſpinal marrow was bruiſed. From that hour ſhe had neither motion nor ſenſation from that part of her body downward. She remained as dead, for ſome time; and it was a conſiderable time before ſhe could be made ſenſible of what had befallen her. But when ſhe did come to herſelf, what ſhe ſuffered in her head and the upper part of her body, is not to be conceived. I ſaw her the next day, and was not a little affected, to ſee her in that mangled condition. As ſoon as I was able I endeavoured to pray with her: Such a deep ſenſe of the preſence of God and freedom of mind in prayer, with power to plead and wreſtle with the Lord, and ſuch an unſhaken confidence that he would anſwer for himſelf, I think, I never found in all my life, except when praying for his Majeſty when under his late affliction. When we aroſe from prayer, I aſked her the ſtate of her mind? She anſwered, "That her body and mind ſeemed both alike, rendered by her dreadful fall, inſenſible." This did not ſhake my confidence at all; I was certain the Lord would ſave her. She continued in this ſtupid ſtate for ſeveral days, till one day my brother was praying with her, and the Lord fully manifeſted himſelf unto her: from that hour her evidence for heaven was quite clear. She lived near a fortnight from the time ſhe fell, and bore her heavy affliction with exemplary patience, manifeſting a Chriſtian ſpirit and temper in every reſpect. She had not the leaſt expectation of a recovery, nor any deſire of that kind; but quietly waited till the Lord ſhould ſee it good to ſign her kind releaſe.

She died on the Sunday morning: and a few Chriſtian friends being preſent juſt before ſhe fell aſleep, ſhe ſaid, "Now the peace of God which paſſeth all underſtanding be everlaſtingly with you all:" and then looking towards the bed's feet, ſaid, "Harry, ſtay a little while, and I will go with thee," and died. It was thought by ſome, that as ſhe had dreamed, ſhe now ſaw her huſband's happy ſpirit coming to conduct her to the city of God. Whether it was ſo or not, it appears to me not a little probable, that our kind and gracious God may permit the deareſt Chriſtian friend we had upon earth, who departed before us, to be preſent in our dying moments, and to conduct us to the regions of everlaſting reſt.

I have often thought, that my now happy ſiſter had ſinned the ſin unto death; and am perſuaded, that if ſhe had not ſo deeply diſhonoured God, he never would have ſuffered that dreadful misfortune to have befallen her. It is aſtoniſhing how the preachers

and people bore with her. I never heard that any one ever thought of putting her out of the Society, till ſhe herſelf began to fear that I would do it. I do not ſay that this was right; ſhe certainly deſerved it. But I believe they all felt tender pity and compaſſion towards her, well knowing what an example of neatneſs in her own perſon, and in her houſe, and how remarkably prudent ſhe had always been.

Some, perhaps, will ſay, How could you ſo dreadfully expoſe your ſiſter, as to publiſh this account? I anſwer, I exceedingly loved my ſiſter, and her character while living, was with me ſacred. But, alas! She expoſed herſelf. Were it not ſo, the honour of God and the good of his cauſe, is beyond every thing upon earth to me; ſo that if one ſingle ſoul is led to take warning by the above narrative, my ſiſter herſelf, when ſhe comes to know it, will rejoice with me on that account. I know that too many are in extreme danger of falling into the ſame ſnare with my poor ſiſter, and the conſideration of this, would not ſuffer me to reſt till the above account was made public. I fear that the practice of ſelf-denial is at a very low ebb indeed among us; and few, remarkably few, pay any regard to it. Nevertheleſs we muſt allow that the Apoſtle was in the right when he ſaid, "If ye mortify the deeds of the body, ye ſhall live." And, "They that are Chriſt's, have crucified the fleſh with its affections and deſires." He alſo ſpeaks of ſome, with the deepeſt concern, "Whoſe God was their belly." And another Apoſtle ſpeaks of profeſſors, "Who fed themſelves without fear." We alſo are in danger from every quarter: May the good Lord enable us all to watch and be ſober, ſo that the enemy may gain no advantage over us.

Let the aged and faithful watchmen in our Iſrael ariſe, and ſolemnly warn the people of their extreme danger before it be too late: For how many conform themſelves to the world in every reſpect, ſo that we can ſee no difference between them and others.

May the Lord pour out his Spirit more abundantly upon us, and make us all veſſels unto honour, fitted for the ſervice of the Sanctuary above. So prays, your affectionate Brother,

J. PAWSON.

LETTERS between two JEWS in Holland.

JOSEPH DE L. to ISRAEL C.

Amſterdam, June 29, 1784.

MANY thanks for your kind entertainment and tender ſympathy. Often I was about to unboſom myſelf to you, when during my late viſit, you again and again enquired the cauſe of my depreſſion. I now venture it. Have pity on me, and examine what is truth, before you injure yourſelf and me.

One

One day I overheard your worthy gardener, WILLIAM, tell another Chriſtian ſervant, that the ſermon had been that morning on theſe words, "Ye have killed the Prince of Life." Fears what would become of me, if that was true, ſo agitated me the whole night, that after a ſhort, and ſuddenly interrupted ſleep, I aroſe early to walk in your garden. There I ſoon met WILLIAM, who, with honeſt and undiſſembled goodneſs, aſked me, "What "vexes you? Often when you imagined you was not ſeen, I "have obſerved you in the garden ſighing, wringing your hands, "and lifting up your eyes to heaven. Are you unhappy?" "As wretched as poſſible." "How, Sir? You are a man of "fortune, and being unmarried have no family diſtreſs." "Yes; "but I am a Jew!" "Well, you are not at all the worſe on "that account. Thouſands of your nation live merrily." "But, "if it is true, what your Miniſter preached yeſterday," William, leaping back ſome paces, aſked, full of ſurprize, "How "know you what my Miniſter preached?" "I heard you "tell it yeſterday to John." "Well, but (with the ſame "breath) "Peter told his countrymen, "*Now, brethren, I know* "*that through ignorance ye did it.*" "Be it ſo, dear Wil"liam. But I, who ſee ſtronger proofs of your religion around "me, and even in my own wandering and depreſſed nation, am "leſs excuſable." "Yet the Prince of Life prayed for his "murderers, and commanded that to them firſt remiſſion of ſins "ſhould be preached. You are of the nation beloved for the "Father's ſake." He would have ſaid more, when, ſeeing you, he broke off, and whiſpered in my ear, "*My Jeſus loves* "*even his murderers.*" Soon after as I was ſtepping into a ſkute, I ſtumbled, and probably ſhould have been drowned, had not the Miniſter of the village, (whom, I had the day before, againſt my conſcience, joined you in ridiculing,) caught hold of me with his hand. Honeſt man, ſaid I, what virtue is this, to reſcue from death one of a nation, which killed your Prince of Life? He kindly replied, "My Maſter loves even his mur"derers." I cannot expreſs what I felt when I heard theſe words repeated, and what anxiety has filled my mind ever ſince.

ISRAEL C. to JOSEPH DE L.

Mearſan, July 6, 1784.

I Am happy you have diſcovered your fanaticiſm to me, and to no other. Leave it to the learned to diſcuſs, whether the religion of Moſes, or of Jeſus, or Mahomet is the beſt; and I may have money, and wine, and pleaſure, I laugh at our Rabbies' curſing thoſe who would turn Chriſtians. I lately had a letter from my nephew, Samuel C. at London, with Prieſtley's Inſtitutes, and Hiſtory of the Corruptions of Chriſtianity. The man expreſsly ſays, that the idolatry of Chriſtians began with deifying Jeſus. Jeſus was once in high credit; the ſtocks are now falling. If they fall a little lower, the infidels, in a few

years,

years, ſhall canonize Caiaphas for condemning him as a blaſphemer and impoſtor. This evening I drink your health and Dr. Prieſtley's in good champaigne.

JOSEPH DE L. to ISRAEL C.

Rotterdam, July 20, 1784.

PERHAPS my thoughts of religion are too gloomy; but I fear your's are raſh rather than conſiderate. Will God excuſe our leaving religion to the learned? Is it of ſmall importance whether Moſes and Jeſus were impoſtors or ambaſſadors of heaven? If the laſt, is he in no danger who rejects either or both? I have long known that Chriſtians think differently about Jeſus, and therefore Prieſtley's books ſurpriſe me not. The dignity of Chriſt, however, is as little affected by this, as Moſes' character was by the rebellion of Korah. The lawful authority of a king ceaſeth not when ſome of his ſubjects diſpute it, or take up arms againſt it. Men's maintaining or denying that Jeſus was ſent of God, or was the Son of God, prove nothing either way; yet from carefully reading the New Teſtament, which I tell you, in confidence, I have done, I wonder that any, who would be accounted candid, ſhould aſſert without bluſhing, that Jeſus aſſumed no other character than that of *an excellent man*.

Our Law forbids giving to any creature the honour due to God alone. For tranſgreſſing that law, the ten Tribes were led captive to Aſſyria, and Judah to Babylon. When the Jews reſtored again to their own land, remembering their ſevere, though juſt puniſhment, they abhorred idolatry, and cleaved to their covenant God: We cannot ſuppoſe that he would lay ſnares for them, and expoſe them to the hazard of again worſhipping a mere creature. Every word or action which ſeemed to approve this, would be avoided by a divine meſſenger.

When the Lyſtrians were about to offer ſacrifice to Paul and Barnabas, theſe diſciples of Jeſus remonſtrated, that they were but men. But Jeſus himſelf did not thus rebuke Thomas, when he ſaid, "My Lord, and my God;" or Peter, when he ſaid, "Lord, thou knoweſt all things." His aſking a young man "Why calleſt thou me good? There is none good ſave one, that is God;" cannot be conſtrued as declining divine honour: for the young man had no deſign to beſtow it. 1 John v. ſtiles Jeſus "The true God, and Eternal Life," in a plain and ſimple language, and in immediate connection with a warning, "Little children, keep yourſelves from idols." [1 John v. 20.]

The apoſtles deſcribe him as the *Author of Nature*, John i. 1, 2, 3. Heb. i. 3. Eph. iii. 9. Col. i. 16; Where the ſame elevated expreſſions are uſed, which Paul uſes with reſpect to the ſupreme God, Rom. xi. 36. They repreſent him as *before all things*, Col. i. 17; as omniſcient, John ii. 25; as aſſerting his own omnipreſence, Mat. xviii. 20, and xxviii. 20. Yea, they ſcruple not to call him GOD. GOD *over all bleſſed for ever*, Rom. ix. 3.

He

He ſpeaks of himſelf indeed John xiv. 28; Mat. xxiv, 36; John v, 17,—30, as inferior to the Father, and ignorant of ſome things. In other texts he repreſents himſelf, or is repreſented by the apoſtles, as equal to the Father, and knowing all things. In vain it is urged, that Jeſus only termed himſelf God, in the ſenſe in which magiſtrates have their titles, Pſalm lxxxii. When he told his enemies, "My Father worketh hitherto, and I work," as claiming equality with God; inſtead of charging them with miſtaking his meaning, he tells them he did---"like works with his Father;" that he was entitled to *like honour*; and *exiſted* and *lived in the ſame manner*, John v. 21, 23, 26, &c.

The apoſtles preached Jeſus to the Jews, with whom idolatry was treaſon againſt God and their conſtitution; and to Heathens, who were ſtrongly attached to idolatry; to both in a manner ſhamefully imprudent, if they meant not that their Maſter ſhould be worſhipped as God. I ſee not therefore how Dr. Prieſtley's ſcheme ſhould pave the way for our nation becoming Chriſtians. He cannot remove their offence at a crucified man being repreſented *as* GOD, unleſs by keeping from them the books of the New Teſtament, and perſuading them to believe, on his authority, a different account of Jeſus than is there exhibited. One who, if he be *only* the ſon of Mary, aſſumed to himſelf divine honour, whatever other works of the Meſſiah apply to him, muſt be an impoſtor. But if he be indeed a *divine* Perſon, this fulfills the expectations which the Old Teſtament raiſed of the Meſſiah, as, "GOD *with us*," and "the Lord our righteouſneſs." If he was not God, the world is indebted to Mahomet for delivering ſo great a part of it from the idolatry of honouring him as they honour God: And what ſhall become of me, if I ſhould acknowledge ſuch a blaſphemer as the Meſſiah? *But if he is indeed God, What ſhall become of me? What ſhall become of my nation? What ſhall become of thoſe who, calling themſelves by his Name, debaſe his dignity?* Alas! Where I hoped to find comfort, I ſink into an abyſs of doubts.

I find a temporary relief in unboſoming to you my perplexity. Yet, alas, how imperfect! My friend laughs at all religion, and what comfort can I expect from him? I ſometimes think of writing to your nephew, S. C. who is ſo learned in our religion, and, like Moſes Mendelſoon, ſeems to have embraced it on examination. May I venture this? Dare I confide in his ſecrecy and tolerant ſpirit? Or, is there any danger leſt he expoſe me. I intreat your advice.

ISRAEL C. to JOSEPH DE L.

Maarſan, Oct. 3, 1785.

I Am no longer diſpoſed to laugh at religion, or to plead that Chriſtianity has no comforts in death. I witneſſed the laſt moments of my worthy gardener, and wiſh I may die his death; and if there is happineſs in another life, this diſciple of Jeſus is aſſuredly happy. When the Phyſician told him, he was in extreme

treme danger. "How," (ſaid he) "can that be, when God is my "Father, Jeſus my Redemer, heaven my country, and death the "meſſenger of peace? The greateſt riſk I run is to die; but to "die is to enter into complete and endleſs bliſs." Next follows his edifying converſation with the infidel Phyſician, and with a Socinian gentleman. His laſt words were, "I die; but what "need that trouble me? My Jeſus is the true God, and eternal "life." I could not but impart what, according to your taſte and ideas, muſt be intereſting. You ſee, I can be ſerious,

ISRAEL C.

Reflections on the Healing of the PARALYTIC: Matt. ix. 2.

[Extracted from a late eminent Writer.]

"SOME good neighbours and friends of this unhappy man, it ſeems, who by the nature of his diſeaſe was rendered incapable of helping himſelf, were ſo kind as to carry him, between four of them, where they knew he might have relief. For it is plain, by the pains they took, that they had no doubt but Chriſt could and would heal him, if they could only contrive to place ſuch a ſpectacle before his eyes. But here was the difficulty. For upon bringing their burden to the houſe, they found ſuch a crowd of people even about the door, that there was no room for a ſingle perſon more to get in, much leſs for four, with ſo ponderous and cumbrous a load. What therefore is to be done? Shall they give it over, and return without having accompliſhed that for which they came? A lukewarm charity would have done ſo, contenting itſelf with the effort it had made, and concluding it impoſſible to do any thing more. But theſe men were not to be diſcouraged. They thought therefore of an expedient, and immediately put it in practice, the relation of which we cannot ſo well underſtand, without conſidering that the houſes in the eaſtern countries were built very low, and with a flat roof, in which there was a kind of trap door, as the inhabitants often uſed to go up from within, and ſpend ſome time upon the houſe top. The friends of the ſick man therefore having contrived to raiſe the bed to the roof (as it was not unuſual to have a paſſage likewiſe by ſtairs on the outſide of the houſe,) they broke open the aforementioned door that was therein (faſtened probably on the inſide,) and let down the bed, ſuſpended by ropes, into the midſt of the aſſembly, before Jeſus.

The meek and gracious Redeemer was not at all offended at being thus interrupted, but highly approves the *faith* of thoſe who had ſuch confidence in him, as to let no difficulties and diſcouragements prevent their laying the ſick man at his feet, in order to the obtaining of a cure. So much doth an operating, ſteady, perſevering faith avail, not only for ourſelves, but likewiſe for our

poor ſick brethren and neighbours; whom it is our duty to preſent to Chriſt by our prayers, as the friends of the man ſick of the palſy preſented him. For here is nothing mentioned about *his* faith, but only that of his *bearers* — "Jeſus ſeeing *their* faith." The duty of interceding for the afflicted — incumbent on all — cannot be more forcibly recommended by this circumſtance of the miracle before us. Nor indeed will it ever be known, till the day of judgment, how many thouſand bleſſings both temporal and ſpiritual have been brought down by the effectual fervent prayers of the faithful on the heads of ſuch as, like the poor Paralytic, could not pray for themſelves.

And now it might be expected, that Jeſus would by the word of his power command the ſick man immediately to "ariſe and "walk" But inſtead of addreſſing him upon the ſubject of his bodily diſorder, he ſays to him — "Son, be of good cheer; thy "ſins be forgiven thee." Here was the proof of an able and experienced Phyſician, who would not ſkin the wound over, but ſtrike directly at the root, and remove the cauſe of the malady, which was *ſin*. For had man never *ſinned*, he had never been *ſick*. Sickneſs is a part of the curſe inflicted on diſobedience; and thither the Pſalmiſt has taught us to recur in all our viſitations — ſaying, "When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment. Every man therefore," becauſe every man has ſinned, "is but vanity," a creature of no ſtability and ſtrength, but preſently fretted and worn down by ſickneſs, as the beſt and faireſt cloth is, when the moth has once got into it. He therefore that would be healed of his ſickneſs, ſhould apply for the pardon of his ſins. And to whom ſhould he go for a perfect cure of both, but to him who firſt "ſaid to the ſick of the palſy, Son, thy ſins are forgiven thee;" and then — "Ariſe, take up thy bed, and go to thine houſe?"

But, alas, the remiſſion of ſins by Jeſus Chriſt, though the greateſt and moſt glorious of all the divine mercies, and the ground and foundation of the reſt, yet being not like a cure wrought on the body, outward, and viſible, and perceivable by the ſenſes, is often lightly ſet by and ſcoffed at by proud and worldly men. As in the caſe before us, no ſooner had Chriſt ſaid, "thy ſins are forgiven thee," but "certain of the Scribes and Phariſees," who were preſent, "began to reaſon in their hearts — "Who is this that ſpeaketh blaſphemies? Who can forgive ſins but God only?" Who indeed? But does it follow, thou blind and envious Phariſee, that he blaſphemeth who came into the world, as the law and the prophets foretold he ſhould, to "ſave his people from their ſins," and who ſhewed himſelf poſſeſſed of almighty power by the works he daily and hourly wrought in the ſtreets of Jeruſalem! It is true, doubtleſs, that God only can forgive ſins. But why then is not the only juſt and right concluſion drawn, viz. that he who does forgive them by his own power, and who demonſtrates

to

to ſenſe that he does ſo, by removing the pains and penalties inflicted on their account — that he, I ſay, is VERY GOD, though he appears in the form of a man — "God manifeſt in the fleſh, to deſtroy the works of the devil?"

But ſuch was the exceeding hardneſs of theſe men's hearts, that though Chriſt vouchſafed them two moſt convincing proofs of his divinity, yet neither ſo believed they on him. Firſt, he anſwered to their *thoughts*, thereby ſhewing himſelf to be one "who ſearcheth the hearts and reins," the peculiar prerogative of God. "Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?" Secondly, by releaſing the ſick man, in a moment, and by a word ſpeaking, from a diſeaſe inflicted as a puniſhment for ſin, he demonſtrated to all the world the authority and power he had to pronounce the ſentence, "Thy ſins are forgiven thee." "Whether," ſays he, "is eaſier to ſay, Thy ſins are forgiven thee, or to ſay, Ariſe, and walk?" Both, bleſſed Jeſus, are equally impoſſible to any one but a God of almighty power, and infinite mercy, who firſt made man, and then redeemed him. Such therefore we acknowledge thee to be who ſaidſt — "That ye may know the ſon of man hath power on earth to forgive ſins — Ariſe, take up thy bed, and go to thine houſe." *i. e.* You ſhall ſee a divine power go along with my words to heal an outward and viſible diſeaſe of the body, that ye may no longer doubt of the ſame divine power going along with them to work the inward and ſpiritual cure of the ſoul by the remiſſion of ſins. Accordingly no ſooner were the words ſpoken but the ſick man inſtantly "aroſe, took up that whereon he lay, and departed to his houſe," no longer mute, but "glorifying God," perhaps in the words of the ciiid pſalm, for words better adapted to his caſe cannot be conceived — "Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name. Praiſe the Lord, O my ſoul, and forget not all his benefits: Who forgiveth all thy ſins, and healeth all thine infirmities." It muſt be conſidered, that bodily diſeaſes, as they were introduced by ſin, ſo are they pictures and repreſentations of correſponding diſorders produced by the ſame ſin in our ſouls, which thereby became ſubject to the *fever* of anger, the *dropſy* of covetouſneſs, the *leproſy* of uncleanneſs, the *lunacy* of ambition, and, among other maladies, to the *palſy* of ſpiritual ſloth and liſtleſſneſs in things pertaining to the work of our ſalvation. This is the laſt of thoſe called "the ſeven deadly ſins;" and when it ſeizes upon the man, it takes away the uſe of his powers and faculties in matters ſpiritual, exactly as the palſy does in matters temporal. His nerves are unſtrung, and he is under an abſolute inability to work out his ſalvation, and walk in the way of God's commandments. His hands can neither be lifted up to heaven in devotion, or ſtretched out to the poor in charity. His feet cannot ſupport or carry him forward in a courſe of holy duties. His tongue cleaves to the roof of his mouth, when it ſhould utter prayers or praiſes to God, or inſtruct and comfort, reprove, or

exhort his neighbour. His underſtanding likewiſe is dull and heavy, when the doctrines of ſalvation are propoſed to it; his memory retaineth not divine truths; and the vigour of his ſpirit is departed. His will is chained down to the creature, nor can by any human means be diſengaged from the earth: and what is worſt of all, the man labouring under this mental or intellectual palſy, and brought down by it to the gates of eternal death, ſeems to himſelf all the while to thrive and flouriſh, becauſe he has perhaps riches, and honours, and pleaſures in poſſeſſion, and can baſk himſelf in the ſunſhine of this world, ſaying to his poor ſoul in this moſt wretched condition, "Soul, thou haſt goods laid up for many years; take thine eaſe, eat, drink, and be merry." But ſuffer not, O man, the world and the good things thereof to deceive thee to thy deſtruction. They may increaſe the diſorder, and haſten thy miſerable end. Thy true condition can only be judged of by the ſtate of thy ſoul. Turn thine eyes inward, and ſee whether the deſcription juſt given belongs to it. If it does, then behold and acknowledge thy picture in "the man ſick of the palſy lying on a bed;" and thou wilt preſently cry out, if thou art not quite overcome of the diſtemper, "O wretched man that I am! who ſhall deliver me from the body of this death?" I anſwer — yea, thou wilt return anſwer to thyſelf, if thou conſidereſt this miracle aright — "I thank God, through Jeſus Chriſt our Lord."

For by the wonderful cure wrought upon the body of this poor man, we are taught where to have recourſe when the palſy has ſeized the ſoul. He who ſaid, "Ariſe and walk," ſaid likewiſe, "Thy ſins be forgiven thee;" and his word was with equal power in both caſes. Nor is it poſſible that he who vouchſafed to heal the more baſe and ignoble part of man, his body, ſhould neglect his precious and immortal ſoul. All therefore that are ſpiritually "ſick of the palſy" muſt apply to Chriſt. No difficulties and diſcouragements muſt deter them. If they are not able to go to him of themſelves by repentance and faith, let them beg the aſſiſtance of kind and charitable friends, who may direct and convey them to him by godly counſel and advice, and by their prayers. And ſurely, if the ſon of man on earth, in his mortal and afflicted ſtate of humiliation, had power to forgive ſins, with how much greater confidence may ſinners approach him now that he has died and riſen again for them, and ſitteth on the throne of glory and grace, inveſted with all the rights and powers of a prieſt and interceſſor for evermore? Moſt certainly, whoſoever cometh, or is brought to him, in full faith and confidence of his mercy and power, as GOD THE SAVIOUR, ſhall in no wiſe be caſt out, but ſhall be made whole of his plague. He ſhall hear the voice of Jeſus ſaying to him by his word, and by the teſtimony of his conſcience through the Holy Ghoſt —— "Son, be of good cheer; thy ſins be forgiven thee."

The

The reality of the cure of the ſpiritual palſy will be demonſtrated to all the world, exactly, as that performed upon the body of the Paralytic was by what followed when Chriſt had ſpoken theſe words to him. Straightway "he aroſe, took up that whereon he lay, and" (regardleſs of the cenſures and calumnies of the ſcribes and phariſees) "departed to his houſe glorifying God," the people around him doing the ſame. This will be the proceſs with every one, who by the mighty power and infinite mercy of the Redeemer is healed, upon application to him, of his inability to good, his ſloth, and liſtleſſneſs, his criminal attachment to the creature. He will *ariſe* forthwith, and as it were ſtand upright, ſhewing that he now enjoys the uſe of his powers and faculties, and is in a poſture to execute the will of God. "He who cannot riſe and ſtand upright, but either continues groveling on the earth, or falls back as ſoon as he gets up, is not yet cured of his ſpiritual palſy. The ſinner's *bed* is every thing which he loves, and in which he finds his reſt and ſatisfaction upon earth; his criminal inclinations, and the objects of his paſſions: a true converſion *takes up* and carries away every thing of this nature." And now being thus ariſen, in ſome ſort, from the dead, the man begins to lead a new life, a life of vigour and activity, ſetting forward in the path of life, the way of God's commandments, to "go to his houſe" not made with hands, eternal in the heavens. Nor will he ſuffer himſelf to be ſtopped in his progreſs by the ſneers, and ſcoffs, and calumnies of thoſe, who have in them the ſpirit of the ſcribes and phariſees, and are ever ready to detract from the glory of Chriſt, and to laugh at the remiſſion of ſins, and the converſion of the ſinner. None of theſe things will move the true penitent from his purpoſe, or prevent his "glorifying God," openly and before men, for his mercy and goodneſs towards him, in his redemption from the guilt and power of ſin through his Saviour Chriſt. The conſequence of which will be, that others will be led thereby to give glory to the God of heaven, for the mighty and wonderful work that he hath done, in reſtoring health and ſalvation to a diſeaſed and loſt ſoul. For ſurely nothing but great blindneſs of mind, want of faith, and love of this life, can make men rejoice more at a bodily cure, than at the converſion of a ſoul from ſin to righteouſneſs; a work, which is indeed ſpiritual and inviſible, and for that reaſon perhaps the leſs regarded; but it is a work that far ſurpaſſes all the miracles wrought upon matter ---- a work, to accompliſh which, the Son of God died; and to celebrate which, the angels tune their golden harps to everlaſting hallelujahs --- "Chriſt Jeſus came into the world to ſave ſinners:" and "there is joy in heaven, among the angels of God, over one ſinner that repenteth." Which joy therefore let us labour to increaſe, while it is in our power, by ariſing from all ſloth and inactivity of ſpirit, and walking in all holineſs and righteouſneſs, without being weary or faint in our minds, until we come to the home and houſe of eternal reſt, through him who ſays to every

true

true penitent and ſincere believer, in the perſon of the man ſick of the palſy ---- "Son, be of good cheer: thy ſins be forgiven thee. Ariſe, take up thy bed, and go to thine houſe."

An Account of THOMAS LUDFORD, of Barwell:

[By Mr. LONGLEY.]

THOMAS LUDFORD was born at Barwell in Leiceſterſhire in 1740; and at a proper age was put apprentice to a Frame-Work Knitter. His maſter being a civil moral man, compelled him to attend the Church, and read a few chapters in the Bible every Lord's-day; he likewiſe, as much as poſſible, reſtrained him from bad company, for which mercy Thomas often expreſſed great thankfulneſs to God. In 1759, he married, and was diligent in buſineſs in order to ſupport his family. At this time he ſuppoſed, that going to Church, and labouring for his wife and children, was all the Religion which God required of him.

The Rev. Mr. Bowers having obtained the Curacy of Hinkley, and preaching the truth as it is in Jeſus, occaſioned many ſtrange reports to be ſpread through the country concerning both himſelf and the doctrine he delivered, which coming to the ears of Thomas, his curioſity was excited to hear this new doctrine; which he did accordingly, and found it to be the Word of Life to his ſoul. To uſe his own expreſſions, "As ſoon as I ſaw Mr. Bowers aſcend the pulpit, he ſeemed to me as an angel of light, and the words that dropt from his lips came to my heart, and were as a nail faſtened in a ſure place by the maſter of aſſemblies. Mr. Bowers laboured much for our good, and not only preached at the uſual hours on the Lord's-day, but likewiſe on Wedneſday evenings; and at other times gave us chriſtian inſtructions at his own room. Hearing him preach from 1 Cor. i. 26, --- 29, I was fully convinced of my own fooliſhneſs and weakneſs, and ſaw that I had no cauſe to glory in my morality; all my righteouſneſs appeared as filthy rags: and I was ſenſible, that without a better righteouſneſs than my own, I could not be ſaved; this made me cry to God, day and night, for mercy. Mr. Bowers gave me a Bible, Allein's Alarm, and other good books, and I took great delight in reading them; I likewiſe ſet up family worſhip in my houſe, and walked circumſpectly before the Lord."

When Mr. Bowers was removed from Hinkley it was a ſevere loſs to Thomas, and for which he greatly mourned. For ſome time he walked once a month to hear Mr. Bowers at Aſhby; but it being ten miles off, after a while he began to tire of the journey, and to be indifferent about Religion. In this fallen ſtate he continued for ſome years. In 1781, the Methodiſts began to preach in Barwell; but it was a conſiderable time before he would ſubmit

to

to hear them; and although a few of his neighbours ſet up a Prayer-Meeting in a houſe adjoining to his own, yet he would not unite with them. Nevertheleſs, at ſome ſeaſons, he reflected greatly upon himſelf for his unfaithfulneſs and backſliding from God, and called to remembrance his former experience, when the Lord in mercy viſited his ſoul.

Being at length weary of wandering from God, he awoke out of the ſnares of the wicked one; and in 1788, both he and his wife joined the Society. He found the Claſs-Meetings of great advantage to his ſoul, and would frequently ſay, "O the ſweet "conſolations communicated to me in Claſs-Meetings: By theſe "means I was brought to ſee into the depth and height of the "Love of God in Chriſt Jeſus; and alſo, the depth of inbred ſin "in my heart; the deceitfulneſs and vanity of the world, and the "devices of Satan. Such are the happy effects of Claſs-Meet-"ings." He now received the people of God, and the means of Grace into his houſe, which proved an additional bleſſing to him. He frequently exhorted others to fear and love God, that they might experimentally know the forgiveneſs of their ſins, through the redemption which is in Chriſt Jeſus.

He bore his laſt ſickneſs with much patience and reſignation, and was never heard to murmur or repine from firſt to laſt. I viſited him ſundry times during his affliction, and had the ſatisfaction to find that he had neither fear nor doubt upon his mind reſpecting his preſent acceptance with God. He converſed with pleaſure on his approaching diſſolution, ſaying, "If I had the "great work now to do, what would become of me? But glory "be to God! He is mine, and I am his." He was afflicted with violent fits of coughing, and would frequently ſay, when one of theſe were paſt, "Glory be to God, I have one leſs to go through;" and in the evening, "I am one day nearer the kingdom of God." When looking at his emaciated body, he ſaid, "This mortal ſhall "put on immortality. The ſting of death is removed: O grave! "where is thy victory." The peace and joy which he felt on contemplating the bleſſedneſs prepared for him above, made him cry out,

"There is my houſe and portion fair!
My Treaſure, and my Heart is there,
And my abiding home:
For me, my elder Brethren ſtay,
And Angels beckon me away,
And JESUS bids me come!".

On the Thurſday before his deceaſe, I found him exceeding weak; the affliction of his body oppreſſed his mind, and he could not ſtay it upon the Lord ſo comfortably as before; he ſaid, "I "cannot think ſo ſteadily as I did. When I want to get my mind "up to the Lord, it wanders. I would fain ſtay my ſoul upon "him as uſual. Will the Lord be diſpleaſed, think you? He

"knows

" knows my deſire." I endeavoured to encourage him, and after ſinging and prayer he was a little comforted. Next day, a cloud ſeemed to interpoſe for ſome time, but he earneſtly beſought the Lord to lift upon him the light of his countenance, and obtained a gracious anſwer. By faith he beheld the bleſſed Redeemer, as it were, beckoning with his hand, and ſaying, " Friend, come up " hither." This was twice manifeſted to him, which cauſed him to cry out, from the fulneſs of his ſoul, " I know that my Re- " deemer liveth; and am able to rejoice in glorious hope of im- " mortality!" A friend coming in, and finding him in ſuch a bleſſed frame of mind, ſaid, " I am almoſt ready to envy your " happineſs;" Thomas replied, " They who are left behind, have " only a few more troubles to encounter in the field of battle." To another friend, he ſaid, " We have often taken ſweet counſel " together, and walked to the houſe of God as friends." One obſerving, that he was a poor afflicted creature; he anſwered, " Why do you call me a poor creature, when I am going to " heaven?" All his neighbours who called to ſee him, he earneſtly exhorted to prepare to meet God.

On Saturday, he continued bleſſing and praiſing God for all his mercies vouchſafed unto him; frequently crying out, " Glory be " unto his Name, he hath laid no more upon me than he enables " me to bear. One moment in the Realms of Glory, will make " amends for all this affliction." Being aſked, What he wanted? He replied, " Nothing but JESUS." Upon requeſting his friends to pray and praiſe, they enquired, What ſhall we pray for? He anſwered, " For faith and patience, till my change doth come." On the Sabbath-day, (June 9, 1793,) while Mr. John Barber was at prayer with him, he departed in peace to an eternal Sabbath of Reſt. He was an indulgent huſband, a tender parent, a loving neighbour, and a man of peace.

Hinkley, July 1, 1793. THOMAS LONGLEY.

Surpriſing Effects which followed a CONCUSSION of the BRAIN.

CASES have occurred where patients, either in conſequence of accidents or of diſeaſes, have forgotten the events of the latter part of their life, and recollected what happened to them in their youth. A curious inſtance of this nature happened to a man who was brought to St. Thomas's Hoſpital with a Concuſſion of the Brain. By proper treatment he recovered; but it was obſerved, that though he converſed with the attendants, it was in a language which none of them underſtood. A Welch milk-woman coming into the Ward, and hearing him ſpeak, entered into converſation with him: ---- It was then found that he was by birth a Welchman, but had left his country during his youth, and had entirely forgotten his native tongue. In the courſe of thirty years which he had lived in England, he ſpoke the Engliſh language alone: Since the

accident he had received, he only remembered the events of his younger years, which he had entirely forgotten before he received the injury in his head: But the Engliſh language, and the occurrences of the later years of his life he had totally forgotten.

[From a Diſſertation on the Univerſe, by Mr. Saumerez, (Surgeon to the Magdalen Hoſpital:) 1795. page 15.]

Method of Keeping and Preſerving Eggs.

PUT into a tub or veſſel, one buſhel of quick-lime, thirty-two ounces of ſalt, eight ounces of cream of tartar, and mix the ſame together, with as much water as will reduce the compoſition, or mixture, to that conſiſtence that it will cauſe an Egg, put into it, to ſwim with its top juſt above the liquid; then put and keep the Eggs therein. This method, it is ſaid, will preſerve Eggs perfectly ſound for the ſpace of two years at the leaſt.

On the Eternity of GOD.

FROM earth's low proſpects and deceitful aims,
From wealth's allurements, and ambition's dreams,
The lover's raptures, and the hero's views,
All the falſe joys miſtaken man purſues:
The ſchemes of ſcience, the delights of wine,
Or the more pleaſing follies of the Nine!
Recal, fond Bard, thy long-enchanted ſight,
Deluded with the viſionary light!
A nobler theme demands thy ſacred ſong,
A theme beyond or man's or angel's tongue!

But oh, alas! unhallow'd and profane,
How ſhalt thou dare to raiſe the heav'nly ſtrain?
Do thou, who from thy altar's living fire
Iſaiah's tuneful lips didſt once inſpire,
Come to my aid, celeſtial Wiſdom, come;
From my dark mind diſpel the doubtful gloom:
My paſſions ſtill, my purer breaſt inflame,
To ſing that God from whom exiſtence came;
Till heav'n and nature in the concert join,
And own the Author of their birth divine.

Whence ſprung this glorious frame! or whence aroſe
The various forms the univerſe compoſe?
From what Almighty Cauſe, what myſtic ſprings
Shall we derive the origin of things?
Sing, heav'nly Guide! whoſe all-efficient light
Drew dawning planets from the womb of night!
Since reaſon, by thy ſacred dictates taught,
Adores a pow'r beyond the reach of thought.

Firſt Cauſe of cauſes! Sire ſupreme of birth!
Sole light of heav'n! acknowledg'd life of earth!
Whoſe Word from nothing call'd this beauteous whole,
This wide expanded All from pole to pole!
Who ſhall preſcribe the boundary to Thee,
Or fix the æra of eternity?

Should we, deceiv'd by error's ſceptic glaſs,
Admit the thought abſurd ---- that Nothing was!
Thence would this wild, this falſe concluſion flow,
That Nothing rais'd this beauteous All below!
When from diſcloſing darkneſs ſplendor breaks,
Aſſociate atoms move, and matter ſpeaks,
When non-exiſtence burſts its cloſe diſguiſe,
How blind are mortals ---- not to own the ſkies!

If one vaſt void eternal held its place,
Whence ſtarted time? or whence expanded ſpace?
What gave the ſlumb'ring maſs to feel a change?
Or bid conſenting world harmonious range?
Could nothing link the univerſal chain?
No, 'tis impoſſible, abſurd, and vain!
Here reaſon its eternal Author finds,
The whole who regulates, unites, and binds,
Enlivens matter, and produces minds!
Inactive Chaos ſleeps in dull repoſe,
Nor knowledge thence, nor free volition, flows!
A nobler ſource thoſe pow'rs ethereal ſhow,
By which we think, deſign, reflect, and know;
Theſe from a cauſe ſuperior date their riſe,
"Abſtract in eſſence from material ties."
An origin immortal, as ſupreme,
From whoſe pure day, celeſtial rays! they came:
In whom all poſſible perfections ſhine,
Eternal, ſelf-exiſtent, and divine!

From this great ſpring of uncreated might!
This all-reſplendent orb of vital light;
Whence all created beings take their riſe,
Which beautify the earth, or paint the ſkies!
Profuſely wide the boundleſs bleſſings flow,
Which heav'n enrich, and gladden worlds below!
Which are no leſs, when properly defin'd,
Than emanations of th' Eternal Mind!
Hence triumphs truth beyond objection clear
(Let unbelief attend and ſhrink with fear!)
That what for ever was ---- muſt ſurely be
Beyond commencement, and from period free;
Drawn from himſelf his native excellence,
His date eternal, and his ſpace immenſe!
And all of whom that man can comprehend,
Is, that he ne'er begun, nor ne'er ſhall end.

In

In him from whom exiſtence boundleſs flows,
Let humble faith its ſacred truſt repoſe:
Aſſur'd, on his eternity depend,
"Eternal Father! and eternal Friend!"
Within that myſtic circle ſafety ſeek,
No time can leſſen, and no force can break;
And, loſt in adoration, breathe his praiſe,
High Rock of ages, ancient Sire of days!

Thus recogniz'd, the ſpring of life and thought!
Eternal, ſelf-deriv'd, and unbegot!
Approach, celeſtial Muſe, th' empyreal throne,
And awfully adore th' exalted One!
In nature pure, in place ſupremely free,
And happy in eſſential unity!
Bleſs'd in himſelf, had from his forming hand
No creatures ſprung to hail his wide command;
Bleſs'd, had the ſacred fountain ne'er run o'er,
A boundleſs ſea of bliſs that knows no ſhore!

Exalted Pow'r inviſible, ſupreme,
Thou ſov'reign, ſole unutterable Name!
As round thy throne thy flaming ſeraphs ſtand,
And touch the golden lyre with trembling hand;
Too weak thy pure effulgence to behold,
With their rich plumes their dazzled eyes infold;
Tranſported with the ardors of thy praiſe,
The holy! holy! holy! anthem raiſe!
To them reſponſive, let creation ſing,
Thee, indiviſible eternal King!

[BOYSE.]

Love of SOLITUDE, and VANITY of WORLDLY PLEASURE.

WHILE others, loſt in pleaſure's guilty round,
Blaſt the glad ſeaſon of their fleeting youth,
Let me in ſolitary joys abound,
Fond of the paths of Piety and Truth:
Give me in WISDOM's volume to deſcry
The myſteries of Love and Grace divine,
By Scripture taught, with penetrating eye
To ſcan the world aright, and ---- to reſign.

Deluded world! infatuated throng!
To ſpurn the treaſure that no force deſtroys,
Nor ſee the baneful weed that lurks among
The faireſt bloom of your embitter'd joys.
Amid the clamours of the loudeſt mirth,
Thoughts in unwelcome guiſe will oft have part,
Will promp the wiſh, the' involuntary ſigh,
And rouſe reflection in the gayeſt heart.

Bear me, ye guardians of the mind ſincere,
To ſcenes ſequeſter'd from the haunts of men;
The penſive ſoul with ev'ry grace prepare,
Sacred to Virtue and her bliſsful train:
With theſe converſing, and by theſe renew'd,
Ne'er ſhall I feel ambition's lawleſs ſway,
But in the paths my earlieſt ſteps purſu'd,
In ſearch of WISDOM's Pleaſures ſafely ſtray.

Come, holy WISDOM, favourite gift of GOD!
With thine attendant grace, Humility;
Deſcend, bright Viſitant! and make abode
Where muſeful Melancholy waits for thee.
Ah, what avails fair India's ſhining ſtore,
The purple treaſures of the gorgeous Eaſt?
What joy, to quit the charms of regal power,
To dwell with thee, thou ſoul-enlightening gueſt!

Not the attractive voice of worldly fame,
Nor ſyren ſound of dulleſt flattery,
Could tempt my heart thy labours to diſclaim,
Or ſlight the bleſſings that belong to thee.
How has my ſoul in ſecret wiſh preferr'd
The lonely walk and ſolitary ſhade,
The painted vanities of life abhorr'd,
And all the pageantry that pomp diſplay'd!

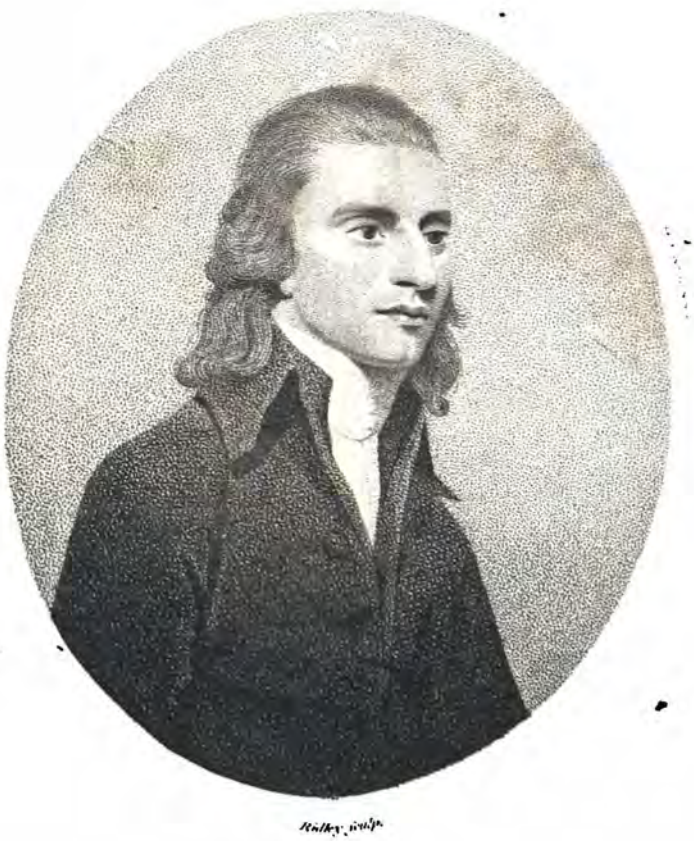
Joyleſs the gilded equipage I view'd,
The dull variety of ſenſeleſs ſhow;
The world's gay path without delight purſu'd,
Nor felt the tranſports that from grandeur flow.
Slave to the wretched world's impoſing forms,
See Sachariſſa deck'd in gold brocade;
She owns that grandeur has no real charms,
And ſighs for virtue in the ſylvan ſhade.

[MR. COWPER.]

VERSES TO LADY ——.

AH hapleſs maid! whoſe virtues, once thy own,
The luſtre of thy brilliants far outſhone;
Couldſt thou awhile thy waken'd ſelf attend,
And ſee where all theſe ſhort-liv'd glories end;
Couldſt thou for once the circling crowd exclude,
And taſte the joys of guiltleſs ſolitude,
Where WISDOM roams her ſilent haunts among,
And Contemplation mocks the giddy throng;
Where peaceful ſcenes each ruder ſenſe controul,
And the "ſtill voice" awaits the humble ſoul;
There, * *, would thy conſcious mind enjoy
Thoſe heart-felt pleaſures that can never cloy;
There, peaceful once again, thy ſoul ſhould feel
Joys that the world can neither give nor ſteal.

[IBID.]



Mr J.S.PIPE

Aged 27.

A Preacher of the Gospel.

THE Arminian Magazine, For JULY 1796.

REASONS FOR METHODISM.

[*Continued from page* 269.]

LETTER III.

Dear Sir,

THE Subſtance of what I offered to your conſideration in my ſecond Letter, may be briefly ſummed up in the following words.

Mankind come into the world in a depraved and fallen condition; as long as they continue in their natural ſtate, they are at enmity with God, and would have for ever remained the ſubjects of his wrath and puniſhment, had not Jeſus Chriſt given himſelf up as a ſacrifice for the ſins of the world, and by his death and mediation reconciled God to man. In order to make this atonement effectual to our Salvation, it is requiſite that we repent and believe; that is, that we forſake ſin, and have faith in the mercy of God through Chriſt. This we are unable to do without the grace and aſſiſtance of the Divine Spirit; and after all we have done or can do, we are ſtill unprofitable ſervants, and can only hope for pardon and acceptance through the merits of a Redeemer.

You will now perhaps be ready to ſay with many others, that all this may be very right, and as far as you know conformable to the obvious ſenſe of Scripture, but you ſee no reaſon aſſigned from any thing I have yet advanced, why I ſhould have joined the Methodiſt Connection. You will tell me (what I very well knew before) that theſe doctrines are all of them inculcated in the Articles of our Church, in the Homilies, and in the Form of Prayer uſed in Divine Service. You will add moreover, that our Miniſters generally enforce them from the Pulpit, and that the ſtile and language of their diſcourſes are calculated to impreſs them on the minds of their hearers. "Why therefore ſhould you leave the Church and unite yourſelf with a particular ſect, whoſe principles of Religion are ſimilar to thoſe in which you have been educated, and which you at preſent profeſſedly adopt?"

This then is the queſtion in point. I ſhall endeavour to anſwer it fully and unequivocally; and I have no doubt but that the candid part of mankind, though they may not embrace my opinions, will at leaſt give me credit for the ſincerity of my intentions.

With reſpect to my leaving the Church, the charge is entirely groundleſs; for ſo far am I from deſerting it, that if my life be ſpared, I ſhall be more punctual in my attendance there than I have been for many years paſt. And my reaſon for this is, that I admire that ſpirit of piety and devotion which runs through the greateſt part of the Service, I accord heartily with the doctrines of the Church, and I think it expedient for each individual, if he can do it with a ſafe conſcience, to contribute his ſupport to the religious eſtabliſhment of that country in which he is born and educated, and under the government of which he lives free and happy.

But my reaſons for enrolling myſelf as a member of the Methodiſt Society, are of a far different nature, and operate ſo powerfully on my mind, as not to leave me the ſmalleſt room to doubt of the neceſſity of the ſtep I have taken. And that I have not made an aſſertion of this kind without ſome foundation, will, I hope, appear from the ſequel of this letter.

In order to be as conciſe and methodical as poſſible, I ſhall divide my ſubject into the following diſtinct Sections: I ſhall conſider

Firſt. The inſtitutions or diſcipline of the Methodiſts.

Secondly. The mode of performing divine ſervice amongſt them.

Thirdly. The general character of their Preachers.

Fourthly. The influence of Methodiſm on human happineſs and conduct.

Fifthly. I ſhall conclude with a plain and ſimple narrative of my own experience in religious matters.

SECT. I. Of the Inſtitutions or Diſcipline of the METHODISTS.

There is too much reaſon to fear, that many who have been brought to a ſenſe of their ſtate by nature, and experienced the pardoning love of GOD, have nevertheleſs in proceſs of time forgotten their CREATOR, and plunged afreſh into the vices and faſhionable levities of the world.

I cannot contemplate ſuch a character as this without horror, and I tremble for the fate of that man who imagines that when he is once juſtified from the guilt of his paſt ſins, he is no longer liable to err. Such an opinion generally takes its riſe from a too confident reliance upon our own ability. And this cauſes us to overlook the neceſſity of prayer. It renders us leſs watchful, ſlow to examine ourſelves, and introduces a neglect of thoſe pious and devotional exerciſes which are indiſpenſibly requiſite to keep up the ſpirit of vital religion amongſt us. Hence it is, that we are inſenſibly drawn off from God; we forget the manifeſtations of his love, and preſuming upon our own ſufficiency, we gradually relapſe into our former apathy and corruption. We ſhould do well to bear in mind, that a life of religion is a progreſſive one. It is not ſufficient that we receive a ſenſe of GOD's pardon,

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and experience the power of GOD unto ſalvation; we muſt grow in grace; as we have been waſhed, ſo we muſt be ſanctified, 1 Cor. vi. 11. We muſt walk with God, Gal. vi. 16. Out of the good treaſure of our heart, we muſt bring forth good things; Matt. xii. 35. We muſt mortify the deeds of the body, Rom. viii. 13. It is required of us to caſt off the works of darkneſs, and to put on the armour of Chriſt, xiii. 12: To live no longer to ourſelves but to the Lord, xiv. 8. And to walk worthy of our vocation wherewith we are called, Eph. iv. 1. In ſhort, ſaith the Apoſtle, "we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk and to pleaſe God, ſo ye would abound more and more. For this is the will of God, even your ſanctification. For God hath not called us unto uncleanneſs, but unto holineſs," 1 Theſſ. iv. 1, 3, 7.

I have before obſerved, that a ſtate of grace is only to be maintained and kept alive, by the perſevering uſe of thoſe means which are in general inſtrumental in procuring it for us at firſt, viz. a conſtant and earneſt communion with God in prayer. And this is one of the leading arguments in favour of Methodiſm.

There is perhaps no ſect or body of Chriſtians who have advantages in this reſpect equal to the Methodiſts. Their inſtitutions afford them not only very ample opportunities of aſſociating together for the purpoſe of religious worſhip, but their diſcipline is ſo ſtrict as to require them to attend on all ſuch occaſions, except when prevented by ſickneſs or very material buſineſs. Beſides the ordinary ſervice performed at the Preaching-Houſe on the Sabbath, and occaſional preaching in the courſe of the week, they have their Claſſes, Band-Meetings, Love-Feaſts, and Watch-Nights.

Mr. Bradburn, in a ſermon written in defence of Methodiſm, has treated this part of our ſubject in ſo plain and accurate a manner, that I ſhall be excuſed if I inſert his own words.

1. "All who are in connection with us, meet in what we call a Claſs: That is, from twelve to about twenty members, having a perſon of more experience than the others (who is termed the Leader) to watch over them, meet together once a week, at the time and place moſt convenient to them. The Leader gives out a few verſes of a hymn, which they all join in ſinging. He then makes a ſhort prayer; after which he converſes with each member about Chriſtian experience, giving ſuitable advice to all; and again they ſing and pray, concluding all in about an hour. And are not theſe meetings agreeable both to the Old Teſtament and the New? In the dark ſtate of the Jewiſh Church, when both People and Prieſts were in general (as is too much the caſe now) careleſs and even wicked;" "Then, (ſaith the Prophet Malachi,) they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that

thought upon his name." And to meetings of this kind, we conceive the Apoſtle Paul alludes, where he adviſes the Coloſſians thus: "Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord." And where this company is thought too large to ſpeak their minds freely, many meet alſo once a week in ſmaller companies called Bands, conſiſting of four or five perſons, men with men, and women with women. Nothing can be more ſimple than theſe meetings. And we think the Apoſtle James's words are beſt underſtood, by ſuppoſing ſomething of this kind, — "Confeſs your faults one to another, and pray one for another that ye may be healed." But let it be well obſerved, there is nothing in theſe aſſemblies like the confeſſion of ſin to a prieſt, in order to obtain abſolution from him; but the ſpeaking freely of their ſtate of mind to one another, that they *may* know how to rejoice with thoſe that rejoice, and to weep with thoſe that weep, which they could not do without ſome acquaintance with each others condition.

2. "In large places the miniſter meets the Society all together, on Sunday evenings after public ſervice, and gives general or particular directions, according to the account he has received through the preceding week; he then alſo mentions any buſineſs that is to be done, reſpecting either the ſpiritual or temporal concerns of the Society; relates any remarkable accounts he may have heard of the proſperity of the work of God in other places, and concludes with prayer. Theſe meetings, when judiciouſly managed are of admirable uſe. The people are frequently much refreſhed therein, and their union greatly ſtrengthened.

3. "To prevent our being impoſed upon by bad people, the ſuperintendent miniſter, or another by his direction, meets every Claſs ſeparately, once a quarter, and ſpeaks perſonally to each member. Thoſe that have walked agreeable to the goſpel the paſt quarter receive tickets with a portion of Scripture printed on them, alſo the Month and Year, and a letter of the Alphabet, which being the ſame in all places, an impoſtor can generally be detected. And we conceive that ſomething of this nature was uſed in the primitive Church, eſpecially when *any* of them went to ſtrange places. ("Theſe Teſſeræ, as the ancients called them, being of juſt the ſame force with the *commendatory letters* mentioned by the Apoſtle.) Theſe are likewiſe of uſe in other reſpects. By ſhewing theſe to the perſons appointed to regulate the Society, whenever it meets apart, it is eaſily known who are members. Theſe alſo furniſh us with an eaſy method of removing any diſorderly member. He has no new ticket at the quarterly viſitation, and hereby it is known, that he is no longer of our community."

4. "There are two other kinds of meetings which we obſerve, and which were both of ancient uſage. Theſe are Love-Feaſts *

* Vide Plin. Ep. ad Traj. Lib. X. Ep. 97. Lard. Teſt. Heath. ii. 9. p. 40.

and

and Watch-Nights. The former is alluded to by St. Jude, ver. 12. where ſpeaking of the evil doers who aſſociated with the Chriſtians, he ſays, "theſe are ſpots in your Feaſts of Love."

"And of theſe it is generally ſuppoſed Peter ſpeaks, 2 Epiſt. ii. 13. At theſe, which are kept in large Societies once a quarter, each perſon takes a bit of plain cake and a little water. We ſing a few hymns, two or three of the miniſters pray, and if any perſon has any thing particular to ſay concerning Chriſtian experience, none are hindered, if they be ſhort, as the whole ſhould conclude in about an hour and an half. But theſe have no relation at all to the Lord's Supper. The elements of the Lord's Supper are bread and wine, (which we receive exactly agreeable to the form in the Common Prayer Book) whereas at the Love-Feaſts we uſe only cake and water. The deſign being ſimply to teſtify our chriſtian love to each other.

"The Watch-Nights were anciently the vigil kept on the evenings preceding the grand feſtivals. Our cuſtom is, about four times a year in the large places, to meet between eight and nine at night; and after one of the Miniſters has preached, ſeveral others pray and exhort, giving out at intervals ſuitable hymns, which the congregation join in ſinging, concluding at 12 o'clock. Exceeding great are the bleſſings we find on theſe occaſions. They are times of great ſolemnity, and often tend, to animate our devotions, and ſtir up our minds to a more earneſt concern for our eternal welfare.

5. "For the management of all temporal affairs, there are perſons of known piety, as well as having ſkill in accounts, choſen, to whom the care of theſe things is committed. Theſe Stewards, or (as they were called in the primitive Church) Deacons, receive what money has been collected by the Leaders in their Claſſes, either for the poor, or for the expences of carrying on the work. They keep exact accounts of all they receive and diſburſe, which accounts are audited once a quarter, when there is a meeting of the Miniſters of the Circuit with the Stewards from every place, at which meeting every thing relating to temporal concerns is publicly ſettled. * The Stewards being changed every two years, prevents jealouſies and evil-ſurmiſings, and gives every proper perſon in the Society an opportunity of ſerving in his turn. Nothing can be more reaſonable than this. If being a Steward be an honour, why ſhould not all who are capable, ſhare it? If it be a croſs, why ſhould not all take it up?

6. "The laſt thing I ſhall mention which relates to our Diſcipline, is the conſtant change of the Preachers. We read in the Acts of the Apoſtles, and in many of the Epiſtles, that the firſt Preachers went from place to place as the providence of God

* N. B. The other office among us, namely, that of the Truſtees, is a legal concern. As Truſtees of the Chapel, they have no authority at all to interfere either with the ſpiritual or temporal concerns of the people. The firſt belongs to the Preachers and Leaders: The ſecond to the Preachers and Stewards.

opened

opened their way. And many *years* experience has proved to us the *utility* of this plan. The three kingdoms are divided into a number of diſtricts: each of theſe diſtricts is divided into circuits: and each circuit has, two, three, or four Preachers, according to its ſituation and importance. Again, each circuit has a Superintendent,* who has the care of every thing entruſted to him. Not that he is exempted from any part of the work; or has any temporal advantage from his office: much leſs has he any power to lord it over either his brethren, or over the people; only ſome one muſt keep the various accounts of the circuit, and ſee that every thing be done agreeable to the Rules of the Society and the Minutes of the Conference. Every diſtrict has a chairman, to whom either miniſters or private members may complain, in any caſe that cannot be redreſſed in his own circuit. The chairman can then ſummon the preachers of the diſtrict, and their judgment is concluſive till the annual meeting of the Conference, (which conſiſts of at leaſt one from every circuit) whoſe deciſion is final. At Conference, every Preacher's character is examined, and if any objection be proved againſt him, he receives ſuitable puniſhment, whether it be reproof, the being put from the office of ſuperintendent, (if he have been in it) the being ſuſpended for a time, or entirely excluded.

"The miniſters are then ſtationed, according to the beſt judgment that can be formed, where they are moſt likely to be uſeful, no one continuing above two *years* ſucceſſively in one circuit, unleſs God has been pleaſed to uſe him as the inſtrument of a remarkable revival; and even then, no one ever ſtays above the third year. Thus every thing is carried on with decency and order. The quarterly meetings are ſubject to diſtrict meetings, and theſe are ſubject to the Conference, or General Aſſembly, over which among us, there can be no control, and from whoſe determinations there is no appeal."

If we add to theſe their frequent Prayer-Meetings, in which a ſelect number of the members aſſemble together for the purpoſe of mutual edification; and conſider the general uniformity of their conduct, that when viſiting one amongſt another, their converſation is chiefly confined to ſubjects of a religious nature, and that they ſcarce ever part without ſinging a hymn or praying, we muſt admit that they have abundant means afforded them of increaſing in the knowledge and love of God, and encouraging each other to perſevere in the paths of holineſs and virtue.

Archdeacon Paley obſerves, that the original teachers of the Chriſtian Religion, in conſequence of their new profeſſion, entered upon a new and ſingular courſe of life. "After men became Chriſtians, much of their time was ſpent in prayer and devotion, in religious meetings, in celebrating the euchariſt, in con-

* While the Rev. John Weſley lived, this Preacher was called the Aſſiſtant, on account of aſſiſting him. Now he is dead, that word is no longer ſenſe, ſeeing that it has no relative to which it can with propriety be referred.

ferences,

ferences, in exhortations, in preaching, in an affectionate intercourſe with one another, and correſpondence with other Societies." *

How exactly conformable are the habits and practice of the Methodiſts in our day, to the above account of the circumſtances attending the early propagation of Chriſtianity! May the Lord proſper their labours with his bleſſing; and crown with ſucceſs the honeſt endeavours of every faithful diſciple of Jeſus Chriſt!

SECT. II. On the Mode of performing Divine Service among the METHODISTS.

The ſervice commences with ſinging, in which the greateſt part of the congregation joins. The preacher next makes an extemporary prayer, and after a few more verſes of an hymn have been ſung, the ſermon follows, which is likewiſe delivered extempore. The people now join in another hymn, and the whole is concluded with a prayer and bleſſing from the miniſter. This, though a very plain and ſimple, is nevertheleſs a ſolemn and edifying manner of celebrating Divine Worſhip. There are few devotional exerciſes which more powerfully raiſe the ſoul to God, than the ſinging of pſalms. When the language of an hymn is poetical, fluent, and intelligible, when the ſentiments expreſſed in it are truly pious and ſcriptural, the muſic ſolemn, and the people ſerious and earneſt, I know of no employment better calculated to excite awful impreſſions of the Divinity, and to ſtir up our minds to a cloſer communion with God.

The hymns uſed in the Methodiſt chapels, appear to me in a peculiar manner to have this effect. They are adapted to all ſtates and conditions of the mind, and to all ſituations in life. The ſinner is here awakened to a ſenſe of his own corrupt nature; the ſoul that is panting after God, and ſeeking redemption through the blood of Chriſt, is encouraged to ſupplicate with boldneſs the throne of grace; and thoſe who have already experienced the pardoning love of God, may feel their devotion ſtrengthened, their confidence renewed, and their hearts re-kindled with holy zeal. The power, wiſdom, and goodneſs of God in the Creation, the love of Chriſt in the redemption of the world, and the efficacy of the Holy Spirit in cleanſing us from all unrighteouſneſs by his ſanctifying grace, are here particularly inſiſted upon. The miſery of the wicked, and the happineſs of the juſt, are painted in glowing colours, forcibly calculated to inſpire terror in the one, and joy and perſeverance in the other. Many of the hymns are ſimply expreſſive of reverence, praiſe, and gratitude to the Supreme Being. Many are hortatory, and are full of ſeaſonable advice and inſtruction adapted to all ages, all ranks of men, all denominations of Chriſtians. Some are conſolatory, calculated to revive the drooping ſpirit, to inſpire

* Vide Paley's Evidences of Chriſtianity, page 38.

patience

patience and reſignation under afflictions, to diſpel our fears, and to animate our hopes. In ſhort, the general tendency of theſe hymns, is to enforce ſentiments of piety to God, love to our fellow creatures, and a due reſignation of our own thoughts and diſpoſitions.

And if we add, that the Singing is uſually conducted with ſolemnity and order, and accompanied with an appearance at leaſt of reſpectful devotion, we ſhall not wonder that this form of worſhip conſtitutes ſo conſiderable a part of the ſervice.

I paſs on to conſider the ſubject of prayer. Prayer is the life and ſoul of religion. It opens a door of communication betwixt God and man, and is the means we are required to make uſe of to obtain any promiſed bleſſing. It is a duty which we, as Chriſtians, are peculiarly bound to perform. God has commanded it; Chriſt has given us an example of it in his own perſon, by praying himſelf to his Father; and we are not only enjoined, but even invited and encouraged to preſent ourſelves as ſuppliants at the throne of grace. What a privilege is this? What an unſpeakable honour, that man is permitted to addreſs his Maker, with full aſſurance that his prayers ſhall be heard and his requeſts granted? How ought he to love and praiſe God for ſuch condeſcenſion, and how earneſtly ſolicitous ſhould he be to perform this duty, in the moſt acceptable manner?

Now one of the chief purpoſes of prayer is edification, "Let all things be done to edifying," ſaith the Apoſtle, 1 Cor. xiv. 26. And ſurely this advice can never be more applicable than when we are addreſſing the Majeſty of Heaven. How can we expect our petitions will be heard, or our praiſes accepted, if we approach God with our lips at a time when our hearts are eſtranged from him? Is it not a ſpecies of mockery to beg of the Lord to pardon our ſins, and give us grace to amend them, when at the ſame inſtant we neither feel remorſe for the one, nor ſee any neceſſity for the other? And how inconſiſtently does that man act, who, while on his knees at church, can pray for the inſpiration of the Holy Spirit, and in a few minutes after poſitively deny that there is any ſuch thing as inſpiration in theſe days? Is it to be wondered at, that ſuch a one ſhould live and die a ſtranger to its influences? In ſhort, if we reflect that GOD is a Spirit, and that He is to be worſhipped in ſpirit and in truth, we cannot expect to render Him an acceptable ſervice, unleſs our whole affections be centred in him alone, and our ſouls animated with a ſenſe of his perfections.

"Prayer, (as an excellent writer expreſſes it,*) is the continual panting or breathing of the heart after GOD; it ſtays for no particular hours; its petitions are not picked out of manuals of devotion; it loves its own language; it ſpeaks moſt when it ſays leaſt."

* Dr. WATTS.

For my own part, I confeſs I always feel moſt edified and ſtrengthened by extemporary prayer. When I pray in this manner myſelf, my ſoul is more alive to God, my thoughts are more firmly fixed on the particular ſubject of each petition, and I praiſe God for thoſe inſtances of his love, which more powerfully occur to my recollection, and which excite the warmeſt impreſſions of gratitude, and I entreat Him to beſtow thoſe bleſſings in particular of which I find the greateſt need; I maintain a juſt freedom of ſoul in my addreſſes; I change, I enlarge, I contract, I add or omit according to my peculiar ſentiments, or the previous ſtate of my mind. If I am aſſailed by temptation, I apply earneſtly for grace to overcome it: If through divine aſſiſtance I have been enabled to triumph over any of my ſpiritual enemies, this calls for a particular return of gratitude and praiſe: If I perceive my faith weak, or my confidence diminiſhed, I pray that God would help my unbelief, and repleniſh me with His Spirit: if ſick or afflicted, I entreat the Lord for patience and reſignation: if I do any thing acceptable or pleaſing to Him, I preſent myſelf at his footſtool with humility and reverence, giving Him all the glory.

Where, however, as is ſometimes the caſe, the ſpirit of prayer is languid, and we want words to expreſs the ſentiments of our hearts, we ſhall be benefited by having recourſe to a written form of devotion. "A dull and heavy hour in the cloſet has often been relieved by the uſe of ſuch compoſures of mingled meditation and prayer: and many a dry and barren heart has been enabled to offer up in prayer a ſweet ſacrifice to God, in the words of another man." *

The Methodiſts in their ſervice generally uſe extemporary prayer. And this appears to me to have many advantages. A conſtant repetition of the ſame prayers, begets ſometimes an habit of indifference; the mind being leſs vigorouſly intent, is apt to wander after other objects; and how happily ſoever the words might be at firſt choſen, we ſtill want ſomething new, to keep our thoughts alive. On the contrary, when we hear a miniſter delivering the ſpontaneous and unpremeditated effuſions of his heart, we naturally imbibe a portion of the ſame ſpirit which appears to influence him; our expectations are raiſed, our attention is fixed, our ſouls are in patient waiting for the deſcent of the Holy Spirit; and our lips are ready to pronounce an hearty Amen at the cloſe of every petition.

Again, if it be enquired what are the general ſubjects of our petitions, I anſwer, thoſe which are expreſſed in the ſervice of the Church. Seeing ourſelves to be ſinners and guilty before God, we pray that he would pardon our offences, and give us true repentance. We beſeech him that he would enable us by

* Dr. WATTS.

his grace to overcome all our ſpiritual enemies, that he would take away from us all hardneſs of heart, all pride and malice, all envy and uncharitableneſs, that he would increaſe our faith, ſtrengthen our fellowſhip with him, and our union with one another, and ſanctify us unto himſelf a peculiar people zealous of good works. We make interceſſions for all men; we pray for the King and all who are in authority, for the diffuſion of religious Knowledge, for the prevalence of Divine Truth; for the alleviation of human miſery, for the ſupply of all our neceſſary wants. Knowing that the firſt ſtep towards repentance is a conviction of ſin, we pray God to awaken every ſleeping conſcience; and relying upon his gracious promiſes, we entreat him to heal every broken ſpirit, and to comfort every mourning heart. And as of ourſelves we can do nothing that is good, we earneſtly pray above all things for the inſpiration of the Holy Spirit.

[*To be continued.*]

A DISCOURSE ON LUKE X. 27.

"Thou ſhalt love the LORD thy GOD with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf."

A DOCTOR of the Law obſerving the high reputation which our bleſſed Lord had acquired through all Paleſtine by his Doctrine and Miracles, wiſhed to put him to a trial which might either embarraſs him, or cauſe him to ſpeak ſomething that might be turned againſt himſelf. It was probably on a Sabbath-day when Jeſus was teaching in the ſynagogue, that this doctor aroſe in the midſt of the aſſembly and propoſed a vague and general queſtion, to which it was not eaſy to give a complete and preciſe anſwer; "Maſter, what ſhall I do to inherit eternal life?" Jeſus knowing the heart of his adverſary, would not truſt himſelf to him; but by a queſtion which from the nature of his office he was obliged for his public credit to reply to, he obliged him to give an anſwer againſt himſelf, "What is written in the Law? How readeſt thou?" To which he anſwered in the words of the text, "Thou ſhalt love the Lord thy God," &c.

In theſe words mention is made of three kinds of love; the love of God, the love of our neighbour, and the love of ourſelves. Theſe ought not to be confounded with each other; the nature of each ſhould be diſtinctly conſidered; and when this is done, ſeveral modes of ſpeech may be clearly underſtood, which otherwiſe might appear contradictory: for the term LOVE, in relation to GOD, our neighbour, and ourſelves, does not preſent the ſame ſenſe.

As it certainly is of the laſt importance to us to love God, Let us endeavour to conſider,

First,

First, The nature of the Love of God; the fruits of this Love; and when a man may properly be said to love God with all his heart, and soul, and mind, and strength?

Secondly. The love of our neighbour, with its happy consequences.

Thirdly. The love of ourselves, and the benefits attending it.

I. Of the Love of God, and the fruits of this love. LOVE, in general, may be said to consist of three parts, Esteem, Desire, and Delight; and has been described as "The great instrument "of nature: the bond and cement of society: the spirit and "spring of the universe: an affection which cannot so properly "be said to be *in* the soul, as the soul to be in *it*. In a word, "it is the whole man wrapt up in one desire."

The Greek word Αγαπη, from αγαπαω *to love*, is supposed to be compounded of αγαν and ποιειν, *to act vehemently* or *intensely*; or from αγειν κατα παν, because love is always active, and will *act in every possible way*; for he who loveth, is with all his affection and desire carried to the beloved object, in order to possess and enjoy it. Some derive it from αγαν and παυεσθαι, *to be completely at rest*, or, *to be intensely satisfied*; because he who loves is supremely contented with, and rests completely satisfied in that which he loves.

The ancient author of a MS. Lexicon in the late French King's library, seems to have taken precisely this view of the subject: Under the word Αγαπη, is the following definition, ασπαστος προθεσις επι τη φιλια τε φιλουμενου, — "A pleasing surrender of friendship to a friend: — Συμψυχια, An identity or sameness of soul. A Sovereign preference given to *one* above all others, present or absent. A concentration of all the thoughts towards a single object, which a man prefers to all others." Apply this definition to the Love which God requires of his creatures, and you will have the most correct view of the subject.

The love which we owe to the ever blessed GOD, is, a love of religious homage and adoration, of obedience and gratitude, of entire confidence and complacency.

But seeing it is a matter of such vast importance to love God, an Apostle having declared, "If any man love not the Lord Jesus Christ, let him be accursed;" and as so many are deceived in this; imagining they love God, when, in truth, they do not; it will be highly necessary to consider this subject more particularly.

If we consider man as a fallen creature, and under the displeasure of the Most High GOD, on account of his actual transgressions; and actuated by the carnal mind, which is enmity with God, we cannot suppose him capable of loving God while in such a state. For the love of God is a gracious principle implanted in the soul by the Holy Spirit, which inclines it highly to esteem, earnestly to desire, and greatly to delight in the God of all Grace, its chief good, and the fountain of all perfection and excel-

lency. This being the caſe, we cannot properly be ſaid to love God till we are acquainted with him, as a God reconciled to us in Chriſt Jeſus. For as by nature the mind is alienated from God, and we have no ſaving knowledge of him, there is an abſolute neceſſity that he ſhould *manifeſt himſelf unto us*, as our Father and our Friend.

Doubtleſs, much may be known of God from his works of creation and providence. Yet the Apoſtle aſſerts, 1 Cor. xiii. that it is poſſible to be a moſt profound philoſopher, to underſtand *all myſteries*, and at the ſame time be deſtitute of the love of God. A man may contemplate the wonderful works of God in nature, and be highly delighted with them too; he may alſo ſee much of the wiſdom, power, and goodneſs of God, diſplayed in his government of the world, and yet be a ſtranger to that love of God which Chriſt recommends. Nevertheleſs it is true, that knowledge of this kind to a pious mind is exceedingly uſeful, and we may ſay upon good ground, Supremely happy is the man, who being bleſt with the love of God, is alſo favoured with clear views of his wonderful works; ſo that he can trace the hand of an infinitely wiſe, good and powerful God, in the conſtitution and preſervation of the univerſe. But though the inviſible power and Godhead of the Supreme Being may be ſatisfactorily diſcovered in his works, yet much more may be known of Him from his *Word*, as he has therein clearly and fully revealed himſelf to us, as a God of unbounded mercy, love, and goodneſs. And yet the Apoſtle ſuppoſes it poſſible for a perſon to have *all knowledge*, even in the Word of God, and to be a ſtranger to this love. To underſtand the Word of God aright, is a great bleſſing, when duly improved; and a pious mind can never be overſtock'd with ſcriptural knowledge: But it is very poſſible to have a large ſhare of ſpeculative knowledge, and orthodox notions, while at the ſame time the mind is alienated from God.

In order then to love God, it is abſolutely neceſſary that we ſhould know that God loves us, and is reconciled to us by the death of his Son. How can a man love God while labouring under a ſenſe of his diſpleaſure? But let him only experience the love of God in Chriſt Jeſus towards him; let him only feel redemption through his blood, the forgiveneſs of his ſins; let him only be juſtified through faith, and have peace with God, ariſing from an aſſurance of God's love towards him; and then gratitude towards God will fill his whole ſoul. The conſideration of God's love towards him in receiving him into his favour, when he might moſt juſtly have caſt him into everlaſting darkneſs, will lead him to ſay with the holy Pſalmiſt, "What ſhall I render unto the Lord for all his benefits towards me!" The love of God will conſtrain him cheerfully to obey his Maker in all things: for that power which works in him mightily, will deſtroy the enmity of the carnal mind: it will create the ſoul anew: it will refine

fine and ſpiritualize the whole man: it will bring him into an holy heavenly ſtate: a ſtate of union with God, and communion with the Father and the Son through the Holy Spirit. His deſires center in the Fountain of all Goodneſs. The cry of his ſoul is, "Lord, whom have I in heaven but thee, and there is none upon earth that I deſire beſide thee." Thus his affections are fixed upon God, and upon every thing that leads to him. He fears his ſacred Name, he reverences his holy Word, he very highly eſteems his miniſters, he greatly delights in his people, he ſets an high value upon his ordinances and he greatly profits by them. To him, "wiſdom's ways are ways of pleaſantneſs, and all her paths are peace:" He rejoices in God, as the God of his ſalvation; he delights in God as the ſatisfying portion of his ſoul; his Maker is his all in all.

Hence it appears, that by this love the ſoul reſts in God, ſupremely pleaſed and ſatisfied with him as its portion, and acts intenſely and conſtantly towards him, and for him. It is (as before obſerved) *a concentration* of all the powers and faculties of the mind in the Lord of the univerſe. It is *a pleaſing ſurrender* of all that we have and are to him, an *identity* or ſameneſs of ſpirit with him, a being made a partaker of a divine nature, and having the ſame mind in us which was in Chriſt Jeſus. In a word, A dwelling in God and God in us.

Such a love as this, that Being who is infinitely perfect, good, wiſe, powerful, beneficent, and merciful, (whoſe goodneſs, wiſdom, power, beneficence, and mercy, are continually exerciſed towards us in every poſſible way) merits and requires from his intelligent and redeemed creatures. And in fulfilling this duty the ſoul finds its felicity and perfection, for it reſts in the ſource of goodneſs, and is penetrated with inceſſant influences from him who is the center of all that is amiable, the fountain of all ſolid peace and of all ſubſtantial happineſs; the God of Grace and the God of Glory.

This is that love which a creature eſſentially owes to its Creator, a ſervant to his Almighty Maſter, a ſon to his moſt affectionate Father. This love is founded upon all the Attributes of the Deity, includes all ſorts of duties, and obliges every man; calls forth all his powers into action, and directs him to the accompliſhment of the moſt important purpoſes, and to the attainment of the moſt excellent ends. To this love of God all ſhould ſubmit, every thing give place, and to it every thing we take in hand ſhould be referred.

But what is implied in loving God with all the heart and mind, &c. and when may a man be ſaid to do it?

1. He, loves God with all his Heart, who having an aſſurance of the love of God in Chriſt Jeſus towards him, loves nothing comparatively but God: and nothing but in reference to him. Nothing which he is not ready to give up in order to pleaſe him: who has in his heart neither love nor hatred, hope nor fear, inclination

clination nor averſion, deſire or delight, but as it relates to God, and is regulated by him. He is conſcious that he has received all his good things from God, he therefore ſees his kind and gracious hand in all the bleſſings of providence and grace. He ſees and he taſtes the goodneſs of God in his health and ſtrength, his food and raiment, and all the comforts and conveniencies of this life.

2. He loves God with *all his Soul*, or rather εξ ολης της ψυχης, *with all his life*, who is ready to give up his life for his ſake: to endure all ſorts of torments, and to deprive himſelf of all earthly pleaſure and comfort, rather than in any wiſe diſhonour God. Who uſes the comforts and conveniencies of life with this ſimple deſire and deſign to glorify God in all, and through all, unto whom life or death are nothing, but as they come from God and lead to him. From this divine principle ſprang the blood of the Martyrs which became the ſeed of the Church. "They overcame by the blood of the Lamb, and loved not their lives unto the death."

3. He loves God with all his Strength, who exerts all the powers of his ſoul and body in the ſervice of God. Who for the glory of God, ſpares neither labour nor coſt: Who ſacrifices his time, his body, his health, and his eaſe for the honour of God, his divine Maſter; and who employs in his ſervice, all his goods, his talents, his power, his credit, his authority, and his influence.

4. He loves God with *all his Mind*, or with all his *Intellect*, who applies himſelf only to know God and his holy Will. Who receives with gratitude and ſubmiſſion, yea with holy delight and ſacred pleaſure, the precious truths which he has revealed to men. Who ſtudies the ſacred teſtimonies with heart-felt ſatisfaction, and meditates in them day and night? Who ſtudies no *Art* or *Science*, but as far as it is neceſſary for the ſervice of God, and uſes it at all times for his glory. Who forms no projects nor deſigns, but in reference to God, and the intereſts of mankind. Who baniſhes from his underſtanding and his memory, every uſeleſs, fooliſh, and dangerous thought, together with every idea that has any tendency to defile his ſoul, or turn it for a moment from the center of eternal repoſe. Who uſes all his abilities, both natural and acquired, to grow in the grace of God, and to perform his will in the moſt acceptable manner. In a word: He who ſees God in all things, thinks of him at all times, having his mind continually ſtayed upon him, and is therefore kept in perfect peace. Acknowledges God in all his ways. Diſcovers his wiſe and gracious hand in all his conduct towards him, and begins, continues, and ends, all his thoughts, and words, and works, to the glory of his Name. This is the perſon who loves God with all his heart, with all his ſoul, with all his ſtrength, and with all his mind. For — "he is crucified to the world, and the world is crucified to him." "He lives, yet not he, but Chriſt lives in him; and the life that he now lives in the body, he lives by faith

faith in the Son of God." He beholds as in a glaſs the glory of the Lord; the glorious mercy and boundleſs love of Chriſt Jeſus, together with all the exceeding riches of his grace. He is changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. Simply and conſtantly looking unto Jeſus, the Author and Perfecter of his faith, he receives continual ſupplies of enlightening and ſanctifying grace, ſo that he is fitted for every good word and work. O glorious ſtate, far beyond this deſcription! which comprizes an ineffable communion between the ever bleſſed Trinity and the Soul of Man!

[*To be concluded in the next.*]

The CONVERSION of a DEIST.

[*Concluded from page 279.*]

SINCE I have been an inhabitant of this country, God has not ceaſed to inſtruct and to bear with me, ungrateful as I am. Till now I very imperfectly underſtood what it is to do all things to the glory of God, all things for him, and to him. In my reading, meditations and prayers, I had myſelf principally in view; propoſing to derive from thoſe exerciſes ſome nouriſhment, ſome ſpiritual conſolation. I now began to be more ſenſibly convinced that God is moſt worthy, for whom and to whom, we ſhould do all things, and that it ought to be my principal concern, and the object of my unremitting attention, to ſee that God be glorified, in me and by me, as much as poſſible. It is now my wiſh to make it my enquiry every hour, What is the will of God, and how may his glory be moſt promoted by me? to aſk myſelf continually, not what my own convenience and comfort demand, but what, the honour of God; and the love of a dying Saviour?

About the ſame time I began alſo more clearly to apprehend, and with a moſt grateful impreſſion of the ſubject, to feel what are the unſearchable riches of the love of God in Chriſt, which paſs all comprehenſion now, and can never be fully known hereafter. Hence I was taught more perfectly my own ingratitude and unworthineſs, and my unſpeakable obligation to live entirely for Chriſt, to ſeek the glory of God in all things, and joyfully to ſuffer the ſcorn of men, their mockery and perſecutions. Seriouſly I prayed and ceaſe not to pray, that Chriſt may be the ſubject of all my thoughts, the object of my chief deſires, that his praiſes may be my conſtant theme, that I may direct all my actions to his glory;—And oh that my life, and my prayers, were leſs at variance!

In the mean time I had to contend with many and grievous ſins, eſpecially with carnal appetence, with pride and with the fear of man; making, while I enjoyed a heaven on earth, a moſt unworthy return for my great privileges and extraordinary conſolations.

In

In the performance of both public and private duty I enjoyed a wonderful portion of divine aſſiſtance, with which I am ſtill favoured. Nor has God ſuffered my endeavours, though feeble and contaminated with much abominable ſelf ſeeking, to be altogether fruitleſs. On the contrary, he has frequently accompanied them with his effectual operations in an extraordinary manner.

God has given me largely of the good things of this world, ſo that I am enabled to aſſiſt others, and even in this way to contribute ſomething to the enlargement of Chriſt's kingdom; a bleſſing which I hope ever to number among my greateſt privileges and pleaſures.

I have undergone painful diſeaſes and many other afflictions, but God has ſtrengthened, healed, and delivered me. Many a time he has ſaved me, and vouchſafed me aſtoniſhing anſwers of prayer.

For ſome time paſt and at preſent, God teaches me in my prayers and meditations to dwell much on the ſubject of his great glory manifeſted in the government of the world, and in the lot that he aſſigns both to nations and individuals, with a reference to the proſperity of his church; but to admire principally the glorious diſplay of himſelf in the work of redemption, and the harmony of all his attributes and perfections in the perſon and in the work of Chriſt, which the more I contemplate, the more I ſee to be both unſpeakable and paſt all comprehenſion. Now alſo, as at all other times, the Lord conſtrains me to learn, by ſorrowful experience, the dreadful and utter depravity of my nature, my vileneſs, my unworthineſs. You would hardly; — perhaps you would not at all, believe what paſſes within me, and what are the frequent imaginations of my heart. At this very moment I am the ſubject of a moſt afflictive and miſerable temptation, which fills me ſometimes with anguiſh and threatens me with a terrible fall. But the Lord is faithful --- he will keep me and lead me, and bring me ſafe into his glorious kingdom. Oh that I could pray more, and could be more watchful! Oh that I could live more for him, who lived entirely for me! Unite with me in prayer, and let us praiſe his name together. I am ever Your's,

P ——, Oct. 1789. CHRISTODULUS.

Extract of a Letter lately received.

" My health has been on the decline ſince I wrote laſt. I am daily troubled with a violent cough; added to which, I ſuffer much in the night from the weak ſtate of my nerves, and am greatly unfitted for converſation in the day time. Notwithſtanding which I am ſo remarkably, I had almoſt ſaid, miraculouſly, ſupported, by the Lord our ſtrength, that I continue to exerciſe my public miniſtry. And, though I am often unable to ſpeak a quarter of an hour in company, yet in public I am favoured with that aſſiſtance, and my powers are ſo wonderfully ſtrengthened and

renewed, that I can ſtill preach for an hour or longer, though not without feeling myſelf much fatigued. Indeed, if I conſulted human prudence, I ſhould ſcarcely venture into the pulpit; and I ſometimes think myſelf raſh for attempting it, conſidering my preſent great bodily weakneſs. But when I conſider the immenſe power and love of that Lord, whoſe I am, and whom I ſerve, I cannot find myſelf at liberty to withdraw from the duties of my office; eſpecially as I am ſo frequently and abundantly aſſiſted in it, by help obtained from him, and hitherto I am not aſhamed. The grace of our Lord Jeſus Chriſt is ſufficient for me, and his power is manifeſted, and glorified, in my weakneſs. Do you join with me in celebrating his praiſe.

Ah! it well behoves me to think of him every moment; every moment to direct the warmeſt emotions and aſpirations of my heart to him, to make every thing an occaſion of exalting and praiſing him, and ſeriouſly to enquire every hour, yea every minute of my life, what is acceptable in his ſight, and how I may pleaſe him, and live to him alone. He is worthy, moſt worthy, yea only worthy of my moſt intenſe love, my abſolute devotedneſs, my moſt perfect obedience. Moſt worthy that all I can do or poſſeſs, all my powers and faculties of body or mind, ſhould, without reſerve or exception, be conſecrated to him. But, alas! How faint are my perceptions of that reverence, love, admiration and obligation, which ſhould always raiſe and inflame my heart towards him.

For ſome time paſt, partly owing to the weakneſs of my body, but chiefly to a dull and grovelling diſpoſition of mind, a great part of the day paſſes, and I have done nothing. Sometimes I can neither think, nor ſpeak, nor write. Yea many hours are waſted in trifling and abſurd reveries. Oh ſhameful abuſe and loſs of time never to be recalled! Yet in my morning and evening prayers, the Lord helps me, and I have that perception of his gracious preſence, which revives and ſtrengthens my mind, and diſpels every dark cloud.

Upon the whole, this is my chief deſire, that for the uncertain remainder of my time, I may live wholly to the Lord, and for him — that I may be more and more conformable to his will, and that from day to day, with a mind enlightened by his Holy Spirit, I may ſo behold his glory, as to be transformed into his image, and that he may live and work in me — that I may, without the leaſt reſerve, commit myſelf to his direction, and with a ſimple, patient faith, wait his pleaſure, and with reſpect to all that is future. Perhaps I ſhall write no more. Perhaps this may be the laſt letter you will receive from me; and, perhaps, before it reaches you, I ſhall have already left this world. Should you hear of my departure, do not mourn, but rather rejoice and praiſe God on my behalf; I am well perſuaded that Chriſt is my Life, and therefore death will not be loſs, but gain to me.

Oh! happy and glorious hour, when I ſhall be delivered from all trouble and ſin, from this body of death, from the wicked world, and from the ſnares of Satan! When I ſhall appear before my Saviour without ſpot; and ſhall ſo behold his glory, and be filled with his preſence, as to be wholly and for ever engaged in adoration, admiration, gratitude and love! What ſhould I fear? Jeſus died and lives for me! For what ſhould I grieve? Jeſus is mine, and with him I have all things. Yet a little while, and every evil ſhall ceaſe; I ſhall ſee him as he is, and be with him for ever! Your's, CHRISTODULUS.

Extract of Captain Bligh's Voyage.

[*Continued from page* 283.]

TUESDAY, May 5. Towards the evening the gale conſiderably abated. Served a few broken pieces of bread-fruit for ſupper, and performed prayers. The night turned out fair, and, having had tolerable reſt, every one ſeemed conſiderably better in the morning, and contentedly breakfaſted on a few pieces of yams that were found in the boat. After breakfaſt we prepared a cheſt for our bread, and got it ſecured: but unfortunately a great deal was damaged and rotten; this nevertheleſs we were glad to keep for uſe. For dinner, I ſerved ſome of the damaged bread, and a quarter of a pint of water.

May 6. About ſix o'clock this afternoon I diſcovered two iſlands, at day-light in the morning I diſcovered a number of other iſlands. Our ſupper, breakfaſt, and dinner, conſiſted of a quarter of a pint of cocoa-nut milk, and the meat, which did not exceed two ounces to each perſon: it was received very contentedly, but we ſuffered great drought. I dared not to land, as we had no arms, and were leſs capable to defend ourſelves than we were at Tofoa. Thoſe iſlands I have been near are fruitful and hilly, ſome very mountainous, and all of a good height. To our great joy we hooked a fiſh, but we were miſerably diſappointed by its being loſt in getting into the boat.

May 7. Variable weather and cloudy, wind north-eaſterly, and calms. I continued my courſe to the N W, between the iſlands, which, by the evening, appeared of conſiderable extent, woody, and mountainous. I ſerved to each perſon an ounce of the damaged bread, and a quarter of a pint of water, for ſupper. It may readily be ſuppoſed, that our lodgings were very miſerable and confined, and I had only in my power to remedy the latter defect by putting ourſelves at watch and watch; ſo that one half always ſat up while the other lay down on the boat's bottom, or upon a cheſt, with nothing to cover us but the heavens. Our limbs were dreadfully cramped, for we could not ſtretch them out, and the nights were ſo cold, and we ſo conſtantly wet, that after a few hours ſleep we could ſcarce move. At dawn of day we again diſcovered land from W S W to W N W, and another iſland N N W, the latter a high round lump of but little extent; and I could ſee the ſouthern land that I had paſſed in the night. Being very wet and cold, I ſerved a ſpoonful of rum and a morſel of bread

for

for breakfaſt. As I advanced towards the land in the weſt, it appeared in a variety of forms; ſome extraordinary high rocks, and the country agreeably interſperſed with high and low land, covered in ſome places with wood. We now obſerved two large ſailing canoes coming ſwiftly after us along ſhore, and, being apprehenſive of their intentions, we rowed with ſome anxiety, being ſenſible of our weak and defenceleſs ſtate.

May 8. All the afternoon the weather was very rainy, attended with thunder and lightning. Wind N N E. Only one of the canoes gained upon us, and by 3 o'clock in the afternoon was not more than two miles off, when ſhe gave over chaſe. If I may judge from the ſail of the veſſels, they are the ſame as at the Friendly Iſlands, and the nearneſs of their ſituation leaves little room to doubt of their being the ſame kind of people. Whether theſe canoes had any hoſtile intention againſt us is a matter of doubt; perhaps we might have benefited by an intercourſe with them, but in our defenceleſs ſituation it would have been riſking too much to make the experiment. I imagine theſe to be the iſlands called Feejee, as their extent, direction, and diſtance from the Friendly Iſlands, anſwers to the deſcription given of them by thoſe Iſlanders. Heavy rain came on at 4 o'clock, when every perſon did their utmoſt to catch ſome water, and we increaſed our ſtock to 34 gallons, beſides quenching our thirſt for the firſt time ſince we had been at ſea; but an attendant conſequence made us paſs the night very miſerably, for, being extremely wet, and no dry things to ſhift or cover us, we experienced cold and ſhiverings ſcarce to be conceived. Moſt fortunately for us, the forenoon turned out fair, and we ſtripped and dried our cloaths. The allowance I iſſued to-day, was an ounce and a half of pork, a tea-ſpoonful of rum, half a pint of cocoa-nut milk, and an ounce of bread. The rum, though ſo ſmall in quantity, was of the greateſt ſervice. A fiſhing-line was generally towing, and we ſaw great numbers of fiſh, but could never catch one.

May 9. Fine weather, and light winds from the N E to E by S. This afternoon we cleaned out the boat, and it employed us till ſun-ſet to get every thing dry and in order. Hitherto I had iſſued the allowance by gueſs, but I now got a pair of ſcales, made with two cocoa-nut ſhells; and, having accidentally ſome piſtol-balls in the boat, 25 * of which weighed one pound, or 16 ounces, I adopted one, as the proportion of weight that each perſon ſhould receive of bread at the times I ſerved it. I alſo amuſed all hands, with deſcribing the ſituation of New Guinea and New Holland, and gave them every information in my power, that in caſe any accident happened to me, thoſe who ſurvived might have ſome idea of what they were about, and be able to find their way to Timor, which at preſent they knew nothing of, more than the name, and ſome not that. At night I ſerved a quarter of a pint of water, and half an ounce of bread, for ſupper. In the morning, a quarter of a pint of cocoa-nut milk, and ſome of the decayed bread, for breakfaſt; and for dinner, I divided the meat of four cocoa-nuts, with the remainder of the rotten bread, which was only eatable by ſuch diſtreſſed people.

* It weighed 272 grains.

May 10. The firſt part of this day fine weather; but after ſun-ſet it became ſqually, with hard rain, thunder, and lightning, and a freſh gale: In the afternoon I got fitted a pair of ſhrouds for each maſt, and contrived a canvaſs weather cloth round the boat, and raiſed the quarters about nine inches, by nailing on the ſeats of the ſtern ſheets, which proved of great benefit to us. In the evening, the clouds began to gather, and we had a prodigious fall of rain, with ſevere thunder and lightning. By midnight we had caught about 20 gallons of water. Being miſerably wet and cold, I ſerved to each perſon a tea-ſpoonful of rum, to enable them to bear with their diſtreſſed ſituation. The weather continued extremely bad, and the wind increaſed; we ſpent a very miſerable night, without ſleep, but ſuch as could be got in the midſt of rain. The day brought us no relief but its light. The ſea was conſtantly breaking over us, which kept two perſons baling; and we had no choice how to ſteer, for we were obliged to keep before the waves to avoid filling the boat. The allowance which I now regularly ſerved to each perſon was one 25th of a pound of bread, and a quarter of a pint of water, at ſun-ſet, eight in the morning, and at noon. To-day I gave about half an ounce of pork for dinner, which, though any moderate perſon would have conſidered but a mouthful, was divided into three or four.

May 11. Strong gales from S S E to S E, and very ſqually weather, with a high breaking ſea, ſo that we were miſerably wet, and ſuffered great cold in the night. In the morning at day-break I ſerved to every perſon a tea-ſpoonful of rum, our limbs being ſo cramped that we could ſcarce feel the uſe of them. Our ſituation was now extremely dangerous, the ſea frequently running over our ſtern, which kept us baling with all our ſtrength. At noon the ſun appeared, which gave us as much pleaſure as in a winter's day in England. I iſſued the 25th of a pound of bread, and a quarter of a pint of water, as yeſterday.

May 12. Strong gales at S E, with much rain and dark diſmal weather, moderating towards noon, and wind varying to the N E. Having again experienced a dreadful night, the day ſhowed to me a poor miſerable ſet of beings full of wants, without any thing to relieve them. Some complained of a great pain in their bowels, and all of having but very little uſe of their limbs. What ſleep we got was ſcarce refreſhing, we being covered with ſea and rain. Two perſons were obliged to be always baling the water out of the boat. I ſerved a ſpoonful of rum at day-dawn, and the uſual allowance of bread and water, for ſupper, breakfaſt, and dinner. At noon it was almoſt calm, no ſun to be ſeen, and ſome of us ſhivering with cold.

May 13. Very ſqually weather, wind ſoutherly. As I ſaw no proſpect of getting our cloaths dried, I recommended it to every one to ſtrip, and wring them through the ſalt water, by which means they received a warmth, that, while wet with rain, they could not have, and we were leſs liable to ſuffer from colds or rheumatic complaints. In the afternoon we ſaw a kind of fruit on the water, which Mr. Nelſon knew to be the Barringtonia of Forſter, and, as I ſaw the ſame again in the morning, and ſome men of war birds, I was led to believe we were not far from land. We continued conſtantly ſhipping ſeas, and baling, and were very wet and cold in the night; but I could not

afford

afford the allowance of rum at day-break. The 25th of a pound of bread, and water I ſerved as uſual.

May 14. Freſh breezes and cloudy weather, wind ſoutherly. Conſtantly ſhipping water, and very wet, ſuffering much cold and ſhiverings in the night. Served the uſual allowance of bread and water, three times a day. At ſix in the morning, we ſaw land, from S W by S 8 leagues, to N W by W ¼ W 6 leagues, which I ſoon after found to be four iſlands, all of them high and remarkable. At noon diſcovered a rocky iſland N W by N 4 leagues, and another iſland W 8 leagues, ſo that the whole were ſix in number.

May 15. Freſh gales at S E, and gloomy weather with rain, and a very high ſea; two people conſtantly employed baling. In the afternoon I paſſed the weſternmoſt iſland. At one in the morning I diſcovered another, bearing W N W, five leagues diſtance. Theſe iſlands lie between the latitude of 13° 16′ S and 14° 10′ S: their longitude, 15° 51′ to 17° 6′ W from the iſland Tofoa. The largeſt iſland may be 20 leagues in circuit, the others five or ſix. The ſight of theſe iſlands ſerved but to increaſe the miſery of our ſituation. We were very little better than ſtarving, with plenty in view; yet to attempt procuring any relief was attended with ſo much danger, that prolonging of life, even in the midſt of miſery, was thought preferable, while there remained hopes of being able to ſurmount our hardſhips. For my own part, I conſider the general run of cloudy and wet weather to be a bleſſing of Providence. Hot weather would have cauſed us to have died with thirſt; and perhaps being ſo conſtantly covered with rain or ſea protected us from that dreadful calamity. As I had nothing to aſſiſt my memory, I could not determine whether theſe iſlands were a part of the New Hebrides or not: I believed them perfectly a new diſcovery, which I have ſince found to be the caſe; but, though they were not ſeen either by M. Bougainville or Capt. Cook, they are ſo nearly in the neighbourhood of the New Hebrides, that they muſt be conſidered as part of the ſame group. They are fertile, and inhabited, as I ſaw ſmoke in ſeveral places.

May 16. Freſh gales from the S E, and rainy weather. The night was very dark, not a ſtar to be ſeen to ſteer by, and the ſea breaking conſtantly over us. I found it neceſſary to act as much as poſſible againſt the ſoutherly winds, to prevent being driven too near New Guinea; for in general we were forced to keep ſo much before the ſea, that if we had not, at intervals of moderate weather, ſteered a more ſoutherly courſe, we ſhould inevitably, from a continuance of the gales, have been thrown in ſight of that coaſt: in which caſe there would moſt probably have been an end to our voyage. In addition to our miſerable allowance of one 25th of a pound of bread, and a quarter of a pint of water, I iſſued for dinner about an ounce of ſalt pork to each perſon. I was often ſolicited for this pork, but I conſidered it better to give it in ſmall quantities than to uſe all at once or twice, which would have been done if I had allowed it.

May 17. The ſunſhine was but of ſhort duration. We had ſtrong breezes at S E by S, and dark gloomy weather, with ſtorms of thunder, lightning, and rain. The night was truly horrible, and not a ſtar to be ſeen; ſo that our ſteerage was uncertain. At dawn of day I found every perſon complaining, and ſome of them ſoliciting extra allowance;

but

but I poſitively refuſed it. Our ſituation was extremely miſerable; always wet, and ſuffering extreme cold in the night, without the leaſt ſhelter from the weather. Being conſtantly obliged to bale, to keep the boat from filling, was, perhaps, not to be reckoned an evil, as it gave us exerciſe. The little rum I had was of great ſervice to us; when our nights were particularly diſtreſſing, I generally ſerved a tea-ſpoonful or two to each perſon: and it was always joyful tidings when they heard of my intentions. At noon a water-ſpout was very near on board of us. I iſſued an ounce of pork, in addition to the allowance of bread and water; but before we began to eat, every perſon ſtript and wrung their cloaths through the ſea-water, which we found warm and refreſhing.

May 18. Freſh gales with rain, and a dark diſmal night, wind S E; the ſea conſtantly breaking over us, and nothing but the wind and ſea to direct our ſtecrage. I now fully determined to make New Holland, to the ſouthward of Endeavour ſtraits, ſenſible that it was neceſſary to preſerve ſuch a ſituation as would make a ſoutherly wind a fair one; that I might range the reefs until an opening ſhould be found into ſmooth water, and we the ſooner be able to pick up ſome refreſhments. In the morning the rain abated, when we ſtripped, and wrung our cloaths through the ſea-water, as uſual, which refreſhed us wonderfully. Every perſon complained of violent pain in their bones: I was only ſurpriſed that no one was yet laid up. Served one 25th of a pound of bread, and a quarter of a pint of water, at ſupper, breakfaſt, and dinner, as cuſtomary.

May 19. Freſh gales at E N E, with heavy rain, and dark gloomy weather, and no ſight of the ſun. We paſt this day miſerably wet and cold, covered with rain and ſea, from which we had no relief, but at intervals by pulling off our cloaths and wringing them through the ſea-water. In the night we had very ſevere lightning, but otherwiſe it was ſo dark that we could not ſee each other. The morning produced many complaints on the ſeverity of the weather, and I would gladly have iſſued my allowance of rum, if it had not appeared to me that we were to ſuffer much more, and that it was neceſſary to preſerve the little I had, to give relief at a time we might be leſs able to bear ſuch hardſhips; but, to make up for it, I ſerved out about half an ounce of pork to each perſon, with the common allowance of bread and water, for dinner. All night and day we were obliged to bale without intermiſſion. At noon it was very bad weather and conſtant rain.

May 20. Freſh breezes E N E with conſtant rain; at times a deluge. Always baling. At dawn of day, ſome of my people ſeemed half dead: our appearances were horrible; and I could look no way, but I caught the eye of ſome one in diſtreſs. Extreme hunger was now too evident, but no one ſuffered from thirſt, nor had we much inclination to drink, that deſire, perhaps, being ſatisfied through the ſkin. The little ſleep we got was in the midſt of water, and we conſtantly awoke with ſevere cramps and pains in our bones. This morning I ſerved about two tea-ſpoonfuls of rum to each perſon, and the allowance of bread and water, as uſual. At noon the ſun broke out, and revived every one. I found we were in lat. 14° 49′ S; long. made 25° 46′ W.

May

May 21. Freſh gales, and heavy ſhowers of rain. Our diſtreſſes were now very great, and we were ſo covered with rain and ſalt water, that we could ſcarcely ſee. Sleep, though we longed for it, afforded no comfort: for my own part I almoſt lived without it: we ſuffered extreme cold, and every one dreaded the approach of night. About two o'clock in the morning we were overwhelmed with a deluge of rain. It fell ſo heavy that we were afraid it would fill the boat, and were obliged to bale with all our might. At dawn of day, I ſerved a large allowance of rum. Towards noon the rain abated and the ſun ſhone, but we were miſerably cold and wet, the ſea breaking ſo conſtantly over us, that, notwithſtanding the heavy rain, we had not been able to add to our ſtock of freſh water. The uſual allowance of one 25th of a pound of bread and water was ſerved at evening, morning, and noon.

May 22. Strong gales from E S E to S S E, a high ſea, and dark diſmal night. Our ſituation this day was extremely calamitous. We were obliged to take the courſe of the ſea, running right before it, and watching with the utmoſt care, as the leaſt error in the helm would in a moment have been our deſtruction. The ſea was continually breaking all over us; but, as we ſuffered not ſuch cold as when wet with the rain, I only ſerved the common allowance of bread and water. At noon it blew very hard, and the foam of the ſea kept running over our ſtern and quarters.

May 23. Strong gales with very hard ſqualls, and rain; wind S E, and S S E. The miſery we ſuffered this day exceeded the preceding. The night was dreadful. The ſea flew over us with great force, and kept us baling with horror and anxiety. At dawn of day I found every one in a moſt diſtreſſed condition, and I now began to fear that another ſuch a night would put an end to the lives of ſeveral who ſeemed no longer able to ſupport ſuch ſufferings. Every one complained of ſevere pains in their bones; but theſe were alleviated, in ſome degree, by an allowance of two tea-ſpoonfuls of rum; after drinking which, having wrung our cloaths, and taken our breakfaſt of bread and water, we became a little refreſhed. Towards noon it became fair weather; but with very little abatement of the gale, and the ſea remained equally high.

May 24. Freſh gales and fine weather; wind S S E, and S. Towards the evening the weather looked much better, which rejoiced all hands, ſo that they eat their ſcanty allowance with more ſatisfaction than for ſome time paſt. The night alſo was fair; but, being always wet with the ſea, we ſuffered much from the cold. A fine morning, I had the pleaſure to ſee, produce ſome chearful countenances. Towards noon the weather improved, and, the firſt time for 15 days paſt, we found a little warmth from the ſun. We ſtripped, and hung our cloaths up to dry, which were by this time become ſo thread-bare, that they would not keep out either wet or cold.

May 25. Freſh gales and fair weather. Wind S S E. This afternoon we had many birds about us, which are never ſeen far from land, ſuch as boobies and noddies. About 3 o'clock the ſea began to run fair, and we ſhipped but little water. I therefore determined to know the exact quantity of bread I had left; and on examining found, according to my preſent iſſues, ſufficient for 29 days allowance. In the courſe

of

of this time I hoped to be at Timor; but, as that was very uncertain, and perhaps after all we might be obliged to go to Java, I determined to proportion my iſſues to ſix weeks. I was apprehenſive that this would be ill received, and that it would require my utmoſt reſolution to enforce it; for, ſmall as the quantity was which I intended to take away, for our future good, yet it might appear to my people like robbing them of life, and ſome, who were leſs patient than their companions, I expected would very ill brook it. I however repreſented it ſo eſſentially neceſſary to guard againſt delays in our voyage by contrary winds, or other cauſes, promiſing to enlarge upon the allowance as we got on, that it was readily agreed to. I therefore fixed, that every perſon ſhould receive one 25th of a pound of bread for breakfaſt, and one 25th of a pound for dinner; ſo that by omitting the proportion for ſupper, I had 43 days allowance. At noon ſome noddies came ſo near to us, that one of them was caught by hand. This bird is about the ſize of a ſmall pigeon. I divided it, with its entrails, into 18 portions, and by the method of, Who ſhall have this? * It was diſtributed with the allowance of bread and water for dinner, and eat up bones and all, with ſalt water for ſauce.

May 26. Freſh gales at S S E, and fine weather. In the evening we ſaw ſeveral boobies flying ſo near to us, that we caught one of them by hand. This bird is as large as a good duck; like the noddy, it has received its name from ſeamen, for ſuffering itſelf to be caught on the maſts and yards of ſhips. They are the moſt preſumptive proofs of being in the neighbourhood of land of any ſea-fowl we are acquainted with. I directed the bird to be killed for ſupper, and the blood to be given to three of the people who were the moſt diſtreſſed for want of food. The body, with the entrails, beak, and feet, I divided into 18 ſhares, and with an allowance of bread, which I made a merit of granting, we made a good ſupper, compared with our uſual fare. In the morning we caught another booby, ſo that Providence ſeemed to be relieving our wants in a very extraordinary manner. Towards noon we paſſed a great many pieces of the branches of trees, ſome of which appeared to have been no long time in the water. I had a good obſervation for the latitude, and found my ſituation to be in 13° 41′ S; my longitude, by account, from Tofoa, 37° 13′ W; courſe S 85° W, 112 miles. Every perſon was now overjoyed at the addition to their dinner, which I diſtributed as I had done in the evening; giving the blood to thoſe who were the moſt in want of food. To make our bread a little ſavoury we frequently dipped it in ſalt water; but for my own part I generally broke mine into ſmall pieces, and eat it in my allowance of water, out of a cocoa-nut ſhell, with a ſpoon, economically avoiding to take too large a piece at a time, ſo that I was as long at dinner as if it had been a much more plentiful meal.

[*To be continued.*]

* One perſon turns his back on the object that is to be divided: another then points ſeparately to the portions, at each of them aſking aloud, "Who ſhall have this?" To which the firſt anſwers by naming ſomebody. This impartial method of diviſion gives every man an equal chance of the beſt ſhare.

An

An Account of the Converſion and Trials of Mr. LAWRENCE SPOONER, who lived near Litchfield, in the County of Stafford, in a time of perſecution: Taken from his own manuſcript.

IT was my mercy to be born of chriſtian parents, who not only profeſſed the form, but felt the power of godlineſs. My reverend father gave me the beſt inſtructions; but, my parents dying when I was young, I was left to the care of ſome chriſtian friends, who greatly valued me for my father's ſake, I being his only ſon.

As I grew up, I became very careleſs about my ſoul, waſted precious time, fell into bad company, and was addicted to drinking, and other exceſſes, to the great grief and concern of thoſe who had the overſight of me: I dread to tell particulars; but one thing, among many others, hath ſince diſtreſſed me exceedingly; namely, that I temp'ed a poor harmleſs inoffenſive man, to drink to exceſs. He is ſince dead; and when I think of his precious, and immortal ſoul, it even pierces and rends my heart, and for ought I know, will follow me with ſorrow to the grave. I did as bad by others; but they, having a great ſhare of natural reaſon, were more capable of viewing the danger, and withſtanding the temptation; beſides, they are ſtill living, and who can tell but the grace of God may reach them before they die?

Thus I walked in the ways of my own heart for ſeveral years, and was ſuffered to run ſuch lengths in vanity and ſin, and to caſt ſuch ſlight on the wholeſome counſel of my friends, that they were ready to give me over for loſt. Some of them even ceaſed to pray for me; particularly one good woman, who, after converſing in a ſerious ſolemn manner with me, ſaid ſhe had left off mentioning me at the throne of grace. This expreſſion affected me for a while very much; for I all along retained an high opinion of the prayers of the righteous, though, alas! I had little or no deſire to pray for myſelf.

At times, indeed, I was under convictions of ſin, and a ſecret dread of the divine Wrath, which put me upon prayer, and making promiſes in my own ſtrength, of forſaking my wicked companions, and leading a new life. But theſe impreſſions ſoon wore off, and, to my ſhame be it mentioned, I grew as bad, nay worſe than before. O matchleſs mercy! love unſought! boundleſs grace indeed! which ſpared ſuch a wretch as I, who ran ſuch lengths in wickedneſs, and ſinned ſo wilfully againſt God, and the dictates of my own conſcience!

Being invited by two friends, to go with them to viſit ſome godly men, at that time in priſon for conſcience ſake; at length I conſented. The morning they ſet out they ſent for me, but as the weather was wet, and being willing to make excuſes, I declined the journey. Soon after they were gone, I felt great remorſe, attended

attended with ſuch reflections as theſe: "Surely I ſhall be condemned at the laſt day, becauſe I refuſe to viſit priſoners, who "are confined for Jeſus' ſake, whilſt I live in eaſe and pleaſure!" This conviction wrought ſo powerfully, that I immediately took my horſe and followed them.

I no ſooner entered the priſon, but I was much affected with ſeeing theſe ſervants of the Lord, inſomuch that I could not refrain from tears, though I would fain have concealed them. They ſoon beheld it with joy, and the converſation of one of them eſpecially, made a deep impreſſion on my mind.* On taking leave of theſe good men, I deſired a ſhare in their earneſt prayers; and when I came home, began to pray for myſelf, which till now, alas! I had ſeldom done for ſeveral years. I bowed my knees in ſecret before the Lord; but ſuch was the dreadful hardneſs of my heart, I knew not what to ſay. However, as enabled, I prayed for ſoftening grace, that I might ſee the evil of ſin, and be helped to mourn over it, and that the Lord would bring me to the knowledge of my miſerable loſt ſtate and condition.

I was under many fears leſt this concern ſhould wear off, as formerly; but theſe fears made me cry with more earneſtneſs to the Lord, that convictions might be continued, and that I might be as a brand plucked out of the fire. I now loved to be alone in the houſe, or in the field, where I have ſpent great part of the night in frequent ſupplication, deep examination, and ſoul-ſearching exerciſes, begging that I might ſee more and more of the evil of ſin, and be led to the blood and righteouſneſs of the Saviour.

I was much affected with free grace, and unmerited, unſought-for mercy. Thoſe have been wonderful words, Iſa. lxv. 1, "I am ſought of them that aſked not for me; I am found of them that ſought me not." And now I began to love the company of good people, whoſe ſociety I had for a long time ſhunned; but their converſation now was very ſweet and delightful to my ſoul. Soon after, my former wicked companions began to aſſault me with great violence, ſtriving with all their might to turn me aſide from the Lord and his people: likewiſe my inbred corruptions began to ſtruggle, and ſeemed to rage more than ever; and Satan ſet upon me with no ſmall fury, tempting me to leave off prayer, and for ſome little time he prevailed: But ſtill ſuch thoughts as theſe would follow me: "Where can I go? whither, O whither "can I fly? Thoſe that are afar off from God muſt periſh," &c. which brought me again upon my knees, with ſhame and confuſion of face, before the great Searcher of Hearts.

At length, he who loves to pity ſouls had pity on me: the Lord heard my voice, and my cry came up before him! My fears were

* The perſon referred to was Mr. Pardoe, an uſeful miniſter in thoſe parts, who afterwards wrote him ſeveral very friendly and affectionate letters, which were greatly bleſſed to his farther conviction and eſtabliſhment: This was about the year 1675.

quickly

quickly turned into faith, my deſpair into hope, and my darkneſs into light: My ſorrow was turned into joy, my pain into eaſe, my bondage into liberty, and my ſtorm into a ſweet calm: In ſhort, my fetters were all knocked off, and my poor impriſoned ſoul ſet at liberty; my wounds were all healed with the Balm of the Covenant, my filthy garments taken away, and there was given me change of raiment. Now was my head lifted up above all mine enemies, my heart was filled with joy and gladneſs, and a new ſong put into my mouth: "Bleſs the Lord, O my ſoul!"

In this delightful frame I gave myſelf up to the church, where I quickly had the ſweet ſealings of the Divine Spirit. Theſe words were impreſſed with great power ſoon after my entering on a public profeſſion, Matt. xxv. 23, "Well done, good and faithful ſervant." This was followed with that exceeding great and precious promiſe, Heb. xiii. part of the 5th verſe, "I will never leave thee, nor forſake thee." My heart was now even raviſhed with a ſenſe of the love of God in Chriſt Jeſus; and ſo rich were my entertainments in the kingdom of grace, that I ſeemed to be in a new world; old things were now paſſed away; behold, all things were become new!

But this ſweet frame was ſhort. It pleaſed the Lord to permit me to be exerciſed with manifold temptations, which continued about the ſpace of one whole year; during which ſeaſon I was ſorely buffeted and tempted by Satan, and eſpecially to three things. One was to entertain horrid blaſphemous thoughts. Notwithſtanding all my former evidence of unſeen things, ſo frail is human nature when tempted, I began greatly to queſtion the ſtate of my own ſoul, the truth of the Holy Scriptures, the reality of a future world; yea, and I may ſay, the very being of a God. None can conceive, but thoſe who have experienced the ſame, what diſtreſs and terror my poor ſoul was now in. I was like a perſon falling into an overwhelming diſtraction; and ſuch a ſenſe of ſin, and dread of the terrible Majeſty of an angry Almighty God ſoon followed, that I feared divine juſtice would immediately ſtrike me dead, or the earth open and ſwallow me up; yea, with reverential tears I write it, I thought the very air began to wax hot about me. It is impoſſible to expreſs what I felt; but God knows my heart, I had rather undergo the moſt exquiſite torments that mortal creatures can inflict, than feel the like again; It ſeemed as though I had been with Iſrael upon Mount Sinai, and had heard the giving forth of that fiery law, which made even Moſes exceedingly fear and quake.

Another temptation was concerning my love to my Saviour, and to call in queſtion his love towards me; and ſo fiercely were Satan's fiery darts caſt at me, that I was forced to make a perpetual verbal reſiſtance; which, with the ardent ſtriving of my ſpirit, and the ſeaſon of year, ſo affected me, that I think I may truly ſay, I was almoſt ſmothered with the heat, having hardly time to lift up my head for a little air, as I lay ſtruggling on the

ground. During this ſore conflict, I frequently replied to Satan, "I hope I ſhall love him, I hope I ſhall, I hope I ſhall." At laſt, through great mercy, this word, "*I believe I ſhall*," was put into my mouth, whereby my courage encreaſed, and the power of the temptation very ſenſibly abated.

But a third aſſault in this ſad ſeaſon, was that of ſpiritual pride: I no ſooner perceived this coming upon me, but I think I ſhould have run through a burning fire to have found a place of ſhelter; but ſince that could not be, I immediately retired, uſing theſe words a great number of times during my reſiſtance of the adverſary, "Lord, hide me, hide me! O remove pride from me!" &c. But this conflict, through mercy, was ſhorter than thoſe I had before met with.

During the continuance of theſe ſore temptations, I frequently retired into the fields, where I have ſpent a great part of the night in earneſt cries, and ſtrong wreſtlings with the Lord, till at length I conceived ſome ſmall hope. By degrees my ſpirit revived, the cloud broke, the day began to dawn, and the Sun of Righteouſneſs aroſe with freſh healing in his wings.

And I hope theſe ſharp conflicts were profitable on many accounts. Hereby I was perfectly cured of thoſe Atheiſtical thoughts which uſed to trouble me. I was likewiſe helped to engage in the duty of prayer, both in my cloſet and family, with greater reverence and ſerioufneſs, and with more awe of the Divine Majeſty, which was henceforth inſcribed on my heart in the deepeſt characters. I alſo ſaw more of the plague of my own heart, appearing to myſelf nothing elſe but an emblem of ſpiritual Babylon; the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

One thing, eſpecially, theſe fearful combats taught me; namely, never to deſire a ſight of ſin, without a view of the Saviour. I had many times intreated, with almoſt as much vehemence and earneſtneſs as ever I aſked any thing, that the Lord would give me a greater ſight and ſenſe of ſin, and open to my view, all the corrupt channels of my heart. He anſwered my requeſt; but ſo terribly in righteouſneſs, that it made me ever after very careful how I aſked for ſuch diſcoveries. In ſhort, I was hereby taught to pity the tempted, as well as prepared for thoſe future trials I was to paſs through, which I ſhall now briefly relate, to the glory of God, and the encouragement of others.

In the year 1683, on the firſt day of October, we had a conſiderable meeting at my houſe; not only for our own friends, but alſo ſeveral from other ſocieties near us, who were aſſembled together to hear a very worthy miniſter that came many miles to preach the Goſpel among us. When he was engaged in prayer, two informers came in, unknown to us all, and after being ſilent awhile, one of them began to ſpeak aloud and to diſturb the aſſembly.

A little before he began to ſpeak, I had a ſudden ſtrong impreſſion on my mind, that ſome informer was there, and that in

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caſe he ſhould give us any diſturbance, I ſhould go to him, and endeavour to prevent him. Accordingly I went, and called them both aſide, deſired them not to interrupt us in our worſhip; adding, that if aught was done contrary to law, they knew what advantage they had againſt houſe or hearers. They told me they wondered I would keep ſuch unlawful aſſemblies at my houſe. I replied, I was not careful to anſwer in that matter, having rules for our practice long before theſe laws of the realm were made, wiſhing them again not to interrupt the meeting. They then deſired to know the Preacher's name, and ſaid they would depart. This I refuſed, yet they withdrew without any further interruption.

A few days after they went in great triumph to the meeting of Juſtices, to inform againſt us; and calling on one of our ſociety by the way, told him with an air of contempt, that they were going about our buſineſs. But the Juſtices only gave them for anſwer, That they would conſult with their fellows, and appoint them a time to come again.

Perceiving the enemy now likely to come in like a flood, we concluded to ſet a day apart for ſolemn humiliation, faſting, and prayer. At the cloſe of this meeting two queſtions were debated; the one, Whether we ſhould continue our meetings at the uſual place, and keep them openly as before? The other, Whether we ſhould diſpoſe of our goods privately; or, if God in his providence ſhould permit, ſuffer them to be ſeized?

With regard to the former queſtion, it was determined to keep our meetings as uſual; not only as the place was moſt commodious, but leſt our ſeeking more privacy ſhould embolden our enemies. And that word was brought to my mind, Iſa. li. 12, "Who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man, which ſhall be made as graſs?" As to our goods we determined nothing; only theſe queries were propoſed for conſideration, Whether thoſe great and precious promiſes made to ſuch who ſuffer for Chriſt and his goſpel, are not beyond any of God's creatures here below? Whether thoſe practices which moſt uſe in a time of ſuffering, are not plainly forbidden in the Word? And whether any affliction that befals the people of God, is not for the trial of their faith, and for their profit? And if ſo, whether chriſtians may not take joyfully the ſpoiling of their goods?

Having thus by prayer and ſupplication made our requeſts known unto God, and committed the keeping of our ſouls, our bodies, and our ſubſtance to him, as to a faithful Creator; we agreed to wait upon the Lord, to keep in the path of duty, and to ſtrengthen the feeble-minded, to ſupport the weak, and to ſhew ourſelves patient towards our enemies.

The next Lord's-day the informers went to break up another meeting; but miſſing their aim, they came to our's about the concluſion of the ſame, while we were commemorating the death

and

and ſufferings of our bleſſed Saviour. They ruſhed in very haſtily, I ſuppoſe, thinking to have ſurpriſed us. They began to ſpeak very confidently what they pleaſed, but perceiving the Miniſter make no pauſe, nor any of the people riſe from their ſeats, it gave a check to their boldneſs. After they had ſat ſome conſiderable time, and one of them eſpecially, appearing to be under convictions, they withdrew, and our meeting ended in comfort and peace.

[*To be concluded in the next.*]

Mr. FLETCHER's LETTERS.

To Mrs. GREENWOOD.

My dear Friend, Madeley, June 20, 1784.

I Shall never forget the mercy, which the living and the dead have ſhewed me; but the ſight of Mr. Greenwood in his ſon, has brought ſome of my Newington ſcences freſh to my remembrance, and I beg leave to convey my tribute of thanks back by his hands. Thanks! Thanks! What nothing but words? Here is my humbling caſe; I wiſh to requite your manifold kindneſs, but I cannot; and ſo I muſt be ſatisfied to be ever your inſolvent debtor. Nature and grace do not love it. Proud nature lies uneaſy under great obligations, and thankful grace would be glad to put ſomething in the ſcale oppoſite to that, which you have filled with ſo many favours. But what ſhall I put? I wiſh I could ſend you all the bank of England, and all the goſpel of Chriſt; but the firſt is not mine, and the ſecond is already *yours:* ſo praying the Lord Jeſus to make up my deficiencies with *you*, as he has done with his Father, I remain your ſtill unprofitable, and ſtill obliged Lazarus, J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Madeley, Sept. 13, 1784.

SURELY the Lord keeps us both in ſlippery places, that we may ſtill ſit looſe to all below. Let us do ſo more and more, and make the beſt of thoſe days which the Lord grants us to finiſh the work he has given us to do. O let us fall in with the gracious deſigns of his providence; trim our lamps, gird our loins, and prepare to eſcape to the heavenly ſhore, as Paul did when he ſaw the leaky ſhip ready to go to the bottom, and made himſelf ready to ſwim to land.

I keep in my centry-box till Providence removes me: my ſituation is *quite ſuited* to my little ſtrength; I may do as much or as little as I pleaſe, according to my weakneſs; and I have an advantage, which I can have no where elſe in ſuch a degree; — my little field of action is juſt at my own door, ſo that if I happen to overdo myſelf, I have but a ſtep from my pulpit to my bed,

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and from my bed to my grave. I wiſh brother Tandy joy about oppoſition: this *muſt* be, and the more of it, the more will the word of God prevail. If I had a body full of vigour and a purſe full of money, I ſhould like well enough to travel about as Mr. Weſley does, but as Providence does not call me to it, I readily ſubmit. The ſnail does beſt in its ſhell: were it to aim at galloping like the race horſe, it would be ridiculous indeed. I thank God, my wife, who joins me in thanks to you for your kind offer, is quite of my mind with reſpect to the call we have to a ſedentary life. We are two poor invalids, who between us make *half* a labourer.

We ſhall have Tea cheap, and Light very dear: I don't admire the exchange. Twenty thouſand chambers walled up, and filled with foul air are converted into ſo many dungeons for the induſtrious artiſan, who, being compelled by this murderous tax, denies himſelf the benefit of *Light* and *Air!* Bleſſed be God, the light of heaven, and the air of the ſpiritual world, are ſtill free: may we open doors and windows to let it into our ſouls, which ſhall be purified and enlightened by theſe heavenly gueſts.

My dear Partner ſweetly helps me to drink the dregs of life, and to carry with eaſe the daily croſs. Neither ſhe nor I are long for this world: we *ſee* it, we *feel* it; and by looking at death and his Conqueror, we fight before-hand our laſt battle, with that laſt enemy whom our dear Lord hath overcome for *us*. That we may triumph over him with an humble, Chriſtian courage, is the prayer of, my dear friend, your's, J. F.

To Mrs. THORNTON.

My dear Friend, Madeley, Jan. 21, 1785.

I Cannot expreſs how much I was concerned at hearing of Mr. Greenwood's illneſs: my poor prayers have heartily attended him. I want much to hear of his better ſtate of health. Give mine and my wife's kindeſt love to him; and ſhould change of air, now the Spring is coming on, be likely to be of ſervice to him, we deſire both him, and you, and Mrs. Greenwood to remember, that you have at Madeley a country retreat, free from the noiſe of London, and the hurry of buſineſs, where we ſhould be glad to have an opportunity of requiting the kindneſs ſhewed to me both by the living and the dead.

O that the Lord would make both his cup and yours run over! Between the living and the dead, (being dying worms ourſelves) what manner of people ought we to be in our generation? If we cannot be what we would, burning and ſhining lights, ſhewing forth the glory, the mercy, the love of our Lord, as thoſe, who flame with indefatigable zeal, and run a race of immenſe labours, let us at leaſt lie meekly at Chriſt's feet, as Mary, or patiently hang on the croſs, as our common Lord.

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I want much to know, how you all do, in ſoul and body: as for me, I make juſt ſhift to fill up my little centry-box, by the help of my dear Partner. Had we more ſtrength we ſhould have opportunity enough to exert it. O that we were but truly faithful in our little place! Your great ſtage of London is too high for people of little ability and little ſtrength, and therefore we are afraid of venturing upon it, leſt the conſequence ſhould be bringing new burdens on our generous friends. We ſhould be glad to riſe high in uſefulneſs; but God, who needs us not, calls us to ſink in deep reſignation and humility. His will be done! That God would bleſs you with all his choiceſt bleſſings, for time and eternity, is the ſincere prayer of, my dear Friends, your obliged ſervants, J. and M. F.

To the Right Hon. Lady MARY FITZGERALD.

Madeley, Feb. 11, 1785.

MERCY, righteouſneſs, peace and joy be multiplied to dear Lady Mary, and to all, who are dear and near unto her, from the Father of mercies, thro' the Son of his boundleſs love, and thro' the Spirit of infinite love, which the Father breathes continually towards the Son, and the Son towards the Father! So prays John Fletcher. And who are we, my lady, that we ſhould not be ſwallowed up by this holy, loving, living Spirit, which fills heaven and earth? If we could exclude him from our hearts, we might vilely ſet up *ſelf*, in oppoſition to him who is all in all. But whether we conſider it or not, there he is, a true, holy, loving, merciful God. Aſſent to it, my lady; believe it, rejoice in it. Let him be God, *all in all*; your God in Chriſt Jeſus; your Brother, who is fleſh of your fleſh, bone of your bone; your Surety, who payeth all your debt, in whom the Father was reconciling you and us unto himſelf, and in whom we are accepted. What an ocean of love to ſwim in,—to dive into! Don't be afraid to venture, and to plunge with all your's; eſpecially our dear friends in St. James's Place, Mrs. G. and Mrs. L. &c. I am, &c. J. F.

To Mr. HENRY BROOKE.

My dear Brother, Madeley, Feb. 20, 1785.

WE are all ſhadows. Your mortal parent hath paſſed away; and we paſs away after him. Bleſſed be the Author of every good and perfect gift, for the ſhadow of his eternal Paternity diſplayed to us in our deceaſed parents. What was good, loving, and lovely in them, is with Chriſt in God; where we may ſtill enjoy it *implicitly*, and where we ſhall *explicitly* enjoy it, when He ſhall appear. A leſſon I learn daily, is to ſee things and perſons in their *inviſible root*, and in their *eternal principle*; where they are not ſubject to change, decay, and death: but where they bloſſom and ſhine in the primeval excellence allotted them by their gracious Creator. By this means, I learn to walk

by faith, and not by ſight; but, like a child, inſtead of walking ſtraight and firm in this good ſpiritual way, I am ſtill apt to cling here or there; which makes me cry, "Lord let me ſee all things "more clearly, that I may never miſtake a ſhadow for the ſub- "ſtance, nor put any creature, no not for a moment, in the place "of the Creator; who deſerves to be loved, admired, and ſought "after, with all the powers of our ſouls."

Tracing his Image in all the footſteps of nature, or looking for the divine ſignature on every creature, as we ſhould look for the king's image on an old ruſty medal, is true Philoſophy; and to find out that, which is of God *in ourſelves*, is the true Wiſdom, — genuine godlineſs. I hope you will never be afraid, nor aſhamed of it. I ſee no danger in theſe ſtudies and meditations, provided we ſtill keep the end in view, — the *all* of God, and the *ſhadowy nothingneſs* of all that is viſible.

With reſpect to the great Pentecoſtal diſplay of the Spirit's glory, I ſtill look for it within and without; and to look for it aright is the leſſon I am learning. I am now led to be afraid of that in my nature, which would be for pomp, ſhew, and viſible glory. I am afraid of falling by ſuch an expectation into what I call a ſpiritual judaizing; into a looking for Chriſt's coming in my own pompous conceit, which might make me reject him, if *his* wiſdom, to crucify *mine*, choſe to come in a meaner way: and if, inſtead of coming in his Father's glory, he choſe to come meek, riding, not on the cherubim, but on the foal of an aſs. Our Saviour ſaid, with reſpect to his going to the feaſt, *My time is not yet come:* whether his time to come and turn the thieves and buyers out of the outward Church is yet come, I know not. I doubt Jeruſalem, and the holy place, are yet given to be trodden under foot by the Gentiles. Theſe doubts I wait to be ſolved by the teaching of the great Prophet, who is alone poſſeſſed of Urim and Thummim. The mighty power to wreſtle with him is all divine: and I often pray, —

That mighty faith on me beſtow,
  Which cannot aſk in vain,
Which holds, and will not let thee go,
  Till I my ſuit obtain:
Till thou into my ſoul inſpire,
  That perfect love unknown,
And tell my infinite deſire,
  Whate'er thou wilt be done.

In ſhort, the Lord crucifies my *wiſdom* and my *will* every way; but I muſt be crucified as the *thieves*. *All my bones muſt be broken*; for there is ſtill in me that impatience of wiſdom, which would ſtir, when the tempter ſays, *Come down from the croſs*. It is not for us to know the times and ſeaſons, the manner and myſtical means of God's working; but only to hunger and thirſt after righteouſneſs,

righteouſneſs, and lie paſſive before the Great Potter. In ſhort, I begin to be content to be a veſſel of *clay*, or of *wood*, ſo I may be emptied of ſelf, and filled with my God, my all. Don't give up your confident hope: it ſaves ſtill ſecretly, and hath a *preſent*, and, by and by, will have a *great* recompence of reward.

I am glad, exceeding glad, that your dear Partner goes on ſimply and believingly. Such a companion is a great bleſſing, if you know how to make uſe of it. For when two of you ſhall agree touching one thing in prayer, it ſhall be done. My wife and I endeavour to fathom the meaning of that deep promiſe; join your line to ours, and let us ſearch what, after all, exceeds *knowledge*, I mean the wiſdom, and the power, the love and faithfulneſs of God.

My wife and I embrace you both; and pray you would help one another, and us, by your prayers. Adieu. *Be the Lord's*, as the French ſay; and ſee God *yours* in Chriſt, for you, and for all our dear brethren. We are, your obliged friends,

J. and M. F.

To Mr. MELVILL HORNE.

Dear Brother, Madeley, May 10, 1785.

GO on improving yourſelf by reading, but above all by *meditation* and *prayer:* and allow our Lord to refine you in the fire of temptation. Where you ſee a want, at home or abroad, within or without, look upon that want, as a warning to avoid the cauſe of the leanneſs you perceive, and a call to ſecure the bleſſings, which are ready to take their flight; for ſometimes true riches, like thoſe of this world, make themſelves wings and fly away: the heavenly dove may be grieved, and take its flight to humbler, and more peaceful roofs. I am glad you do not want hard or violent meaſures: I hope you never will countenance them, no not againſt what you diſlike. I believe things will turn out very well at the Conference, and I ſhall be a witneſs of it, if the Lord of the harveſt gives me a commiſſion to be a ſpectator, of the order and quietneſs of thoſe who ſhall be there: if not, I ſhall help you by prayer to draw from far the bleſſings of love upon our friends.

In being moderate, humble, and truly deſirous to be a Chriſtian, that is, to be the *leaſt*, the *laſt*, and the *ſervant* of all, we avoid running ourſelves into difficulties, we eſcape many temptations, and many mortifying diſappointments. For my part, as I expect nothing from men, they cannot diſappoint me; and as I expect all good things from God, in the *time*, *way*, *meaſure*, and *manner* it pleaſeth him to beſtow, here I cannot be diſappointed, becauſe he does, and will do all things well.

I truſt you labour for God and ſouls, not for praiſe and ſelf. When the latter are our aim, God, in mercy, bleſſes us with barrenneſs, that we may give up Barabbas, and releaſe the humble Jeſus, whom we crucify afreſh by ſetting the thief on the throne,

and

and the Lord of glory at our footſtool: for ſo do thoſe who preach Chriſt out of contention, or that they may have the praiſe of men. That God may bleſs you and your labours is the prayer of your old brother, J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Madeley, July 19, 1785.

BLESSED be GOD, we are ſtill alive; and in the midſt of many infirmities, we enjoy a degree of health ſpiritual and bodily. O how good was the Lord, to come as Son of Man, to live here for us, and to come in his Spirit to live in us for ever! This is a myſtery of godlineſs: the Lord make us *full* witneſſes of it!

A week ago, I was tried to the quick by a fever with which my dear wife was afflicted: two perſons whom ſhe had viſited having been carried off, within a piſtol ſhot of our houſe, I dreaded her being the third, but the Lord hath heard prayer, and ſhe is ſpared. Oh what is life! "On what a ſlender thread hang everlaſting "things!" My comfort, however is, that this *thread* is as ſtrong as the will of God, and the word of his grace which cannot be broken. — That grace and peace, love and thankful joy, may ever attend you, is the wiſh of your moſt obliged friends,

J. and M. F.

END OF MR. FLETCHER'S LETTERS.

To the EDITOR of the ARMINIAN MAGAZINE.

My dear Friend, London, May 5, 1796.

AS I ſincerely wiſh ſucceſs to your endeavours in ſpreading the Light of the Goſpel of God our Saviour in the world, I take the liberty of ſending you the following account. And I do this the more willingly, becauſe I know that many perſons in our connection who have read that ſhort narrative of the Lord's dealings with my own ſoul, (publiſhed in the January Magazine for 1779,) have deſired to know how my honoured Father, who had ſo violently oppoſed my being a Methodiſt, finiſhed his courſe.

After he had experienced the power of divine grace, he became a remarkable ſteady follower of Chriſt. He was zealous in promoting the cauſe of God, and ſincerely wiſhed that all within the circle of his acquaintance might embrace the Truth. He evidently loved the miniſters of Chriſt; and the people of God he eſteemed as the excellent of the earth; and their company and converſation were greatly valued by him. I never knew a perſon more conſtant in all the means of grace, whether public or private, than he was, to the end of his days. At the public preaching his ſeat was never empty, while he was able to walk by the

help of two perſons down to the Chapel; and when there, no one could be more attentive to every part of divine worſhip. He never miſſed his Claſs a ſingle time in the whole courſe of his life, if he was at home, and very frequently he attended at all the other Claſſes which met in the village where he lived.

He was naturally of a very warm temper, but for a conſiderable time after being brought to the knowledge of God, he had full dominion over it: And no doubt, had he lived in the exerciſe of the grace which the Lord beſtowed upon him, and looked as he ought for the accompliſhment of all the divine promiſes, he would have continued to enjoy that ſtate of inward liberty into which the Lord had brought him. But like too many profeſſors, by little and little he gave way to his natural temper, and conſequently ſuffered very great loſs in the divine life; and by this means prepared a bitter cup of deep ſorrow and ſevere diſtreſs againſt a dying hour. It is on this account chiefly, that the ſubſequent narrative is made public, as a ſolemn warning to profeſſing Chriſtians to take care that they do not loſe their *firſt love*, by ſuffering evil tempers, thoſe roots of bitterneſs, to ſpring up again in their minds. I know well, that there are many who make but little account of being overcome by anger, when they meet with any thing diſpleaſing; and not a few have ſo habituated themſelves to this evil, that now their conſciences give them very little trouble about it, as it is become quite familiar. This was the caſe with my dear father.

I was ſtationed in London in 1769, and in the month of October that year, I received a letter from my brother, informing me of the ſickneſs of my father. Mr. Weſley very freely gave me leave to go down into Yorkſhire to ſee him. I did ſo, and found him very weak in body, and not likely to live long. He appeared to have much peace in his mind, to be patient under his affliction, reſigned to the will of God, and willing to die, having no painful fear or dread of death; ſo that we thought all was well with him. But as he lay in his bed one morning, (ſeveral weeks before his deceaſe,) he had a diſcovery of all the Lord's gracious dealings with him, and the whole travail of his ſoul from firſt to laſt. He ſaw into what an holy and happy ſtate the Lord brought him when he was firſt juſtified, and the nature and excellence of the privileges he then enjoyed. He plainly ſaw how long he had ſtood faſt in that liberty, and how far he had been faithful to the grace then given; and likewiſe, when, and by what means he had grieved the Holy Spirit, and loſt a meaſure of the life of God. He ſaw that from that time he had frequently diſhonoured God, and gradually departed from him in heart, till he wandered into the wilderneſs, where he enjoyed but little communion with the Redeemer. He diſcovered, in ſuch a manner as words cannot expreſs, that all his religious duties were too formal, and that however conſtant he had been in attending them, they had not proved what the Lord deſigned them to be, viz. wells of ſalvation to his ſoul.

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It is impoſſible to deſcribe the dreadful anguiſh and diſtreſs that now well nigh overwhelmed his ſoul. O how bitterly he lamented his paſt unfaithfulneſs, and mourned on account of his having grieved the Holy Spirit. He quite gave up his confidence in God as reconciled to him, and had little hope of obtaining mercy. Satan, who always loves to fiſh in troubled waters, laboured to heighten this diſtreſs, by drawing a vail over the mercy and love of God, and by ſuggeſting ſuch thoughts to his mind as tended to plunge him into the dark regions of deſpair.

We all tenderly ſympathized with my father in this hour of diſtreſs, and endeavoured to comfort and encourage him all that we poſſibly could, by enlarging upon the mercy and love of God in Chriſt Jeſus, and his willingneſs to ſave poor returning ſinners. He ſeriouſly attended to all that we could ſay, and as cordially joined with us in prayer, whenever opportunity ſerved; but nothing could ſatisfy him till he obtained a clear manifeſtation of the love of God. This, in anſwer to our inceſſant prayers, the Lord mercifully granted unto him, filling his whole ſoul with peace and joy in believing. O what a glorious change did he now experience! He had not only a divine conſciouſneſs of his intereſt in Chriſt, but was fully renewed in righteouſneſs and true holineſs: He was all meekneſs, gentleneſs, humility and love.

From this time to the hour of his death, he had a joyful hope of heaven, and quietly and patiently waited for the happy hour when the Lord ſhould ſign his releaſe from the body, and receive him into paradiſe. He was quite free for me to return to London whenever I pleaſed. He ſaid, "I cannot die when I would; "I muſt wait the Lord's time; and you will be wanted in your "Circuit; go then, when you think proper; I have ſeen you, "and that is enough."

He appeared to be wholly given up to the Lord, and conſtantly engaged in prayer, except when converſing with the family, or with ſome Chriſtian friend who called to ſee him. His diſcourſe was ſpiritual and heavenly, and he could not reliſh any converſation but that which ſavoured of the heaven to which he was going.

One day, when talking to me and my brother, tears of joy and gratitude flowed from his eyes at the thought of leaving all his family united in the ſacred bonds of chriſtian as well as brotherly love: "I think, (ſaid he) I may now die with the greateſt ſatis- "faction that any man ever did, ſeeing that I leave you all of "one heart and of one mind."

I was with him all the day on which he died. He ſaid very little to any one, but his mind ſeemed altogether ſtayed upon the Lord. I prayed with him a ſhort time before he changed for death; and he expreſſed the ſtrongeſt confidence in God, and an earneſt deſire to depart. About nine o'clock in the evening, he quietly, without either a ſigh or groan, or the leaſt ſtruggle, fell

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aſleep in my arms. There was ſomething remarkably ſtriking in his countenance when he was dead, wonderfully expreſſive of that extraordinary ſerenity of mind which the Lord favoured him with in his dying moments. He had enjoyed a meaſure of the ſanctifying grace of God near ten years, and died Nov. 23, 1769, in the 75th year of his age.

Soon after my father's death, my brother wrote me the following letter.

"With reſpect to my dear departed father, he is ſeldom out of my mind; I think of him when alone, with a melting heart and weeping eyes. I have at certain times felt ſuch a deſire to ſee him again as I cannot deſcribe. An expreſſion which you dropped in the pulpit has often been a check to me, viz. "If a wiſh would bring him back again, I would not dare to wiſh it." Had it not been for this, and I know that you loved him as well as I could poſſibly do, I ſhould often have wiſhed he might have returned to us again.

"The words which he ſpoke to me in his laſt conflict with Satan, with ſuch deep concern in his countenance, I ſhall never forget. But he is now where fear can never come, and where temptation can have no place:

'Tis finiſh'd, 'tis paſt, his conflict below,
The greateſt and laſt he ever ſhall know;
Triumphantly glorious, through Jeſus's zeal,
And more than victorious o'er ſin, death, and hell.

"I doubt not but he is now joined with the Church triumphant, and from thoſe peaceful regions, I almoſt think, I hear him kindly forbid me thus to weep and mourn on his account, ſeeing that he is now inexpreſſibly happy in the enjoyment of God. O yes; I moſt aſſuredly believe, that he is this moment worſhipping before the throne, with thoſe holy happy ones, whoſe bleſſed ſociety my ſoul longs to join. O my brother, I truſt that he will one day give us a hearty welcome to that glorious city where pain and parting ſhall be no more. The thoughts of this raviſhes my very heart and quite overcomes me:

"There all the ſhip's company meet
That ſail'd with the Saviour beneath;
With ſhouting each other they greet,
And triumph o'er ſorrow and death:
The voyage of life's at an end,
The painful affliction is paſt,
The age that in heaven they ſpend
For ever and ever ſhall laſt!"

In the above account, we may ſee much of the mercy and love of God manifeſted towards one who had zealouſly contended againſt the Truth, and deſpiſed thoſe who embraced it. He certainly thought himſelf poſſeſſed of real religion, before he had any knowledge of its nature; and believed himſelf to be a faithful

ful worſhipper of God, before he had any ſaving acquaintance with him. He was thoroughly awakened, and laboured under very deep and painful convictions for a conſiderable time, till the Lord manifeſted himſelf unto him as a ſin-pardoning God. For ſome time he walked in the living Light; but alas! unhappily miſſed his way, by ſuffering his own bad tempers to riſe from the dead. And, as I am afraid that this is the caſe with too many, who look upon themſelves as believers; from the example of one who was unſpeakably dear to me, and from the conſideration of what he ſuffered upon his death-bed, I beg leave to warn all, who may ſee this account, to take care leſt they alſo fall into the ſame condemnation, and plant before hand their dying pillow with thorns.

The goſpel ſtate moſt aſſuredly is a ſtate of Liberty; liberty from the guilt, and from the power or dominion of ſin. Thus we have long been accuſtomed to ſing:

The guilt and power, with all thine art,
Can never be disjoin'd;
Nor will GOD bid the guilt depart,
And leave the power behind.

Perhaps ſome will anſwer, "Without doubt, every believer is made free from the power of outward ſin." This is not enough: All awakened ſinners who are faithful to enlightening grace, are free in this reſpect; they bring forth fruits meet for repentance. But a believer, being created anew in Chriſt Jeſus, and having crucified the fleſh with all its affections and deſires, is made free from the power of inward ſin: He has dominion over his own ſpirit and tempers, and in this ſenſe, is made free from ſin, and becomes a ſervant of God. The ſame living faith which brings the peace of God into the conſcience, brings alſo divine purity into the heart. So that a real believer can ſay with the Apoſtle, "The law of the Spirit of Life in Chriſt Jeſus, hath made me free from the law of ſin and death." It is but too true, very few continue long in this liberty, unleſs they look for the utter deſtruction of all ſin, and preſs forward towards the mark of perfect love. Thoſe who fail here, generally grow weary of the inward war: The fleſh luſteth againſt the ſpirit, till the fleſh proves conqueror, and then we ſee believers (ſo called,) ſoon angry, governed by their own will, conquered by pride and evil deſire. But theſe things ought not to be ſo: Surely the will of God is, our entire ſanctification of body, ſoul and ſpirit; and conſequently, it is our indiſpenſible duty, not only to hold faſt whereunto we have attained, but alſo to follow after, in order that we may apprehend that for which we are apprehended of God in Chriſt Jeſus. In doing this, we ſhall retain the maſtery over our own ſpirit, and increaſe with all the increaſe of God. I am your affectionate brother, J. PAWSON.

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THE BLESSING OF A CHEERFUL HEART.

[EXTRACTED FROM A LATE EMINENT WRITER.]

WHEN we ſurvey the *World* in which we live, and in which we find things framed not only for neceſſity, but pleaſure; not only for uſe, but beauty. The lights which God hath "ſet in the firmament of heaven, to divide the day from the night, to be for ſigns, and for ſeaſons, for days, and for years," while they anſwer all thoſe purpoſes according to his ordinance, do, at the ſame time, cheer and delight us, by their ſplendid appearance. The bloſſoms of the ſpring, which ſerve to protect the infant fruit; the glories of ſummer, which mature and bring it to perfection; and the riches with which autumn overſpreads the face of a country, contribute as much to the ſatisfaction of the beholder, as they do to the huſbandman's advantage. The ſame genial power which brings food out of the earth for the nouriſhment of the animals that walk upon it, arrays it in a colour the moſt agreeable and refreſhing to the eye of man. And let any one, who walks forth, at the proper ſeaſon of the year, to contemplate the creation in its beauty; who beholds the brightneſs of the ſun, the clearneſs of the ſky, the verdure of the earth, well watered paſtures clothed with flocks, valleys covered over with corn, and woods reſounding with the muſic of birds; let ſuch a one determine "whether Providence deſigned, this world ſhould be filled with murmurs and repinings, or that the heart of man ſhould be involved in gloom and melancholy." Certainly the Pſalmiſt was of another opinion, whoſe deſcription of the pleaſing objects, with which nature abounds, may ſupply their abſence, and make them preſent to our minds: — "He ſendeth the ſprings into the valleys, which run among the hills. They give drink to every beaſt of the field; the wild aſſes quench their thirſt. By them ſhall the fowls of heaven have their habitation, and ſing among the branches. He watereth the hills from his chambers; the earth is ſatisfied with the fruit of thy works. He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face ſhine, and bread which ſtrengtheneth man's heart." A ſurvey of creation filled his heart with admiration, joy and gladneſs. "O Lord," ſays he, "how manifold are thy works! In wiſdom haſt thou made them all; the earth is full of thy riches! — I will ſing unto the Lord as long as I live; I will ſing praiſe unto my God, while I have my being. My meditation of him ſhall be ſweet; I will be glad in the Lord."

A cheerful diſpoſition of mind, is a duty we owe to our *Maker*, who hath placed us in a world thus ſtocked with objects, capable of inſpiring complacency and delight. For it was, doubtleſs, his intention, that, by contemplating the beauties and glories of the creation,

creation, we might be led to make ſuitable returns of gratitude and thankfulneſs to the Creator. But gloom and melancholy will never ſuffer emotions like theſe to ariſe in a mind, of which they have taken poſſeſſion. Such a temper, therefore, when it is become a fixed and ſettled one, appears not only to be to the laſt degree inconvenient and tormenting, but to have a manifeſt tincture of impiety. To receive the gifts of heaven with a ſour aſpect and a ſullen ſilence, what is it but to throw them back, with diſdain, to the bountiful Donor, declaring, that we will have none of them? It is the rebellious obſtinacy of a wayward child, againſt the gracious offers of the moſt indulgent of fathers. Whereas a cheerful ſtate of mind is "a conſtant habitual gratitude to the great Author of nature; an implicit praiſe and thankſgiving to Providence under all it's diſpenſations; a kind of acquieſcence in the ſtate wherein we are placed, and a ſecret approbation of the divine will in it's conduct towards man. The cheerfulneſs of heart which ſprings up in us from the ſurvey of nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praiſe and thankſgiving, that is filled with ſuch a ſecret gladneſs. A grateful reflection on the ſupreme Cauſe who produces it, ſanctifies it in the ſoul, and gives it it's proper value; conſecrates every field and wood, and turns an ordinary walk into a morning or evening ſacrifice."

Such are the obligations to cultivate a cheerful diſpoſition, which affect us as *men*, wiſhing to poſſeſs a ſound *mind* in a healthful *body*; to taſte the beauties and excellencies of the *world* in which we are placed; and to make a due return of gratitude and thankfulneſs to *God*, who placed us in it. Let us now conſider the additional motives afforded us, as *Chriſtians*, by the religion we profeſs.

The nature of that religion is ſufficiently expreſſed by the term ſo often uſed to denote it. It is a communication of *good news*, which ſhould be received, in this caſe, as in all others, with a joy proportionable to it's importance; and as it is of the higheſt importance, ſhould be therefore productive of the greateſt joy. The patriarchs and prophets, who viewed afar off that wonderful event, which hath ſince taken place, were affected by it in a very ſenſible and lively manner. "Your father Abraham," ſays our Lord to the Jews, "*rejoiced* to ſee my day, and he ſaw it, and was *glad*." Iſaiah is in raptures whenever he has occaſion to touch upon the ſubject — "How beautiful upon the mountains are the feet of him that bringeth good tidings! — Break forth into joy, ſing together, ye waſte places of Jeruſalem; for the Lord hath comforted his people. Sing, O heavens, for the Lord hath done it; ſhout, ye lower parts of the earth; break forth into ſinging, ye mountains, O foreſt, and every tree therein; for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael." When the predictions were accompliſhed, and the divine perſon, who

who had been the ſubject of them, made his appearance in the fleſh, the heavenly meſſenger publiſhed the news in the following terms — "Behold, I bring you good tidings of *great joy*, which ſhall be to all people." The Goſpel was accordingly received by the firſt converts on the day of Pentecoſt, "with gladneſs and "ſingleneſs of heart." Into whatſoever city or country it came, "there was great joy in that place;" and the joy, we find, was ſuch that it raiſed it's poſſeſſors above the world, and triumphed over all afflictions. Of other things they were often deſpoiled; but "their joy no man took from them." In every ſituation and condition they did then what the Apoſtle exhorts all Chriſtians to do; they "rejoiced evermore."

Nor can we wonder, that the Goſpel ſhould, in it's name and nature, portend joy, when we reflect, that it's *end* was, to deliver mankind from ſorrow. Sorrow firſt entered into the world, as a neceſſary attendant on ſin, which filled the minds of men with diſquietude and anxiety, their bodies with diſeaſes and pains. The Goſpel removes the former by the pardon it holds forth, and enables us cheerfully to bear the latter, by the grace it confers. God therefore repreſents himſelf in it, as "the God of love, and of all conſolation." Our Lord calls us to him, that he may "give us reſt and refreſhment;" that he may "wipe all tears from our eyes;" that we may "enter into our Maſter's joy;" and that "our joy may be full." For this purpoſe he has ſent us a bleſſed "Comforter, to abide with us for ever," whoſe firſt fruits are, love, joy, and peace;" a Spirit, cheerful in himſelf, and making thoſe cheerful, who are partakers of him; cheerful in trouble, cheerful out of trouble; cheerful while they live, cheerful when they die; cheerful in uſing well the bleſſings of this life, cheerful in expecting the bleſſedneſs of the next; cheerful through faith, while they believe in the great and precious promiſes made to them; cheerful through hope, which depends upon their accompliſhment; cheerful through charity, in doing acts of mercy and loving kindneſs; till they come to that land of plenty, where none ſhall want; to thoſe regions of joy, from whence ſorrow ſhall be for ever excluded.

There is no occaſion to be more particular upon this topic. It appears evidently, that, whether we conſider the name, the nature, or the end of the Goſpel, it's author, it's doctrines, it's duties, or the Spirit which accompanies it; every way, it is a diſpenſation of love and peace, conſolation and joy. So that a good Chriſtian, of all men, has moſt cauſe to be cheerful. Some have gone ſo far as to affirm, that it is impious in ſuch an one to be otherwiſe.

A celebrated writer on the ſide of ſcepticiſm and irreligion, in a book publiſhed, ſince his death, to recommend Atheiſm to the world, has been pleaſed to ſay, that all the devout perſons he had ever ſeen were melancholy. This might very poſſibly be; for, in the firſt place, it is moſt likely, that he ſaw very few, his friends

and

and acquaintance being of another ſort; and, ſecondly, the ſight of *him* would make a devout perſon melancholy, at any time.

But it may be ſaid, How can theſe things be? Doth not the Goſpel call us to repentance? And is not repentance attended by mourning? Are we not commanded to renounce the world, and to mortify the fleſh; to abſtain from jollity and pleaſure; to deny ourſelves, to faſt, to watch, and to pray? How then can ſuch a religion as this be a ſource of cheerfulneſs and joy?

It is moſt certainly true, that the Goſpel calleth us to repentance; and it is equally true, that repentance is attended by mourning. But is this the fault of religion, or of the ſinner? Of the ſinner, ſurely, who by his conduct makes repentance neceſſary, and then is angry to find that it is not agreeable. Phyſic is ſeldom ſo; and he, who has contracted a diſeaſe, muſt ſubmit to the remedy, if he would recover his health. But the fact is, that true penitents have never failed to declare, they felt a greater joy in the midſt of their ſorrow, through a comfortable ſenſe of God's returning favour, than ever they did in the commiſſion of their ſin, which was ſure to be followed, if it were not accompanied, by the ſtings and terrors of conſcience.

As to the world and the fleſh, jollity and pleaſure, if we are bidden to renounce, to mortify, and to abſtain from them, it is by way of friendly caution, leſt they ſhould endanger the health of our minds, and bring on a relapſe. They are taken from us by the kind hand of our heavenly Father, that ſomething more wholeſome, and more truly delightful, may be communicated to us, and reliſhed by us. "Be not drunk with wine," ſays the Apoſtle; "but be filled with the Spirit." And he who makes the exchange, can be no loſer by it. In a word, there is infinitely more joy in ſubduing a paſſion, than there can be in gratifying it; and, if we are determined by experienced perſons, who have fairly tried both, they tell us, the pleaſures of ſin are far inferior to thoſe afforded even by the ſevereſt and moſt unpromiſing exerciſes of religion. The objection therefore, when conſidered and anſwered, turns out (as all objections in the end do) to the advantage of the Goſpel, which reſembles a fine country in the ſpring ſeaſon, where the very *hedges* are in bloom, and every *thorn* produces a flower. The joys of the world end in ſorrow; but the ſorrows of religion terminate in joy. "Bleſſed are they that mourn, for they ſhall be comforted." And it is very obſervable, that our Lord enjoins his diſciples not to appear abroad with a ſour and gloomy countenance, but, in their converſe with mankind, to preſerve their uſual cheerfulneſs, even at thoſe ſeaſons, when they are exerciſing upon themſelves any act of religious diſcipline. "When ye faſt, be not, as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. But thou, when thou faſteſt, anoint thine head, and waſh thy face; that thou appear not unto men

to faſt, but unto thy Father, which is in ſecret: and thy Father, which ſeeth in ſecret, ſhall reward thee openly."

Such, then, are the motives for cultivating a cheerful diſpoſition, which reaſon dictates to us as men, and religion preſcribes to us as Chriſtians. You would wiſh perhaps to know, by what means this happy temper may be acquired, and preſerved. It is neceſſary here to take notice of the influence which the body ſometimes hath on the mind, and to obſerve that melancholy is not infrequently conſtitutional, taking it's riſe from ſome diſtemperature of the blood and juices. This has, perhaps, a ſhare in the production and increaſe of what is called *religious*, but ſhould rather be called *irreligious* melancholy, much oftener than is generally imagined. That the effect, therefore, may ceaſe, the cauſe muſt be removed, and application muſt be made to the phyſician, rather than to the divine.

When this is not the caſe, but the diſorder lies originally in the mind, many uſeful directions may be given for it's removal. Three things more eſpecially are to be avoided by him who would poſſeſs a cheerful Spirit.

The firſt of theſe is *idleneſs*. The mind of man, being an active and reſtleſs principle, muſt have ſome matter given it to work upon, or it will turn it's force inward, and prey upon itſelf. When grief proceeds from a *real* cauſe, and not from one that is imaginary, it admits of no remedy more expeditious and efficacious, than that of diverting the thoughts from the ſubject which occaſioned it, by providing for them ſome other employment. And it is obvious to obſerve, that the ſedentary and inactive, they who are retired from buſineſs, or they who were never engaged in any, are the perſons that ſuffer moſt by the inculſions of melancholy, from which, they themſelves will tell us, they have never failed to be relieved, as often as, by any extraordinary call, they have been rouzed from indolence, and forced upon action. The malady which deſtroys ſo many conſtitutions, and makes ſuch numbers miſerable who have nothing elſe to make them ſo, is unknown to him, whom neceſſity obliges to toil for his bread. With the ſun he riſes, full of life and vigour, to his appointed taſk. Upon that his attention is engaged all day, and the performance of it ſecures to him an uninterrupted repoſe at night, according to Solomon's obſervation: "The ſleep of a *labouring* man is ſweet." From all which we may venture to conclude, that happineſs conſiſts in employment, and that to be idle is to be wretched.

A ſecond thing to be avoided is *guilt*. We muſt not only be employed, but we muſt be well employed. To every ſtation Providence has annexed it's proper offices and duties. We ſhall always find the diſcharge of theſe to be one ſource of cheerfulneſs, and the conſciouſneſs of having diſcharged them will always furniſh us with another. They are pleaſant not only in the act, but in the remembrance. They are labours, which will have

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their reward from the hand of our Maſter in heaven. They are labours, which will end in reſt eternal, and will make that reſt to be ſweet indeed. But what title can that man have to cheerfulneſs, who has done thoſe things only which he ought not to have done? Guilt and cheerfulneſs cannot dwell under the ſame roof. It is not fit they ſhould. The conſequence of guilt unrepented and unexpiated, is the wrath of God. And he on whom the wrath of God abideth, has no reaſon to be cheerful. It is folly, it is madneſs in him to be ſo, as it muſt argue an utter ignorance and inſenſibility of his condition. The Pſalmiſt tells us, that "Light is ſown for the righteous, and gladneſs for the upright in heart;" and therefore he adds — "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holineſs."

A third thing to be avoided, as capable of for ever excluding cheerfulneſs from the breaſt in which it has fixed it's reſidence, is *infidelity*. Take from man the expectation of another world, and you render him at once the moſt miſerable creature in this, as having, by his ſuperior ingenuity, contrived for himſelf a great variety of racks and tortures, to which all other animals are ſtrangers. Preſent cares and preſent calamities would fall heavy upon us indeed, where they not ſweetened and alleviated by the proſpect of future joys. So delightful did the glimpſe of ſuch a proſpect appear to the great Roman orator, that he declared, if it were a deluſion, he deſired and had determined to live and die under it. Who among us could be cheerful, while he entertained the thought either of not being at all after death, which muſt be the Atheiſt's lot, if his ſyſtem be true; or of being for ever miſerable, which will be his caſe, if his ſyſtem ſhould be falſe? On a perſon of this caſt it ſhould ſeem needleſs to inflict any other puniſhment, than that of leaving him to the horrors of his gloomy imagination, till he feel himſelf to want thoſe joys and comforts, of which he hath laboured to deprive others.

Upon the whole — May it not be queſtioned, whether there be not ſome degree of infidelity at the bottom of moſt of that anxiety and diſquietude, which is ſo much complained of under the ſun? For why do we grieve and lament that things are as they are? Why do we murmur and repine at what has happened? Why do we muſe and diſturb ourſelves about what may happen? Is it not all from want of faith? Did we but attend to the inſtructions of this heavenly guide, ſhe would teach us, that it is God who governs the world; that he governs it in wiſdom and righteouſneſs; and that therefore it is but reaſonable, we ſhould leave the government of it to him; that he who hath ſhewed his love towards us in the greateſt inſtance of all, will not withhold it in others; that he who hath given his Son to die for us, will not deny us any thing which will contribute to our real welfare; and that we may ſafely caſt all our care upon him, who will make all things in the end work together for good to them that truſt in him.

Theſe conſiderations, were they but rendered habitual to our minds, and ready for conſtant uſe and application, would brighten the darkeſt ſcenes of human life, and cauſe ſolicitude and deſpondency to fly away. Religion would then gain by it's profeſſors that credit and honour which it deſerves, and the deſigns of heaven would be fully anſwered, which moſt undoubtedly were, that innocence and cheerfulneſs ſhould go together, and the beſt Chriſtian be the happieſt man.

A ſhort Account of Mr. SAMUEL HODGSON.

[Taken from his own Journals.]

I Was born at Halifax in Yorkſhire, Feb. 22, 1759. My parents were ſerious, particularly my father, who had been for ſome time a hearer of the Methodiſts. While I was very young, I had ſerious thoughts of God and eternity; which were deepened by the converſation of my father, and hearing the Preachers catechiſing the children. But I gradually gave way to the natural inclination of my own mind, and acquired the habit, when about eleven years of age, of taking the name of God in vain: To this was ſoon added, pride, anger, malice, envy, deceit, and diſobedience to my parents, which formed ſome of the moſt diſtinguiſhing features in my character.

My conſcience often condemned me for theſe things; and I was terrified by dreams and viſions in the night; ſo that I was conſtrained frequently to cry, "God be merciful to me a ſinner!" I had alſo, even at this early period, a concern for the ſouls of others; particularly once, when I heard a company of Colliers ſwearing; whilſt they talked together, I ſaid within myſelf, "How can theſe poor wretches, or I, hope to go to heaven, while we continue thus ſinful!" And when one of my ſiſters was dangerouſly ill, whom I looked on as in a ſtate not fit to die; I wept and prayed earneſtly for her in ſecret.

When I was near fourteen years of age, having acquired as much learning as was neceſſary for buſineſs, my father determined to put me apprentice to a trade, but choſe one for me, which of all others, I diſliked; ſo that my ſpirit was ſtirred up exceedingly againſt it. However, after ſome ſtruggles in my mind, I conſented; and at the ſame time determined to ſpend moſt of my vacant hours in reading and improvement.

When I was about ſixteen, it pleaſed God to open my eyes more fully. While I was at home at my father's for a week at Chriſtmas, I and one of my companions were guilty of ſome miſchief, which was diſcovered, and for which my father reproved me ſharply. I wept bitterly, and the next day at a prayer-meeting in my father's houſe, whilſt my eldeſt brother was at prayer, I was much broken down, ſhed abundance of tears, and reſolved

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in good earneſt to devote myſelf to God. My conviction was deepened by hearing a ſermon ſhortly after, by which ſo much light was poured in upon my mind, that I clearly diſcovered the neceſſity of an inward change of heart. I began now to feel that I had ſinned againſt God, as well as my parents. All my ſins ſtood in array before me, ſo that I ſaw myſelf ſtanding, as it were, on the brink of a horrid precipice, juſt ready to fall into that burning lake,

" Where peace
And reſt can never dwell, hope never comes,
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever burning ſulphur unconſum'd."

I ſighed, wept, and prayed to God, to give me grace to bring forth fruits meet for repentance, to ſhew mercy unto me, and to pardon all my ſins for the ſake of his dear Son.

My maſter, who was a Claſs-Leader, perceiving a change in my conduct, invited me to a Society-Meeting. Here my mind was much enlightened by hearing the experience of others; and my reſolutions were greatly ſtrengthened; ſo that about the beginning of March, 1775, I got a ticket as a member of the Society.

Two things, for ſome time, hindered my receiving an aſſurance of God's favour. Firſt, a thought that only a certain number could be ſaved, and that I was not of that number. Secondly, when I felt a little hope, I looked for the pardon of my ſins in ſome kind of a miraculous manner. However, I reſolved to wait upon the Lord; and if I was to periſh, I was determined to periſh crying out for mercy. One Sabbath evening, as I was going to a Prayer-meeting, theſe words ſuddenly ruſhed upon my mind, " Jeſus, by the grace of God, taſted death for every man." Immediately I had ſuch a ſenſe of Chriſt's ſufferings impreſſed upon my mind, as quite overwhelmed me. I ſaw him, as it were, ſuffering, bleeding, fainting and dying on the croſs, for the ſouls of *all men*. Hence I reaſoned, " If Chriſt died for *all*, then he muſt have died for *me*; and therefore I ought not to doubt of the ſufficiency of his merits to ſave *me*." This gave me great eaſe and ſatisfaction: and when I entered the meeting, the firſt verſe that was ſung, had ſuch an effect on my heart, as I had never before experienced; and, while theſe words were on my lips, — " And feel the ſprinkled blood; " — I felt ſuch an aſſurance of God's favour and mercy, as human language cannot expreſs. I felt indeed the ſprinkled blood applied; and the Holy Spirit bore witneſs with my ſpirit, that I was now made a child of God.

Soon after this, meeting with a ſtrong temptation, my confidence was wreſted from me; but by applying to the throne of grace, I had it preſently reſtored, and was enabled to teſtify with gladneſs to others what the Lord had done for my ſoul. I now

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began to feel a very great concern for my relations, and earneſtly longed for the converſion of my brothers and ſiſters; every day, and almoſt every hour, I petitioned the throne of grace on their behalf.

I went on pretty comfortably, till the beginning of the next winter, when ſome Scripture texts were applied to my heart, which ſeemed to indicate a call to the miniſtry; But I thought it utterly impoſſible that I ſhould ever preach the Goſpel. While I was hearing a diſcourſe from theſe words of St. Peter, — "What was I, that I could withſtand God?" — My mind was eaſed, reſpecting what had perplexed me before, and I began to think, it was God's will that I ſhould preach ſome time or other.

Soon after, I was called upon to exerciſe my gifts at Prayer-meetings, in which I was ſometimes bleſt, at other times having little liberty of ſpeech, I was greatly caſt down. One day in May, 1777, being much exerciſed about my call to preach; I heard, as it were, a voice in my heart, ſaying, — "Samuel! Samuel!" to which I replied, — "Speak, Lord, for thy ſervant heareth." Immediately, theſe words ruſhed, like lightning, into my mind, — "Go ye into all the world, and preach the Goſpel to every creature." — I was aſtoniſhed, and burſt into a flood of tears; and reſolved to make it a matter of more conſtant prayer, that God would be pleaſed to make my way plain before me. After I had riſen from my knees, on opening the Bible, theſe words firſt caught my eye, "Feed my lambs." This ſeemed a confirmation of what had juſt paſſed; and I gave myſelf to prayer, reading, and meditation, in ſuch a manner as I had not done before.

About the latter end of 1777, I began to exhort in public, and continued ſo to do, in the little meetings near me, occaſionally, till the month of February, 1779, when I was firſt encouraged to take a text. In Auguſt following I was deſired by the Aſſiſtant of the Circuit to ſupply the place of a Preacher who was appointed to labour there, but was not able to come. At the Conference in 1780, I was appointed to labour in the York Circuit; and the year following was received into full Connection at Leeds Conference. I entered upon this work with fear and trembling, being impreſſed with an awful ſenſe of its great importance, and of my own inability, and inexperience. However, I was received by the people with kindneſs, tenderneſs, and reſpect; and God condeſcended to bleſs my labours among them."

Mr. Hodgſon's bodily frame was rather weak: he often felt languor, and ſometimes was ſeverely afflicted. To this were added great exerciſes of mind (though he had often divine conſolations mingled in his cup) all which rendered itinerancy ſuch a croſs to him as healthy or robuſt perſons cannot eaſily conceive: yet he ſtruggled with his infirmities to the very laſt, being willing not only to impart the Goſpel, but his own ſoul alſo.

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In July 1789, he entered into the marriage-ſtate with Miſs Sarah Garhit, of Bradforth, and ſhortly after went with his wife to Briſtol, where he was appointed to labour the enſuing year. This year he mentions in his journal as the moſt comfortable he ever experienced in his life; being very kindly treated by the people, and ſeeing ſome fruit of his labours: The next year he left them with reluctance, (being appointed for Leeds,) though he had the proſpect of ſpending a comfortable time in Yorkſhire among his friends and relations. After an agreeable year in Leeds, he was appointed at the Mancheſter Conference for York, where he and his faithful companions laboured with conſiderable ſucceſs for two years.

At the Leeds Conference in 1793, he was appointed for Sunderland. Here he met with a people who did honour to themſelves and the Goſpel, by that unceaſing reſpect and affection which they manifeſted to this ſervant of God and to his family. His appointment here, at the earneſt requeſt of the people, was continued by the Briſtol Conference in 1794. This alas! was the laſt year of his life. To the unſpeakable grief of all his friends, and to the great loſs of the Church of Chriſt, he was drowned April 20, 1795, by the overſetting of the Paſſage-boat in croſſing the river Wear.

The ways of God are to us inſcrutable: and though the circumſtances of Mr. Hodgſon's death were awful and ſudden; yet, upon a review of his general conduct and uſefulneſs, we cannot doubt but he was called to his reward in a better world. It is worthy of remark, that during the laſt week of his life, he had preached ſeven times, to different congregations in the country places, from Amos iv. 12. "Prepare to meet thy God." Indeed, he appeared to have near views of eternal things; and ſome few days before his death, when his wife enquired concerning the ſtate of his mind, lifting up his eyes and hands, he replied with great earneſtneſs, —"I bleſs God, I find an unſhaken confidence in him."

He had twice croſſed the river the ſame day; and in the evening he preached at a village about three miles from Sunderland. He ſeemed a good deal exhauſted with preaching; but after a little refreſhment returned. He left his horſe on the ſame ſide of the river where he had preached, and went into the boat with his fellow-paſſengers and ſufferers. The confuſion connected with ſuch a misfortune, prevents information which may be depended on. It is ſaid with much appearance of truth, that he reproved ſome in the boat for ſwearing, a few minutes before it ſunk. When the awful event took place, he exclaimed aloud, "Lord Jeſus, receive my ſpirit, and have mercy on my fellow-ſufferers!"

It is ſuppoſed, the melancholy event was occaſioned by the boat being overloaded, and getting foul of a rope which lay in

the paſſage, when it ſoon filled with water. About twenty perſons were drowned, moſt of whom were afterwards found. On the ninth day in the evening, Mr. Hodgſon's body was found uninjured, on the ſea coaſt, about two miles from the place where he was loſt. It was brought into the chapel, and the next day interred in the preſence of more than a thouſand deeply affected ſpectators. Sovereign of heaven and earth! Though clouds and darkneſs be round about thee, yet righteouſneſs and judgment are the habitation of thy throne.

RULES of CONDUCT, drawn up by Dr. DODDRIDGE, when a Student, and inſerted in the blank-leaves at the beginning of his Bible.

1. LET my firſt thoughts be devout and thankful. Let me riſe early, immediately return to God more ſolemn thanks for the mercies of the night, devote myſelf to him, and beg his aſſiſtance in the intended buſineſs of the day.

2. In this and every other act of devotion, let me recollect my thoughts, ſpeak directly to him, and never give way to any thing, internal or external, that may divert my attention.

3. Let me ſet myſelf to read the Scriptures every morning. In the firſt reading, let me endeavour to impreſs my heart with a practical ſenſe of divine things, and then uſe the help of Commentators; let theſe Rules, with proper alterations, be obſerved every morning.

4. Never let me trifle with a book with which I have no preſent concern. In applying myſelf to any book, let me firſt recollect what I may learn by it, and then beg ſuitable aſſiſtance from God; and let me continually endeavour to make all my ſtudies ſubſervient to practical religion and miniſterial uſefulneſs.

5. Never let me loſe one minute of time, nor incur unneceſſary expences, that I may have the more to ſpend for God.

6. When I am called abroad, let me be deſirous of doing good, and receiving good. Let me always have in readineſs ſome ſubject of contemplation, and endeavour to improve my time by good thoughts as I go along. Let me endeavour to render myſelf agreeable and uſeful to all about me, by a tender, compaſſionate, friendly behaviour; avoiding all trifling, impertinent ſtories; remembering that imprudence is Sin.

7. Let me uſe great moderation at meals, and ſee that I am not hypocritical in prayers and thankſgivings at them.

8. Let me never delay any thing, unleſs I can prove that another time will be more fit than the preſent, or that ſome more important duty requires my immediate attendance.

9. Let me be often lifting up my heart to God in the intervals of ſecret worſhip, repeating thoſe petitions, which are of the greateſt importance, and the ſurrender of myſelf to his ſervice.

10. Never

10. Never let me enter into any long ſchemes about future events, but in the general refer myſelf to God's care.

11. Let me labour after habitual gratitude and love to God and the Redeemer, practiſe ſelf-denial, and never indulge any thing that may prove a temptation to youthful luſts. Let me guard againſt pride and vain-glory; remembering that I have all from God's hand, and that I have deſerved the ſevereſt puniſhment.

12. In all my ſtudies, let me remember, that the ſouls of men are immortal, and that Chriſt died to redeem them.

13. Let me conſecrate my ſleep, and all my recreations, to God, and uſe them for his ſake.

14. Let me frequently aſk myſelf, What duty or what temptation is now before me.

15. Let me remember, that through the mercy of God in a Redeemer, I hope I am within a few days of heaven.

16. Let me be frequently ſurveying theſe Rules, and my Conduct as compared with them.

17. Let me frequently recollect, which of theſe Rules I have preſent occaſion for.

18. If I have groſsly erred in any of theſe particulars, let me not think that an excuſe for erring in others.

The above Rules, *practically* attended to, may be ſingularly uſeful, not to Miniſters only, but alſo to all private Chriſtians who deſire to improve their minds in uſeful knowledge, and to be uniformly and deeply pious. J. E.

The SPIRITUALITY of the DIVINE BEING.

O Say, celeſtial Muſe! whoſe purer birth
Diſdains the low material ties of earth;
By what bright images ſhall be defin'd
The myſtic nature of th' eternal Mind?
Or how ſhall thought the dazzling height explore,
Where all that reaſon can — is to adore!

That GOD's an immaterial eſſence pure;
Whom figure can't deſcribe, nor parts immure;
Incapable of paſſions, impulſe, fear,
In good pre-eminent, in truth ſevere:
Unmix'd his nature, and ſublim'd his pow'rs
From all the groſs allay that tempers ours;
Impervious to the man's or ſeraph's eye,
Beyond the ken of each exalted high;
Him would in vain material ſemblance feign,
Or figur'd ſhrines the boundleſs GOD contain:
Object of faith! — he ſhuns the view of ſenſe,
Loſt in the blaze of ſightleſs excellence!

Moſt perfect, moſt intelligent, moſt wiſe,
In whom the ſanctity of pureneſs lies;
In whoſe adjuſting mind the whole is wrought,
Whoſe form is ſpirit! and whoſe eſſence thought!
Are truths inſcrib'd by Wiſdom's brighteſt ray,
In characters that gild the face of day!

Reaſon confeſs'd (howe'er we may diſpute,)
Fix'd boundary! diſcovers man from brute;
But dim to us, exerts its fainter ray,
Depreſs'd in matter, and allied to clay!
In forms ſuperior kindles leſs confin'd,
Whoſe dreſs is æther, and whoſe ſubſtance mind;
Yet all from Him, ſupreme of Cauſes, flow,
To Him their pow'rs and their exiſtence owe;
From the bright cherub of the nobleſt birth,
To the poor reaſoning glow-worm plac'd on earth;
From matter then to ſpirit ſtill aſcend,
Through ſpirit ſtill refining, higher tend;
Purſue, on knowledge bent, the pathleſs road,
Pierce through infinitude in queſt of GOD!
Still from thy ſearch, the centre ſtill ſhall fly,
Approaching ſtill — thou never ſhalt come nigh!
So its bright orb th' aſpiring flame would join,
But the vaſt diſtance mocks the fond deſign.

If He, Almighty! whoſe decree is fate,
Could, to diſplay his pow'r, ſubvert his ſtate;
Bid from his plaſtic hand a greater riſe,
Produce a maſter! and reſign his ſkies,
Impart his incommunicable flame,
The myſtic number of th' Eternal Name!
Then might revolting reaſon's feeble ray,
Aſpire to queſtion GOD's all-perfect day!
Vain taſk! the clay in the directing hand
The reaſon of its form might ſo demand,
As man preſume to queſtion his diſpoſe,
From whom the pow'r he thus abuſes flows.

Here paint, fair Muſe! the worſhip GOD requires,
The ſoul inflam'd with chaſte and holy fires!
Where love celeſtial warms the happy breaſt,
And from ſincerity the thought's expreſs'd;
Where genuine piety and truth refin'd,
Re-conſecrate the temple of the mind;
With grateful flames the living altars glow,
And GOD deſcends to viſit man below!



M. Ridley sculp.

Mr. John Furness

Aged 31,

Preacher of the Gospel.

THE Arminian Magazine,

For AUGUST 1796.

REASONS FOR METHODISM.

[*Continued from page* 322.]

THE Sermons are likewiſe delivered extempore. This method of preaching appears to me, often more edifying both to the miniſter and the people, than the reading a formal diſcourſe. We have by this method the ſimple and unadorned language of the heart; and the preacher feeling himſelf more intereſted in his ſubject, neceſſarily ſpeaks with greater energy and pathos, and on this account is more likely to command the attention of his hearers.

It has been urged as an argument againſt the preaching of the Methodiſts, that they inculcate faith in contra-diſtinction to works; that laying aſide the neceſſity of moral duties, they preach ſalvation by faith alone; this objection takes its riſe, like many others of a ſimilar nature, from ignorance. Now we affirm, that though works do not juſtify a man, yet, they afford the only evidence of a true faith. Genuine faith neceſſarily produces the pureſt morality, in like manner, as a good tree cannot fail to yield good fruit. And this is the only true foundation of morality. We cannot love our neighbour as ourſelves, till we believe that God hath for Chriſt ſake loved us. And except we have a firm and lively faith in the promiſes of God, we never can fulfil thoſe conditions, on which alone God will make good his promiſes to us. What induced Abraham to offer up his ſon Iſaac, but faith? And how ſhould we have ever known that he poſſeſſed ſuch ſtrong faith, had not his works ſhewn it? So it is with every true believer. He proves his fidelity to his Maſter, by an obedience to his commands. Let a man have a well grounded faith, and a diſcharge of moral duties follows of courſe; we cannot indeed ſeparate them; when once the heart has experienced a real change, a reformation of life is the invariable conſequence; and till this change be effected, it will be to no purpoſe to preach up the excellency of abſtract morality. It is like telling us what is our duty, and at the ſame time with-holding the only means which can enable us to perform it. And though it were poſſible for us without divine grace to keep the commandments, yet, ſtill we could not be ſaved by our works, and we ſhould ſtill come ſhort of the glory of God. We are expreſsly told that "by the deeds

deeds of the law ſhall no fleſh be juſtified," Rom. iii. 20. Gal. ii. 16. The Law came by Moſes, but grace and truth by Jeſus Chriſt; and there is but one name given under heaven by which we can be ſaved, and that is the name of the LORD JESUS. His grace is freely offered to us, and unleſs we accept it, we cannot be his diſciples; and if we diſown him for a Saviour, we cannot expect to be partakers of that Redemption which He has purchaſed for all who believe in him. Beſides, if we conſider that without Faith it is impoſſible to pleaſe God, we muſt ſurely applaud the labours of thoſe preachers who, like St. Paul, have reſolved to preach nothing but JESUS CHRIST and him crucified. "By grace we are ſaved through faith, ſaith the Apoſtle, and that not of ourſelves; it is the gift of God," Eph. ii. 8. The Methodiſts therefore ſo far from depreciating the neceſſity of moral obligation, are amongſt its moſt ſtrenuous and powerful advocates; they place it on the only foundation on which it can exiſt, and they hold faith as the ſtrongeſt incentive to the practice of it.

Much ſevere cenſure has of late years been paſſed upon certain vehement expreſſions made uſe of in our Preaching Houſes; and the people who have thus given way to their feelings, by crying aloud for mercy when they have been convinced of ſin, have been made the ſubjects of ridicule and contempt. Before I became a Methodiſt, I was equally as inimical to theſe proceedings as any other perſon could be; but when I recollect the emotions of my own mind at the time I was firſt converted to God, I can no longer be ſurprized at the ſame feelings in others, cauſing them to break out into loud and repeated ejaculations, and giving riſe to ſuch outward ſigns and expreſſions, as can only be the effect of ſtrong internal agitation. When in the ordinary affairs of life we are oppreſſed with grief, or elated with joy, do not our countenance, our words, and our geſtures evidently beſpeak the ſtate of our mind? And ſhall we wonder that a man juſt made ſenſible of his ruined condition by nature, and ſeeing himſelf guilty before God, ſhould be ſo filled with terror and alarm, as to fall proſtrate at the throne of grace, and pray aloud for pardon and mercy? And on the other hand, when the ſinner thus awakened experiences the pardoning love of God, and feels within him the power of God unto ſalvation, is it matter of aſtoniſhment if ſuch a one, awhile forgetful of the place wherein he is, break out ſuddenly into exclamations of praiſe and thankſgiving, and in the language of the Pſalmiſt, call upon the people to give thanks unto the Lord for his goodneſs, to exalt him in the aſſembly of the elders, to ſerve him with gladneſs, and come before his preſence with thankſgiving; For he hath brought me out of darkneſs and the ſhadow of death, he hath broken my bonds aſunder; he hath redeemed me from the hand of my enemy; he hath viſited me with his ſalvation. O! that men would therefore praiſe the Lord for his goodneſs, and for his wonderful works to the children of men! Pſalms 100. 106. 107.

Whoever

Whoever reads the accounts of conviction recorded in the New Teſtament, particularly thoſe mentioned in the Acts, will find that when men were converted under the preaching of the Apoſtles, their diſtreſs of ſoul was very great, that "they were pricked in their hearts," Acts ii. 37; that they came "trembling and fell down," importunately crying out, "Sirs, what muſt we do to be ſaved," Acts xvi, 30.

I would not be underſtood from what I have ſaid, to approve, altogether, much leſs to encourage theſe vociferous meetings; for I believe the grand work of converſion may be carried on with equal effect in perfect ſilence; but I have adduced the above inſtances only to prove that ſuch expreſſions of fervour, are not as many have ſuppoſed, inconſiſtent with true Religion, and do not originate merely from an heated imagination. And it is my real opinion, founded on good authority, that they have often been the fruits of a ſincere repentance, and that in many caſes if theſe meetings have not immediately produced, they have at leaſt preceded a total reformation of life and manners, amongſt numbers of the inferior claſſes of ſociety.

It appears however to me, that when theſe ſudden converſions happen in a public place of worſhip, it is far more eligible, where it can be done, for the perſon ſo affected to retire into a private houſe, accompanied by one or two of his friends, who may exhort and pray with him till his ſoul be ſet at liberty, and his mind made happy. Mean time, let us remember that we have different ways of expreſſing the ſame feelings; and we ſhould make allowances for the difference of diſpoſition, of conſtitution, of education and of habit.

Inſtead therefore of cenſuring as prepoſterous and abſurd, thoſe actions in others which do not accord with our own ideas and feelings upon the ſubject, let us rather bear with one another's failings, caſt a veil over their imperfections; and howſoever we may differ from ſome of our brethren in matters of ſmall moment, let us "put away from us all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, with all malice," Eph. iv. 31. and endeavour as far as we can, to live peaceably and amicably with all men.

SECTION III. Of the general Character of the PREACHERS.

Our bleſſed Lord previous to his death, animated his Apoſtles with an encouraging promiſe of divine aſſiſtance, requiſite for all their future engagements, affectionately aſſuring them that he would not leave them comfortleſs. "I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the Spirit of truth. He ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you," John xiv. 16, — 26. Accordingly we read, "that when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven,

as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance," Acts ii. 1, 2, 3 4.

In conſequence of this divine influence, the Apoſtles were inſpired with the knowledge of different languages, went into various countries, ſpake the word with boldneſs, and were enabled to confirm their miſſion by miracles and other ſpiritual gifts. Now, although theſe miraculous powers were confined to the early ages of Chriſtianity, yet the ſaving and ſanctifying graces of the Spirit ſtill remain; "For the manifeſtation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7. But there is a diverſity of gifts, or different operations of the ſame Spirit. To ſome is given in a more remarkable degree the Spirit of faith; to others the Spirit of prayer, and to others the Spirit of reſignation.

Some are gifted with ſhining talents, whoſe light may illumine thoſe who ſit in darkneſs; whilſt others in humble and obſcure ſtations are made happy in the love of God, and enjoy in ſilence a ſweet ſerenity of mind, which can only ariſe from the ſecret workings of God's Spirit upon their ſouls. Again, ſome are called in a more eſpecial manner to preach the Goſpel, and are endowed with gifts which enable them to diſcharge the duties of their miniſtry, with boldneſs and with effect.

And that this gift proceeds immediately from God, or the particular operation of the Spirit, is evident from many paſſages of the New Teſtament. We find in the tenth chapter of the Acts, both Jews and Gentiles were converted under the preaching of Peter, and that as ſoon as the gift of the Holy Spirit was poured upon them, "they ſpake with tongues, and magnified God," ver. 45, 46. And if, as we are informed, holy men of God ſpake as they were moved by the Spirit, 2 Pet. i. 21; ſo it is equally certain that at this day "no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt," 1 Cor. xii. 3.

It is not neceſſary that a Preacher of the Goſpel ſhould be a man of extenſive knowledge, of a poliſhed education, or naturally ſtrong parts. So far is this from being required, that the Apoſtle tells us, "the wiſdom of this world is fooliſhneſs with God," 1 Cor. iii. 19. "Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the things of this world?" 1 Cor. i. 20. "Out of the mouths of babes and ſucklings, God hath ordained ſtrength. Which things alſo we ſpeak not in the word man's wiſdom teacheth; but which the Holy Ghoſt teacheth," 1 Cor. ii. 13. Many of our preachers are men of mean birth, without education, accuſtomed to earn their livelihood by manual labour, and have enjoyed few of thoſe advantages of reading and converſation, which are ſo amply afforded to the higher claſſes of ſociety. Their manners may be unpoliſhed, their language coarſe, the ſound of their voice unharmonious, and

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their expreſſion vulgar, yet with all theſe defects, they may preach with power, and be inſtrumental in bringing many ſouls to repentance, and to the knowledge of the true God.

The qualifications therefore which the rules of our ſociety require, for a preacher to be received into full connection, are the following: He muſt have experienced the pardoning love of God. He muſt have the love of God abiding in him. He muſt ſeek and deſire nothing but the glory of God, and be holy in all manner of converſation. He muſt have read and ſtudied the Scripture, and have a juſt conception of ſalvation by faith, and the ſanctifying influences of the Holy Spirit. He muſt have a tolerable degree of utterance. He muſt ſpeak juſtly, readily and clearly; and evidence muſt be given that ſome have been truly convinced of ſin, and converted to God by his preaching. "As long as theſe marks concur in any one, we believe he is called of God to preach. Theſe we receive as ſufficient proof, that he is *moved thereto by the Holy Ghoſt.*"*

If we conſider our preachers in their miniſterial capacities, we find them exceeding active and laborious in the diſcharge of their functions. They ſeldom paſs over a day without preaching ſomewhere; not content with their duty on appointed days at their own chapels, they traverſe the country round, officiating at various private houſes, ſeeking out opportunities of doing good, adviſing, exhorting, reproving, and praying with the people, as they ſee occaſion. Not having the fear of man before them, they ſpeak the truth with boldneſs and ſimplicity; they adapt their manner and their ſubject to the ſituation, wants, and diſpoſition of their hearers; they attack their darling ſins, and combat their moſt rooted prejudices; their diſcourſes are alike calculated to awaken the impenitent ſinner, and to pour the balm of conſolation into the broken and contrite ſpirit. And thoſe who have already been juſtified by faith, and have the love of God ſhed abroad in their hearts, are powerfully invited to "ſtand faſt in that liberty, wherewith Chriſt hath made them free," and to bring forth the fruits of "the Spirit, in all goodneſs, and righteouſneſs, and truth," Eph. v. 9.

It is the buſineſs alſo of the preachers, to meet the claſſes occaſionally, to be preſent at all the love feaſts, and to meet the ſociety after public ſervice on the Sabbath, when opportunity occurs. In the private walks of life, the character of our preachers in general is diſtinguiſhed by an uniformity of conduct, correſponding to the doctrines they teach. They endeavour to adorn the Goſpel of God their Saviour in all things. They are regular and conſtant in their devotions, in family prayer and private meditations; their manners ſimple, their converſation edifying, their dreſs plain, and their deportment grave. They are ſeldom or never triflingly employed, they have neither time nor inclination to mix in the giddy

* Wesley's Minutes.

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amuſements of the world: They do not affect to be gentlemen; they look upon themſelves as the ſervants of all. They are temperate and ſober, have no ſupernumerary hours to waſte in ſleep; their chief ſtudy is, how to redeem the time, and their greateſt pleaſure conſiſts in reclaiming men from ſin, in beholding the downfall of the kingdom of ſatan, and the diffuſion of religious light and liberty. But there is ſtill another point of view in which I ſhall conſider them before I cloſe this Section, and that is, as viſiters of ſick and dying perſons.

Their affectionate exhortations, and fervent prayers in behalf of the unhappy ſufferers, are often rendered great bleſſings. No time is loſt in unneceſſary enquiries, in idle ſpeculations, or abſtract reaſonings; if they have lived in wickedneſs, they are earneſtly ſolicited to call upon the Lord, ſaying, "God be merciful to me a ſinner!" They are directed to fly to that fountain for guilt and ſin which is open to all, and by which alone they can be cleanſed from their iniquities, "Believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved." God deſireth not the death of a ſinner; he invites you, he encourages you to come unto him; he points out a road by which you may find acceſs, through faith; Chriſt has not only died for your ſins, but now liveth, making interceſſion for you at the right hand of his Father. Give him then your whole heart; caſt all your care upon him who careth for you; pray to him to give you faith; cry to him for mercy; remember that Chriſt came not to call the righteous but ſinners to repentance, that "his blood can waſh the fouleſt clean," that the grace of God is ſufficient for you, that his ſtrength is perfected in your weakneſs. Look up, be of good cheer, perhaps this night your ſins may be forgiven you. God himſelf waiteth to make you happy, the angels of Heaven ſhall rejoice in your converſion, and you ſhall find joy and peace and reſt to your ſouls."

When called to viſit thoſe who have lived in the fear and love of God, our preachers endeavour to bring to their recollection the gracious promiſes of the Goſpel, and the happy end which awaits the righteous; they attempt to impreſs upon their minds, thoſe paſſages of Scripture in particular, where the Deity is repreſented as delighting in mercy, rather than in judgment, as chaſtening every ſon whom he loveth, as afflicting us only to bring us nearer to himſelf; to prove our faith, to try our patience, and at laſt to crown us with a brighter diadem. They tenderly exhort them "to hold faſt the beginning of their confidence unto the end," to count the ſufferings of this life as gain, to look forwards to that bleſſed inheritance which is reſerved for the ſaints on high, where ſorrow, pain, and ſickneſs ſhall flee away, where thoſe that have ſown in tears, ſhall reap in joy, and where they ſhall be as the angels of heaven, ſinging praiſes to God and the Lamb, to the endleſs ages of eternity.

Several are the inſtances I myſelf have witneſſed of the happy fruits of theſe viſits. Many a troubled ſoul has found reſt,

many

many a weeping heart has leaped for joy; the ſting of Death has been withdrawn; the grave has loſt its victory. Even now while I am writing this, there are ſome whom I could mention, praiſing God and triumphing in hope, whoſe feeble tongues can ſcarcely articulate their Redeemer's name, whoſe abode here will be very ſhort; probably in a few days their worn out bodies will be conſigned to the dark and dreary chambers of the grave, and their enraptured ſouls wing their flight to the regions of bliſs and glory.

SECTION IV. Of the influence of Methodiſm, on Human Happineſs and Conduct.

By the term Methodiſm, I would not be underſtood to ſignify a ſyſtem of opinions confined altogether to a particular ſect of Chriſtians. There are no doubt in the Church, and in every religious ſociety, men, who are ornaments to their profeſſion, whoſe life and conduct are in exact conformity to the doctrines they preach, and whoſe higheſt ambition it is, to render themſelves uſeful to their fellow creatures. When therefore I ſpeak of Methodiſm, I uſe the word not from prepoſſeſſion or from choice, but becauſe it has been applied by way of diſtinction to that claſs of people, with whom I have lately entered into connection. So that in conſidering the preſent part of my ſubject, I muſt be ſuppoſed to refer equally to all thoſe Chriſtians wherever they are, who hold opinions ſimilar to thoſe of the Methodiſts, and whoſe life and converſation are correſponding thereunto.

Opinions or principles of belief, are only valuable ſo far as they influence our happineſs, and regulate our conduct. To be a Chriſtian by name or profeſſion is a very eaſy thing; but to be acquainted experimentally with the grand truths of Chriſtianity, is not always ſo readily attainable. We cannot ſerve two maſters; we cannot be the ſervants of the world and the Children of God at the ſame time; and as long as we halt between two opinions, we ought not to be diſappointed if we find happineſs in neither.

My friend will pardon me, if I call to his recollection a ſentiment he has more than once expreſſed in my hearing, viz. "That there was nothing in this world worth living for, that Human exiſtence was a complicated ſeries of calamity and diſtreſs, and that even its higheſt enjoyments never failed to leave a ſting behind." From whence, give me leave to enquire, do theſe gloomy ideas originate? Are they founded in reality? Does the experience of others confirm them? Do they not rather ariſe from ſome miſapprehenſion and miſconduct of your own, which have led you to ſeek for happineſs where it is not to be found? To go in queſt of pleaſures, which from the very nature of things, are ſure to end in diſappointment and remorſe? In ſhort, a man without Religion, is like a ſhip without pilot. He is caſt to and fro, toſt upon the waves of uncertainty, agitated by contending paſſions, and if he experience now and then a temporary calm, it only ſerves to render the ſucceeding ſtorm ſo much the more terrible.

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But Religion, real and experimental Religion, affords very different proſpects. It ſweetens the bitter cup, it pours balm into the bleeding heart; it ſmooths the rugged paths of life; in affliction it inſpires hope, patience in adverſity, and conſolation in every time of trouble. It reconciles us to the loſs of fortune, of fame, of friends. It enables us to forgive our enemies, to pray for our perſecutors, and to love thoſe who deſpitefully uſe us. It renders us content with our ſituation in life whatever it be; it effectually ſecures to us the approbation of our own conſcience, and in ſhort affords us ſuch a peace and ſerenity of mind, as the world can neither give nor take away.

And this is not mere theory. Experience has abundantly proved it; my own recent obſervation hath confirmed it; and if we reaſon upon the ſubject, we ſhall find it cannot be otherwiſe.

The true believer is prepared to encounter every difficulty. Oppoſition only ſerves to redouble his zeal, and every trial he meets with in his chriſtian race, he regards as a means afforded him of exerciſing the virtues of patience, forbearance, and reſignation to the will of God, and of proving his unſhaken fidelity to his Lord and Maſter. He looks upon the Chriſtian life as a ſtate of warfare; and he ſees himſelf encompaſſed by enemies from without, and from within; and if he experience the hatred, the ridicule, or contempt of the world, it is no more than he expected; it is what he was ſufficiently forewarned of. "If the world hate you, ſaith our Saviour, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, that the ſervant is not greater than his Lord, if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo. But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me," John xv. 18, 21. In the ſame chapter, we read, "In the world ye ſhall have tribulation but be of good cheer; I have overcome the world."

The ſincere Chriſtian therefore is content to ſuffer, as well as to do the will of God. He is content to deny himſelf, to take up his croſs and follow his Maſter. He reckons the ſufferings of this preſent time, not worthy to be compared with the glory which ſhall be revealed hereafter; afflictions he eſteems as bleſſings in diſguiſe, and though troubled on every ſide, yet he is not diſtreſſed; though perplexed, yet not in deſpair; perſecuted, but not forſaken, caſt down, yet not deſtroyed, 2 Cor. iv. 8, 9. "As ſorrowful, yet always rejoicing, as poor, yet making many rich; as having nothing, and yet poſſeſſing all things," 2 Cor. vi. 10.

But again, not only the poor and the afflicted, but the rich and proſperous are benefited by Chriſtian experience. The Scripture repreſents riches as a great obſtacle to the kingdom of God, and the reaſon appears to be, that they are apt to create in us too ſtrong

an attachment to the things of time and ſenſe, and on this account render us leſs anxious about our ſpiritual and eternal welfare. Riches are either a bleſſing or a curſe, according to the uſe made of them. They afford us means of doing good in a variety of ways, and for this purpoſe they ſeem to have been given us; and when ſo employed, they redound to the glory of God, and the good of our own ſouls. Now a good Methodiſt cannot be an uncharitable man. He experiences in his own mind, that it is truly "more bleſſed to give than to receive," "that he that giveth to the poor lendeth to the Lord," and that it ſhall be paid him again, if not in this world, in that which is to come. The love of God, abiding in him, conſtrains him to love all mankind; and he endeavours as far as he can, to tread in the ſteps of his Maſter, going about ſeeking to do good. In his proſperity, he forgets not that God from whom he hath derived every thing he poſſeſſes; he ſets a juſt value upon every temporal bleſſing, eats the bread of thankfulneſs, and ſtudies to glorify his Maker in every thought, word, and action. He finds that the yoke of Chriſt is eaſy, and his burden light; the ſervice he is engaged in is perfect freedom, and that where the Spirit of the Lord is, there is liberty.

He loſes all reliſh for the pleaſures of ſin and vanity; his views are too lofty, his deſires too elevated, to reſt ſatisfied with any thing ſhort of the Divine preſence; and his happieſt hours are ſpent in his own cloſet, in the company and converſation of his religious friends, and in acts of piety to God, and benevolence to his fellow creatures. In youth he can look forward with pleaſing expectation; in old age he looks back with ſatisfaction.

In ſhort, the man who has once received aſſurance of the forgiveneſs of his ſins, and views his God as a reconciled Father in Chriſt Jeſus, regards every event that befalls him, as the immediate appointment of the Divine Being, and holds faſt that bleſſed proſpect of immortality, which the goſpel affords to every true believer; ſuch a one, I ſay, muſt be happy; and whatſoever temptations he may be expoſed to, whatſoever croſſes he may meet with, he will ſtill be enabled by Divine grace to come off more than conqueror through him that hath loved him.

The principles of Methodiſm have been groſsly miſunderſtood. We have been charged with pride and uncharitableneſs; and becauſe we do not partake in the common amuſements of life, and enter into ſcenes of gaiety and diſſipation, we are ſuppoſed to be inimical to friendly and chearful intercourſe. But let me aſk, In what does our pride conſiſt? Do we ſhew it in our perſons, in our dreſs, in our converſation, in our dealings with mankind? Are we ambitious of fame, or of the good opinion and applauſe of the world? Do we boaſt of our own ſtrength, of our own abilities and acquirements? Do we diſdain to viſit the afflicted? Do we look with contempt upon thoſe who differ from us in principles?

ciples? Do we not rather debaſe and humble ourſelves in our own eyes, denying ourſelves the merit of every thing that we do acceptable in the ſight of God? and if we glory, we glory in the Name and Power of the Lord Jeſus Chriſt. Can we be ſaid to be uncharitable, when we employ a conſiderable portion of our vacant time in offices of humanity and kindneſs to our fellow creatures, in endeavouring to inſtruct the ignorant, and to reclaim the wicked? when we can ſympathize freely with a brother or ſiſter in diſtreſs, and rejoice ſincerely in the converſion of every penitent ſoul? It is our conſtant prayer that ALL may come to the knowledge of the truth, and be ſaved; and it is no breach of charity to ſay, that there is but one Road to Heaven, one Name only, by which we can be ſaved; and that if any one reject the plan of redemption laid down in the Goſpel, or in the words of St. John, "entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. I am the door, (ſaith our Lord,) by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and ſhall find paſture," John x. 9.

As therefore we are aſſured from Scripture, that we can never merit heaven by our works, and as there is but one way of ſalvation, ſo far is the preaching of this doctrine from being uncharitable, that it appears to me the greateſt act of kindneſs, the higheſt office of humanity, to promulgate it by every means in our power; and this we muſt do if we have any real regard to the eternal and ſpiritual concerns of mankind. "For what doth it profit a man, if he gain the whole world and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?"

And why ſhould we be deemed unſociable or averſe to friendly intercourſe? Is it becauſe we can employ ourſelves agreeably without the aid of cards, dancing, plays, and other amuſements of a ſimilar nature? Becauſe we deal not in unmeaning compliments, and our diſcourſe is not embelliſhed with ſtrokes of ſatire, or lively ſallies of wit and humour? We enjoy the pleaſures of religious converſation too much to ſtand in need of any of theſe entertainments. We delight to tell and to hear of the goodneſs of our heavenly Father; and our fellowſhip with God is often ſtrengthened by the free and unreſtrained manner in which we communicate our ſentiments.

But further. The influence of Methodiſm is chiefly obſervable among the lower orders of ſociety. It is to the poor, to the ignorant, to the ſimple, that the preaching of the Methodiſts is rendered more particularly uſeful.

Many are the inſtances in which men of the moſt abandoned characters have been reclaimed; drunkards have become ſober, ſabbath-breakers have been brought to eſteem it their higheſt privilege and greateſt delight to keep that day holy; and ſwearers have ceaſed to take the name of the Lord in vain. Diſcontent, idleneſs, and proflicacy of every kind, have been baniſhed; and

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men have learnt to be ſatisfied with what God and the labour of their own hands have provided for them, and to be diligent in their reſpective callings, and active in the diſcharge of the relative and ſocial duties of life. "The poor, (our Saviour tells us,) have the Goſpel preached unto them;" and St. James ſays, "Has not God choſen the poor of this world rich in faith and heirs of the kingdom?"

In humble and obſcure ſtations, men having leſs to attach them to this world, have more ample opportunities of living near to God, and of growing in grace; and in this way, diſtreſs and affliction ſome times operate by conſtraining us to apply to God for ſuccour and for conſolation, when we find that vain is the help of man, and there is nothing on earth which can give us that aſſiſtance our ſouls ſtand in need of. It is in the hour of ſickneſs and upon the bed of death, when the cheering influence of true Religion ſhines upon the heart in its full luſtre; it is when we are forſaken and rejected by men, that God is ever preſent and dear unto us; and it is this alone which will enable us like the Apoſtles of old, to *rejoice in tribulation*, knowing that though "many be the afflictions of the righteous, the Lord delivereth him out of them all," Pſal. xxxiv. 19.

[*To be concluded in the next.*]

A DISCOURSE ON LUKE X. 27.

[*Concluded from page* 327.]

II. LET us now conſider the Love of our Neighbour, with its happy conſequences.

The Love of our Neighbour can only ſpring from the Love of God, and is a love of Equity, Charity, Succour, and Benevolence. We owe to our neighbour what we have a right to expect from him. This our bleſſed Saviour poſitively commands, "Do unto all men as ye would they ſhould do unto you." By this rule, therefore, we ſhould think, ſpeak, and write, concerning every one. And if ſo, we ſhall on all occaſions put the moſt favourable conſtruction upon all his words and actions that they will poſſibly bear. For, as "Love worketh no ill to its neighbour," ſo it "Thinketh no evil;" yea, "It will hide a multitude of ſins." Therefore we ſhall not try, much leſs ſhall we rejoice to find a fault, but rather where a real blemiſh appears, endeavour to hide, or to excuſe it, in the beſt manner we can, and as far as truth will go. We ſhall bear with him, love and forgive him, rejoice in his felicity, mourn on account of his adverſity, deſire and delight in his proſperity, and procure it when in our power. Inſtruct him if he be ignorant, help him in his weakneſs, and even riſk our life for his ſake, for the ſalvation of his Soul, or for the public good. In a word: We muſt do every thing in our

power, through all the poſſible varieties of circumſtances, which we would wiſh them to do for us were the ſituation reverſed.

How happy would Society be, were this ſacred and rational precept properly obſerved! Reader, if others do not attend to it, it is not the leſs binding on thee.

To him who loves God with all his heart, the fulfilment of this duty is not only poſſible, but eaſy and delightful. Such a man will look upon the *evil* and *unthankful*, with the ſame pitying love, (in his degree,) which inſpired the breaſt of the Son of God when he laid down his life for them. Such will ever eſteem the Saints of God as the excellent of the earth, however they may be deſpiſed or perſecuted. The bowels of his compaſſion are not ſtraitened by names, ſects or parties; for real love deſtroys, root and branch, all bigotry, and ſo enlarges the mind, that with the holy Apoſtle, the man of God moſt devoutly prays, "Grace be with all them who love the Lord Jeſus Chriſt in ſincerity." It is true, we may, and we ought to make a proper diſtinction between one man and another; we are called, by Revelation, to love according to reaſon, therefore we ſhall love particular perſons according to their worth. Hence we may ſee a perſon worthy of our higheſt eſteem, on account of his deep piety, his uncommon natural and acquired abilities. The extraordinary gifts which God has enriched him with, and becauſe of his long ſtanding, and great uſefulneſs in the Church of Chriſt. We may greatly delight in another perſon with whom we are intimately acquainted, becauſe we find an inexpreſſible union of ſpirit with him, and the more we know him the more we love him, becauſe we have found in him "a faithful friend:" Perhaps he is nearly of our own age and ſtanding in the Church of God, and one who is nearly of the ſame natural temper. On ſuch perſons a ſuperior degree of affection may be innocently, yea laudably placed: David had his Jonathan, and Chriſt his John. But as this love, in behalf of which I ſpeak, is a love of Equity, Charity, Succour, and Benevolence, we owe this equally to all; and he who loves God with all his heart, &c. will find no difficulty in performing all the requirements of this ſacred precept; for "Love feels no loads." And it is certain, he who loves will chearfully ſerve all within the circle of his acquaintance, according to his power. The grand end of human life is to glorify God, by contributing to the happineſs of mankind, as far as our influence or our ability can go. "Our goodneſs cannot extend unto the Lord," but it may be extended to our neighbour in various ways. He then moſt effectually glorifies God, who is the moſt uſeful to his fellow creatures.

At what an aſtoniſhing diſtance from this love, is the man who perverſely deprives another of any temporal privilege which it is in his power to grant, without the leaſt inconvenience to himſelf, or to any one elſe; yet he not only withholds it, but alſo takes a kind of pleaſure in ſeeing his neighbour diſtreſſed for lack of that

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which he will not give. The ſin of ſuch a man muſt be attended with tenfold aggravation, when it is a ſpiritual privilege which he refuſes, and which the other ſolicits for with meekneſs and humility, and yet nevertheleſs his requeſt is rejected. Such a perſon may call himſelf a Chriſtian if he will, and he may cry "The Temple of the Lord, the temple of the Lord are theſe." But we muſt take the liberty to tell him, That he is an entire ſtranger to the Chriſtian ſpirit and temper; that he is a very bad member even of civil, and much more of Religious Society, and that he neither loves God nor man. Whenever we ſuffer ourſelves to be governed by human prudence, inſtead of the word of God, we ſhall find ourſelves as much diſappointed as St. Paul did when he purified himſelf in the Temple according to the Law, which he well knew to have been aboliſhed, and the evil he wiſhed to avoid came upon him in all its fulneſs.

Our buſineſs is to keep cloſe to the word of God on all occaſions, to make it the rule of our conduct in every thing that relates to our own Salvation, or to the Government of the Church of God. "Brethren, ſaith the Apoſtle, Ye have been called unto liberty; only uſe not that liberty for an occaſion to the fleſh; but by love ſerve one another."

He who loves his neighbour as himſelf, will readily grant him all the liberty his ſoul deſires, in order to worſhip God according to the dictates of his own conſcience; and he who does not, is far enough from the love which is here recommended by our Lord.

III. Let us now conſider the nature of Self-love and the benefits attending it. "*Thou ſhalt love thy neighbour as thyſelf.*"

Self-love, as it is generally called, has been grievouſly declaimed againſt, even by religious perſons, as a moſt pernicious and dreadful evil: But they have not underſtood the ſubject of which they ſpoke. They have denominated that intenſe propenſity which unregenerate men feel to gratify their carnal appetites and vicious paſſions, *ſelf-love*. Whereas it might be more properly termed ſelf-hatred, or ſelf-murder. If I am to love my neighbour as myſelf, and this "Love worketh no ill to his neighbour," then ſelf-love, in the ſenſe in which our Lord uſes the word, is ſomething excellent. It is properly a Sentiment eſſential to our nature and inſeparable from our being, by which we deſire to be happy; by which we ſeek the happineſs which we have not, and rejoice in it when we poſſeſs it. In a word, it is an uniform wiſh of the ſoul to avoid all evil, and to enjoy all good. So that he who is wholly governed by ſelf-love, properly and ſcripturally ſpeaking, will devote his whole Soul to God, and earneſtly and conſtantly ſeek all his peace, happineſs, and ſalvation, in the enjoyment of GOD.

In one ſenſe, this is not ſo properly love, as the foundation and bond of love, by which we are united to the object which conſtitutes our happineſs. I am the ſubject which receives the happineſs, and am happy in conſequence; but I am not the object that

conſtitutes

conſtitutes this happineſs; for it is that object, properly ſpeaking, which I love. The love of God and our neighbour, is commanded in the ſacred Writings, but we are not commanded to love ourſelves, except by negative precepts; for this love, in the ſenſe we have given of it above, is inſeparable from our nature, and eſſential to our being. "No man, ſaith the Apoſtle, ever hated his own fleſh:" But he who ſinneth againſt God, wrongeth his own Soul, both of preſent and eternal Salvation, and is ſo far from being governed by ſelf-love, that the man is a determined enemy to his own higheſt and deareſt intereſts, and brings everlaſting deſtruction upon himſelf.

IV. The happy conſequence, and recompence of this Love. "This do, and thou ſhalt live."

He whoſe Soul reſts in God ſupremely, and who intenſely deſires the enjoyment of him, who always lives to, and ever acts for God, muſt be happy. For God, the Author and Fountain of life and felicity, lives in him. "I will dwell in them, and walk in them (ſaith the bleſſed God) and I will be their God, and they ſhall be my people." He therefore lives a ſpiritual life, which conſiſts in the union of God and the Soul, and of conſequence, he enjoys communion with the God to whom he is united. "As the living Father hath ſent me (ſaith our Lord) and I live by the Father, even ſo, he that eateth me, ſhall live by me." For this ſpiritual union our Lord prayed with his expiring breath, "That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and (wonderful to think of) *haſt loved them as thou haſt loved me.*"

The works of righteouſneſs which he performs, are at once the evidences and the functions of his ſpiritual life. He lives to all the important purpoſes and concerns of life, to glorify his God and to do good among men. He lives under the continual influences of the Life-giving Spirit, and increaſes daily in the love of God and man.

The life of the wicked may juſtly be termed,—an ever-living death: But the life of the righteous, is an ever-living life. He lives in death itſelf! Death itſelf is his! and is now become one of the greateſt of bleſſings, inaſmuch as it will be the gate of everlaſting life to his deathleſs Soul. He lives through Eternity! He ſees God as he is! Penetrated with the rays of his glory, he contemplates his infinite perfections; each of which muſt beget in him endleſs wonder, inconceivable delight and gratification! "Behold! what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!" Father of mercies! God of Light, and Power, and Love! illuminate, quicken, and invigorate our minds! Let us ſee the hope of our calling, and never reſt,—

Till

Till transform'd by faith divine
We gain that perfect love unknown,
Bright in all thine Image ſhine,
By putting on thy SON.

Let thoſe who really deſire to love God, ever remember, that this can only be attained by a living faith in our Lord Jeſus Chriſt. "Look unto me, and be ye ſaved, all the ends of the earth." This is the way which the infinitely wiſe and bleſſed God hath appointed, and beſides it there is no other. The love of God muſt be ſhed abroad in our hearts, the divine nature muſt be communicated. Our carnal, degenerate nature can never be ſubdued by any other mean whatſoever: much leſs can our whole ſoul be renewed in the Image of God, in any other way. "Believe in the Lord Jeſus Chriſt and thou ſhalt be ſaved." Saved from all condemnation, and ſaved from the power of the carnal mind.

Let it ever be remembered, that according to the degree of the love of God which we enjoy, ſo will our love to our neighbour be; and if this be the caſe, then we ſhall "Follow peace with all men." Then we ſhall certainly, "Endeavour to keep the unity of the ſpirit in the bond of peace." We ſhall promote unity, harmony, and love, every where. We ſhall have the bleſſing which our Lord pronounced upon the Peace-makers. We ſhall not then ſeek to pleaſe ourſelves, but every one will endeavour to pleaſe his neighbour for his good to edification. In ſhort, we ſhall be a bleſſing to the people among whom we live, and a bleſſing to the Church of Chriſt. Now unto him who is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

To the EDITOR.

My dear Friend, London, April 27, 1796.

WHATEVER has a tendency to create in us a ſenſibility of preſent mercies, and more eſpecially of our ſpiritual privileges, as it increaſes our gratitude to God, ſo it alſo at the ſame time increaſes our own happineſs. On this account I have long thought, that as *Woodrow's Hiſtory of the Sufferings of the Church of Scotland*, is but little known, the accounts there given of ſome of thoſe truly pious and faithful miniſters of Chriſt, whoſe lives were ſhamefully and cruelly caſt away, would be highly acceptable to your numerous readers. It may be objected, that they were miſtaken in ſome things, (and who is not?) yet when men's conſciences are concerned, we cannot but tenderly pity thoſe who ſuffer on that account, and muſt approve of their ſincerity and integrity, their undaunted courage in the cauſe of divine Truth, and their zeal for the honour of God.

Among

Among the many who died by the hand of the executioner in that bloody reign, was Mr. DONALD CARGIL. He was born about the year 1610, and was the oldeſt ſon of a very reſpectable family in Rattray. After he had been ſome time at ſchool at Aberdeen, he was ſent to the Univerſity of St. Andrews, where having gone through his courſe of philoſophy, his father preſſed upon him very much to ſtudy divinity, in order to the miniſtry, but he, through tenderneſs of ſpirit, conſtantly refuſed, ſaying "That work is too great a burden for my weak ſhoulders." But his father ſtill continuing to urge him, he ſet apart a day for private faſting and prayer, in order to know the mind of the Lord in this important buſineſs. After much wreſtling with God, the words of the Prophet Ezekiel, viz. "Son of man, eat this roll, and go, ſpeak unto the houſe of Iſrael," made a deep impreſſion upon his mind, ſo that he durſt no longer refuſe his father's requeſt, but dedicated himſelf wholly to the work of the miniſtry: And it is remarkable, the above-mentioned paſſage of Scripture was given to him by the Preſbytery to preach his trial Sermon upon, ſo that he was the more fully ſatisfied of his call to labour in the Lord's vineyard.

He was firſt called to the Barony-church in Glaſgow. Here he perceived the lightneſs and unconcerned behaviour of the people under the word, and was ſo much diſcouraged, that he formed a reſolution to leave the place. Several of the miniſters perſuaded him to try them a little longer, but he refuſed, ſaying, "They are a rebellious people." His horſe was brought to the door, and he had bid farewell to his friends, and was taking leave of a certain godly woman, who ſaid to him, "Sir, you have given notice to preach here next Thurſday, and have appointed a meal for a poor ſtarving people, and will you go away and not give it? if you do, the curſe of God will go with you." Theſe words ſo deeply affected him, that he durſt not go away, but ſitting down, he deſired her and others to pray for him. So he remained, and was ſettled in that pariſh, where he exerciſed his miniſtry with great ſucceſs, to the unſpeakable ſatisfaction both of his own pariſh, and all the godly people who flocked to hear him, until the reſtoration of Charles II.

Upon the 26th of May following, being the day appointed to commemorate the King's reſtoration, it being his uſual week-day's lecture, he preached in his own church, and ſeeing a much larger congregation than common, leſt any of the people ſhould ſuppoſe that he kept this day as the general part of the nation did, upon entering the pulpit he ſaid, "We once thought to have bleſſed the day when the king returned home, but now we think we ſhall have occaſion to curſe it, and if any of you are come here in order for the ſolemnizing of this day, we deſire you to withdraw."

He enlarged upon Hoſ. ix. 1. "Rejoice not O Iſrael for joy as other people," &c. and ſaid, "This is the firſt ſtep of our going a whoring from God; and whoſoever of the Lord's people are

rejoicing this day, their joy will be like the crackling of thorns under a pot, it will ſoon be turned into mourning, this will be the woefulleſt ſight that the poor Church of Scotland ever ſaw."

This extremely enraged his enemies againſt him, ſo that being hotly purſued, he was obliged to abſcond; remaining ſome times in private houſes, and ſome times being obliged to lay all night in the open air among the broom near the city: yet he never omitted any opportunity of private preaching, viſiting of families, and other miniſterial duties. But when the Preſbyterian miniſters were turned out of all the Churches, then a band of ſoldiers were ſent to apprehend him, who coming to his church, could not find him, as by the kind providence of God, he had gone out at one door about a minute before they came in at the other; whereupon they took the keys of the church door with them and departed. In the mean while the council paſſed an act of confinement, and baniſhed him to the north-ſide of the Tay, under penalty of being impriſoned and proſecuted as a ſeditious perſon: But this ſentence he never regarded.

During this time, partly through grief for the ruin of the cauſe of God, and partly through the extreme hardſhips which he endured, his voice was ſo broken that he could not be heard but only by a ſmall company, which was a ſore exerciſe to him, and a very great diſcouragement on account of his being obliged to preach in the fields. But one day Mr. Blackater preached near Glaſgow, and Mr. Cargil on the ſame day lectured upon Iſa. xliv. 3. "I will pour water upon him that is thirſty," &c. It pleaſed the Lord ſo to reſtore his voice, that very few could exceed him; and not only his voice, but his ſpirit was alſo enlarged, and ſuch a door of utterance was given him, that Mr. Blackater ſaid to the people, "You that have ſuch preaching as this, have no need to invite ſtrangers to preach to you: make good uſe of your mercies." After this he continued to preach without the city for ſome time, a great multitude generally attending, and many profited much by the bleſſed Truths they heard. He was wonderfully preſerved in the midſt of dangers, the enemy ſeveral times ſending out to watch him and to catch ſomething from his mouth whereof they might accuſe him.

In the month of October 1665, they made a public ſearch for him in the city: But he being informed of it, took horſe and rode out of the town; and at a narrow paſs of the road he met a large number of ſoldiers. As he paſſed them, turning another way to the right-hand, one of them ſaid, "pray, ſir, what is it o'clock." He anſwered, "It is ſix." Another of the ſoldiers who knew his voice ſaid, "There is the man we are ſeeking!" Upon hearing this, he put ſpurs to his horſe, and ſo eſcaped that time.

For about three years, he uſually reſided in the houſe of one Margaret Craig, a very pious woman, where he preached morning and evening to ſuch as came to hear him. And though his perſecutors

ſecutors ſearched ſtrictly for him here, yet Providence ſo ordered it, that he was always out of the way when they came: For the Lord was ſo gracious to him, that he left him not without ſome notice of approaching danger. One Sabbath, when he was going to Woodſide to preach, as he was about to mount the horſe, he ſaid to his man, "I muſt not go to yonder place to day." A party of the enemy came there that day in ſearch of him, and when they found him not, they fell upon the people, and impriſoned ſeveral of them. At another time, a ſearch was made for him in the city, and they came to his chamber, but providentially he was in another houſe that night. At another time he was preaching privately in the houſe of one Mr. Calender, and the enemy beſet the houſe, but the people put him and another man in a window, and cloſed it up with books. The ſearch was ſo ſtrict that they ſearched the very ceiling of the houſe. Had they moved but one of the books they would certainly have found him. But the Lord ſo ordered it, that they did not; for as a ſoldier was about to take up one of the books, the ſervant maid cried out to the commander, "The man is going to ſteal my maſter's books;" and he was ordered to let them alone: So narrowly did he eſcape at that time.

On the 23rd of November, 1668, the council having heard that Mr. Cargil had broke his confinement, ordered him to appear before them on the 11th of January following. He was accordingly apprehended and appeared before them, when he was ſingularly ſtrengthened to bear a faithful teſtimony, to his Maſter's honour, his perſecuted cauſe and truth. Yet through the interpoſition of ſome perſons of quality, his own friends, and his wife's relations, he was diſmiſſed, and returned to Glaſgow; and there performed all miniſterial duties, as when in his own church, notwithſtanding the diligent ſearch that was made for him. For eighteen months together he preached every Sabbath to multitudes who flocked to hear him, within little more than a quarter of a mile of the city, ſo that the ſinging was heard in different parts of it, yet all the while they never moleſted him.

Mr. Cargil being in company with the party which roſe in defence of the Goſpel at Bothwell, was taken priſoner. He was ſtruck down to the ground with a ſword, and ſaw nothing but death before him, having received ſeveral dangerous wounds in his head. One of the ſoldiers aſked his name; he told him it was Donald Cargil: another aſked him, if he was a miniſter? He anſwered he was; whereupon they let him go. When his wounds were examined, he feared to aſk if they were mortal, as he then deſired, in ſubmiſſion to the will of God, to live a little longer, being led to think that the Lord had yet further work for him to do.

Soon after this, he was purſued from his own chamber out of the town, and was forced to run through ſeveral thorn hedges. He was no ſooner out, but he ſaw a troop of dragoons juſt oppoſite to him. He could not return back, the ſoldiers being poſted

every

every where, laying in wait for him: Upon which he went forward, and paſſed by the troop, who looked upon him, but did not moleſt him. When he got to the river, he ſaw another troop on the other ſide, waiting for him, who called to him, but he made them no anſwer. He travelled about a mile by the river ſide and ſo eſcaped. Next Lord's-day he preached at Langſide without interruption. At another time, being in a houſe beſet with ſoldiers, he walked through the midſt of them, they ſuppoſing him to be the owner of the houſe: ſo wonderfully did the Lord preſerve his perſecuted ſervant.

There was a certain woman about two miles from Glaſgow, who through fear of ſuffering, perſuaded her huſband to hear the curate; but afterwards ſhe fell into extreme diſtreſs of mind, being ſorely tempted to queſtion her intereſt in Chriſt, and all that had formerly paſſed between God and her ſoul, and was often tempted to deſtroy herſelf. Being well known to be a truly pious woman, ſhe was viſited by many chriſtian friends, but without ſucceſs: She ſtill cried out, "I am undone! for I have denied Chriſt, and he has denied me." Mr. Cargil at laſt viſited her ſeveral times, but ſtill ſhe continued in the deepeſt diſtreſs. He ſet apart ſeveral days to wreſtle with the Lord in her behalf, and then viſited her again, but found her as bad as ever, upon which he took out his Bible, and looking ſeriouſly at her, ſaid, "I have this day a commiſſion from my Lord and Maſter, to renew the marriage contract between you and him; and if you will not conſent, I am to require your ſubſcription upon this Bible, that you are willing to quit all right and title to him;" and then he offered her pen and ink for that purpoſe. She was ſilent for ſome time, but at laſt cried out, "O Salvation is come to this houſe: I take the Lord on his own terms, as he is offered to me by his faithful ſervant." And from that time her ſoul was ſet at liberty.

In the beginning of the year 1680, he retired towards the Frith of Forth, and continued there till he and ſome others were attacked by a party of ſoldiers at Queenſferry, where ſome of them were killed, and he was ſorely wounded, but eſcaped with his life. A certain woman found him in a private place, and bound up his wounds with her head-clothes, and conducted him to the houſe of one Robert Pontins, where a ſurgeon dreſſed his wounds. Mr. Pontins gave him a little warm milk, and he lay in their barn all night. From thence he went to the South, and the next Lord's-day, notwithſtanding his wounds, he preached at Cairn-hill near Loudon. For no danger could prevent him from the good work in which he was engaged. At night ſome perſons ſaid to him, "We think, ſir, that preaching and praying go the beſt with you, when your danger and trials are the greateſt." He anſwered, "It has been ſo, and I hope it will ſtill be ſo: the more the enemies of religion thruſt at me to make me fall, the more ſenſibly the Lord ſupports me:" and added, "The Lord is my ſtrength and my ſong, and he is become my Salvation."

After this, he and Mr. Richard Cameron met and preached together in Darmeid-muir and other places, till Mr. Cameron was killed at Airs-moſs. From thence Mr. Cargil went north, and in the month of September had a numerous meeting near Sterling, where he pronounced ſentence of excommunication againſt ſome of the moſt violent perſecutors of that day, as formally as the preſent ſtate of things would admit. Some time before this, he appeared very low, and ſaid but little in company: Only to ſome of his friends he ſaid, "I have a blaſt to give the trumpet which the Lord has put into my hand, that will ſound in the ears of many in Britain." When he began, ſome of his friends feared that he would be ſhot. His landlord, in whoſe houſe he had lodged that night, was ſo frightened, that he caſt off his coat and ran away with all ſpeed. In the forenoon Mr. Cargil lectured upon Ezek. xxi. 25, and preached on 1 Cor. v 13. He enlarged on the nature of excommunication, and then pronounced the ſentence. In the afternoon he preached on Lam. iii. 31, 32, "The Lord will not caſt off for ever."

The next Lord's-day he preached near Livingſton. In his introduction he ſaid, "I know that I am, and ſhall be condemned by many, for excommunicating thoſe wicked men. But whoſoever may condemn me, I know that the Lord approves of me; and I am perſuaded that what I have done on earth is ratified in heaven; for if ever I knew the mind of God, or was clear in any part of the work he has called me to, it was in that. And I will give you two ſigns that you may be ſatisfied that I am in no deluſion: 1. If ſome of theſe men do not find that ſentence binding upon them before they go off the ſtage of life, and be obliged to confeſs it, &c. 2. If theſe men die the common death of all men, then God hath not ſpoken by me."

About the 22d of October, a very ſevere proclamation was publiſhed againſt him, offering a reward of five thouſand marks to any one that would apprehend him. A few weeks after, Governor Middleton laid the following plot for him; he prevailed upon one Henderſon to write letters in the name of Mr. Adam, in Culroſs, and ſome other ſerious Chriſtians in Fife, deſiring Mr. Cargil to come over and preach to them at the Hill-of-Baith. Henderſon went to Edinburgh with the letters, and found him in the Weſtbow. Mr. Cargil being willing to anſwer the call, Henderſon propoſed to go before, and to get a boat ready at the ferry againſt Mr. Cargil came; and in order that he might know him, he deſired to ſee Mr. Cargil's clothes that he ſhould then wear. In the mean while Henderſon had a company of ſoldiers laying in wait for Mr. Cargil on the road. Several of Mr. Cargil's friends went before on foot, while he and ſome others were to follow on horſe-back. When they came to the place where the ſoldiers were, they ſaw the danger, and one of the company eſcaped and told Mr. Cargil, ſo he fled back to Edinburgh.

After this remarkable eſcape, Mr. Cargil ſeeing nothing but the violent flames of perſecution before him, retired for about three months into England, where his pious labours were very much bleſſed to many ſouls who attended on his miniſtry. He then returned to Scotland and preached at Cambuſnethan on the 11th of May, and after baptizing ſome children, he preached again in the afternoon. In the mean time his enemies at Glaſgow getting notice of this meeting, they ſeized upon all the horſes they could meet with, and came in queſt of him. Such was their haſte, that one of the ſoldiers, who was a little behind the reſt, riding furiouſly down the ſtreet, although it was mid-day, rode over a child and killed it on the ſpot. Juſt as Mr. Cargil was concluding with prayer, a lad alarmed him of the enemies approach. The people were ſeized with great fear, ſo that ſome of the women caſt away their children. Mr. Cargil was running directly among his enemies, but ſome of his friends ſeeing his miſtake, called him back to the moſs, unto which they fled. The ſoldiers fired hard upon them, but none were either killed or taken that day.

About this time ſome of the people ſpoke to Mr. Cargil about his preaching and praying ſo ſhort. They ſaid, O ſir, it is long between meals, and we are in a ſtarving condition; all is exceeding good, ſweet, and wholeſome, that you deliver; but why do you give us ſo ſmall a portion? He anſwered, "Ever ſince I bowed a knee in good earneſt to pray, I never durſt preach or pray with my own gifts; and when my heart is not properly affected, I always think it is time to give up. For what does not come from the heart, I have very little hope will go to the hearts of others."

After this he took a tour through Airſhire, where he preached, and baptized ſome children. He ſtayed not long but returned to Clydeſdale. He deſigned to have preached at Tinto-hill, but the lady of St. John's kirk, gave it out to be at Home-common. He being in the houſe of John Leddal near Tinto, went out to ſpend the Sabbath morning by himſelf, and ſeeing the people paſſing by, aſked what it meant, which being told, he roſe and followed them about five miles. The morning being warm and the hills ſteep, he was much fatigued before he got to the place, where a man gave him a drink of water out of his bonnet, and another between the ſermons; this was all the entertainment he got that day; for he had taſted nothing in the morning. Here he lectured upon the 6th of Iſaiah, and preached on, "Be not high-minded but fear."

Mr. Cargil had run very faſt, for ſome time, but the end of his painful race was now drawing near. He preached his laſt ſermon at Dunſyre-common, upon Iſaiah xxiv. 20, "Come, my [illegible], enter thou into thy chambers,—and hide thyſelf for a little moment, until the indignation be over-paſt." Some time that night, through the perſuaſion of his friends, he came to Covington-mill to the houſe of Andrew Fiſher. In the mean time James Irvin the laird of Bonſhaw, having got a general commiſſion, marched

with

with a party of ſoldiers from Kilbride, and next morning very early came to St. John's-kirk, and after ſearching ſeveral houſes there, he came to Covington-mill, and there apprehended Mr. Cargil, Mr. Smith, and Mr. Boig. Bonſhaw, when he found them, cried out, "O bleſſed Bonſhaw! and bleſſed be the day that ever I was born! what a prize have I now found, a prize of five thouſand marks this morning." The ſoldiers marched with all ſpeed to Lanerk, and put them all in priſon until they themſelves got ſome refreſhment, and then got horſes and ſet the priſoners on their bare backs. Bonſhaw tied Mr. Cargil's feet under the horſe's belly with his own hand exceeding hard. Upon this Mr. Cargil looked down upon him and ſaid, "Why do you tie me ſo hard? Your wickedneſs is great. But you will not long eſcape the juſt judgment of God; and if I be not miſtaken, it will ſeize you in this place." This came to paſs the next year. One of Bonſhaw's companions in ſin being in a rage with him, ran him through with a ſword. His laſt words were a dreadful curſe upon his own ſoul, too ſhocking to be repeated. "Miſchief ſhall hunt the violent man to deſtroy him."

They came to Glaſgow in haſte, fearing that the priſoners would be reſcued; and while waiting at the Tolbooth for the magiſtrates to come to receive them, one John Hiſbet ſaid to Mr. Cargil three times over, by way of ridicule, "Will you not give us one word more?" (alluding to an expreſſion he uſed ſometimes in preaching.) Mr. Cargil anſwered, "Mock not, leſt your bands be made ſtrong. The day is coming when you ſhall not have one word to ſay, though you would." This ſoon came to paſs, for not many days after, Niſbit fell ſuddenly ill; for three days together his tongue ſwelled, and although he ſtrove to ſpeak, he could not pronounce a ſingle word, but died in great terror and torment.

From Glaſgow the priſoners were removed to Edinburgh; and July 15, they were brought before the council. Chancellor Rothes, being one of thoſe whom Mr. Cargil had excommunicated, threatened him with the torture, and a more violent death than ordinary. To whom he ſaid, "My Lord Rothes, forbear to threaten me; for die what death I will, your eyes ſhall not ſee it." Which accordingly came to paſs, for he died the morning of that ſame day, in the afternoon of which Mr. Cargil was executed.*

* The day before the Parliament ſat down, the Duke of Rothes died. When he ſaw his danger, he ſent for ſome of his lady's miniſters; for it ſeems that his own miniſters might do to live with, but not to die with. Accordingly, Mr. John Carſtairs, and Mr. George Johnſon viſited him, and uſed great freedom in ſpeaking to him. To whom he ſaid, "We all thought little of what that good man did in excommunicating us, but I find that ſentence binding upon me now, and it will bind to all eternity." While Mr. Johnſton was praying with him, ſeveral noblemen and biſhops were in the next room; one of whom ſaid to the biſhops, "That is a Preſbyterian miniſter that is praying: The devil-a-one of you could pray as they do, tho' your prayers ſhould keep a ſoul out of hell." Duke Hamilton anſwered, "We baniſh theſe men from us, and yet when we come to die, we cannot die without them: this is melancholy work!"

While

While he was in priſon, a gentlewoman who came to viſit him, told him weeping, "That thoſe heaven-daring enemies were preparing a moſt violent death for him, ſome ſaid, a barrel with many pikes in its ſides, to roll him in; others, an iron-chair red-hot to roaſt him in." But he anſwered, "Let neither you, nor any of the "Lord's people, be troubled on account of ſuch things; for all "that they will find liberty to do, will be to hang me up, cut me "down, and then cut my old head off. And then, fare them "well; they will have done with me, and I with them for ever."

On the 19th, he was again brought before the council, when he was examined reſpecting the excommunication. It appears, that a motion was made to ſpare his life, as he was an old man, and to ſend him a priſoner to the Baſs during life. This being put to the vote, he was caſt by the vote of the Earl of Argyle, who doomed him to the gallows to die like a traitor.

Upon the 26th, he was brought before the judges, and indicted in the common form. His confeſſion being produced in evidence againſt him, he was brought in guilty of high-treaſon, and condemned with the reſt, to be hanged at the croſs of Edinburgh, and his head to be placed on one of the gates of the city. When they came to theſe words in the indictment, "Having caſt off the fear of God," &c. he deſired the clerk to ſtop, and pointing to the king's advocate, Sir George Mc Kenzie, ſaid, "The man that hath cauſed that paper to be drawn up, hath done it contrary to the light of his own conſcience; for he knoweth that I have lived in the fear of God from my infancy. But that man, I ſay, who took the holy Bible in his hand, and ſaid, that it would never be well with this land till that bleſſed Book be deſtroyed, I ſay, *he* is the man that hath caſt off the fear of God." The advocate ſtormed at this, but could not deny the truth of what he ſaid.

When Mr. Cargil's ſentence was announced with ſound of trumpet, he ſaid, "That is a weary ſound; but the ſound of the laſt trumpet will be a joyful ſound to me, and to all who are intereſted in the righteouſneſs of Chriſt.

When he was brought to the ſcaffold, he ſtood with his back to the ladder, and deſired the attention of the numerous ſpectators: and after ſinging the 118th Pſalm, from the 16th verſe, he began to ſpeak to three ſorts of people; but being interrupted by the beating of drums, he ſmiled, and ſaid, "You ſee, we have not liberty to ſpeak; but God knoweth our hearts." He then began to exhort the people, and to ſhew them the comfort he had in laying down his life, in the aſſurance of a bleſſed eternity; expreſſing himſelf in theſe words, "I am as ſure of my intereſt in Chriſt, and my peace with God, as all within this Bible, and the ſpirit of God can make it. It is near thirty years ſince the Lord made it ſure to me; and ſince that time, I was never out of an aſſurance of my intereſt in Chriſt, nor long out of his preſence. It is long ſince I could have ventured on eternity, through the boundleſs mercy of God and the infinite merits of Chriſt. It is true, death

ſometimes

ſometimes appeared ſomewhat terrible, but now that is taken away, and death is no more to me, than to caſt myſelf into the arms of my heavenly Redeemer. I have been, in my public miniſtry, chiefly concerned in the great and leading truths of the Goſpel. And O that all the miniſters in Scotland had taken the ſame method, then had there been fewer apoſtacies. My ſoul trembles to think how little Regeneration-work there is among the miniſters and Profeſſors in Scotland. O the miniſters of Scotland! how have they betrayed the intereſt of Chriſt, and deceived the ſouls of the people! They have ſold the things of Chriſt, and the liberties of his church, for a ſhort and curſed quiet, which is now near an end. As to our profeſſors, my counſel to them is, that they would look well to their own regeneration; for I fear, the far greater part of them have got that work ſtill to begin. I am fully perſuaded, that this is the very Way for which I ſuffer; and that the Lord will return gloriouſly to Scotland; but it will be terrifying to many. Therefore, I intreat you, be not diſcouraged at the way of Chriſt, and the cauſe for which I am to lay down my life and ſtep into eternity, where my ſoul ſhall be as full of God as I can deſire it to be. This is the ſweeteſt and the moſt glorious day that ever my eyes beheld. Our enemies are now enraged againſt the way and the people of God, but ere long, they will be enraged one againſt another to their own confuſion." ——Here the drums beat a third time. Then ſetting his foot on the ladder, he ſaid, "The Lord knows, that I go up this ladder with leſs fear and perturbation of mind, than ever I entered the pulpit to preach. I am now near the gaining of my crown, which is made ſure, for which I bleſs the Lord, and deſire all of you to bleſs him, that he hath brought me here, and hath made me to triumph over devils, wicked men, and ſin. They ſhall wound me no more. I forgive all men the wrongs of which they have done me; and I pray that all the Sufferers may be kept from ſin, and helped to know their duty." Then having prayed a little privately, he lifted up the napkin and ſaid, "Farewell, all relations "and friends in Chriſt: Farewell, acquaintances, and all earthly "enjoyments: Farewell, reading and preaching, praying and be-"lieving, wanderings, reproach, and ſufferings: Welcome— "Father, Son, and Holy Ghoſt: Into thy hands, I commit my "ſpirit." Then he prayed a little, and the executioner turned him off while he was praying; and thus he finiſhed his courſe and the miniſtry which he had received of the Lord Jeſus Chriſt.

Sir Robert Hamilton gave Mr. Cargil the following character. "He was affectionate, affable, and tender-hearted to all ſuch as he thought had any thing of the image of God in them; ſober and temperate in his diet, often ſaying, "that is well ſaved, which is ſaved from the fleſh." He was generous, liberal, and very charitable to the poor, a great hater of covetouſneſs, a frequent viſitor of the ſick, much alone, loving to be retired; but when about his Maſter's public work, laying hold of every opportunity to edify.

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In converſation conſtantly dropping what might miniſter grace to the hearers. Preaching in ſeaſon and out of ſeaſon, at all hazards, ever the ſame in judgment and in practice. From his youth, he was much engaged in ſecret prayer, for whole nights together; in the performance of which, both in ſecret and in families, he always kneeled quite upright, with his hands lifted up to heaven; and in this poſture he died with the rope about his neck."

Thus died this faithful ſervant of God, who had he lived in better times might have been wonderfully uſeful in his hand for for many years longer. How myſterious are the ways of the Lord, when ſuch a man is ſuffered to die ſuch a death? And what abundant reaſon have we to praiſe God for the privileges we enjoy? May he alſo give us grace duly to improve them to his glory and our own eternal good. So prays your affectionate Friend and Brother,

J. PAWSON.

Extract of Captain Bligh's Voyage.

[*Continued from page* 336.]

MAY 27. Freſh breezes ſouth-eaſterly, and fine weather. The weather was now ſerene, but unhappily we found ourſelves unable to bear the ſun's heat; many of us ſuffering a languor and faintneſs, which made life indifferent. We were, however, ſo fortunate as to catch two boobies to-day; their ſtomachs contained ſeveral flying-fiſh and ſmall cuttlefiſh, all of which I ſaved to be divided for dinner. We paſſed much drift wood, and ſaw many birds; I therefore did not heſitate to pronounce that we were near the reefs of New Holland, and aſſured every one I would make the coaſt without delay, in the parallel we were in, and range the reef till I found an opening, through which we might get into ſmooth water, and pick up ſome ſupplies. From my recollection of Captain Cook's ſurvey of this coaſt, I conſidered the direction of it to be N W, and I was therefore ſatisfied that, with the wind to the ſouthward of E, I could always clear any dangers. After writing my account, I divided the two birds with their entrails, and the contents of their maws, into 18 portions, and, as the prize was a very valuable one, it was divided as before, by calling out, "Who ſhall have this?" ſo that to-day, with the allowance of a 25th of a pound of bread at breakfaſt, and another at dinner, with the proportion of water, I was happy to ſee that every perſon thought he had feaſted.

May 28. Freſh breezes and fair weather; In the evening we ſaw a gannet; and the clouds remained ſo fixed in the weſt, that I had little doubt of our being near to New Holland; and every perſon, after taking his allowance of water for ſupper, began to divert himſelf with converſing on the probability of what we ſhould find. At one in the morning the perſon at the helm heard the ſound of breakers, and I no ſooner lifted up my head, than I ſaw them cloſe under our lee, not

more than a quarter of a mile diſtant from us. I immediately hauled on a wind to the N N E, and in ten minutes time we could neither ſee nor hear them. I have already mentioned my reaſon for making New Holland ſo far to the ſouthward; for I never doubted of numerous openings in the reef, through which I could have acceſs to the ſhore: and, knowing the inclination of the coaſt to be to the N W, and the wind moſtly to the ſouthward of E, I could with eaſe range ſuch a barrier of reefs till I ſhould find a paſſage, which now became abſolutely neceſſary, without a moment's loſs of time. The idea of getting into ſmooth water, and finding refreſhments, kept my people's ſpirits up: their joy was very great after we had got clear of the breakers, to which we had been much nearer than I thought was poſſible to be before we ſaw them.

In the morning, at day-light, I bore away again for the reefs, and ſaw them by nine o'clock. The ſea broke furiouſly over every part, and I had no ſooner got near to them, than the wind came at E, ſo that we could only lie along the line of the breakers, within which we ſaw the water ſo ſmooth, that every perſon already anticipated the heart-felt ſatisfaction he would receive, as ſoon as we could get within them. But I now found we were embayed, for I could not lie clear with my ſails, the wind having backed againſt us, and the ſea ſet in ſo heavy towards the reef that our ſituation was become dangerous. We could effect but little with the oars, having ſcarce ſtrength to pull them; and it was becoming every minute more and more probable that we ſhould be obliged to attempt puſhing over the reef, in caſe we could not pull off. Even this I did not deſpair of effecting with ſucceſs, when happily we diſcovered a break in the reef, about one mile from us, and at the ſame time an iſland of a moderate height within it, nearly in the ſame direction, bearing W ½ N. I entered the paſſage with a ſtrong ſtream running to the weſtward, and found it about a quarter of a mile broad, with every appearance of deep water.

On the outſide, the reef inclined to the N E for a few miles, and from thence to the N W; on the ſouth ſide of the entrance, it inclined to the S S W as far as I could ſee it; and I conjecture that a ſimilar paſſage to this which we now entered, may be found near the breakers that I firſt diſcovered, which are 23 miles S of this channel. Being now happily within the reefs, and in ſmooth water, I endeavoured to keep near them to try for fiſh; but the tide ſet us to the N W; I therefore bore away in that direction, and, having promiſed to land on the firſt convenient ſpot we could find, all our paſt hardſhips ſeemed already to be forgotten. We now returned God thanks for his gracious protection, and with much content took our miſerable allowance of a 25th of a pound of bread, and a quarter of a pint of water, for dinner.

May 29. Moderate breezes and fine weather, wind E S E. As we advanced within the reefs, the coaſt began to ſhew itſelf very diſtinctly, with a variety of high and low land; ſome parts of which were covered with wood. Two iſlands lay about four miles to the W by N, and appeared eligible for a reſting-place, if nothing more; but on my approach to the firſt I found it only a heap of ſtones, and its ſize too inconſiderable to ſhelter the boat. I therefore proceeded to the next,

which

which was close to it and towards the main. I now landed to examine if there were any ſigns of the natives being near us; but though I diſcovered ſome old fire-places, I ſaw nothing to alarm me for our ſituation during the night. Every one was anxious to find ſomething to eat, and I ſoon heard that there were oyſters on the rocks, for the tide was out; but it was nearly dark, and only a few could be gathered. I determined therefore to wait till the morning, to know how to proceed, and I conſented that one half of us ſhould ſleep on ſhore, and the other in the boat. We would gladly have made a fire, but, as we could not accompliſh it, we took our reſt for the night, which happily was calm and undiſturbed.

The dawn of day brought greater ſtrength and ſpirits to us than I expected; for, notwithſtanding every one was very weak, there appeared ſtrength ſufficient remaining to make me conceive the moſt favourable hopes of our being able to ſurmount the difficulties we might yet have to encounter. As ſoon as I ſaw that there were not any natives immediately near us, I ſent our parties in ſearch of ſupplies, while others were putting the boat in order, that I might be ready to go to ſea in caſe any unforeſeen cauſe might make it neceſſary. The firſt object of this work, that demanded our attention, was the rudder: one of the gudgeons had come out, in the courſe of the night, and was loſt. This, if it had happened at ſea, would probably have been the cauſe of our periſhing, as the management of the boat could not have been ſo nicely preſerved as theſe very heavy ſeas required. I had often expreſſed my fears of this accident, and, that we might be prepared for it, had taken the precaution to have grummets fixed on each quarter of the boat for oars; but even our utmoſt readineſs in uſing them, I fear, would not have ſaved us. It appears, therefore, a providential circumſtance, that it happened at this place, and was in our power to remedy the defect; for by great good luck we found a large ſtaple in the boat that anſwered the purpoſe.

The parties were now returned, highly rejoiced at having found plenty of oyſters and freſh water. I alſo had made a fire, by help of a ſmall magnifying glaſs, that I always carried about me, to read off the diviſions of my ſextants; and, what was ſtill more fortunate, among the few things which had been thrown into the boat and ſaved, was a piece of brimſtone and a tinder-box, ſo that I ſecured fire for the future. One of my people had been ſo provident as to bring away with him a copper pot: it was by being in poſſeſſion of this article that I was enabled to make a proper uſe of the ſupply we found, for, with a mixture of bread and a little pork, I made a ſtew that might have been reliſhed by people of more delicate appetites, of which each perſon received a full pint. The general complaints of diſeaſe among us, were a dizzineſs in the head, great weakneſs of the joints, and violent teneſmus; moſt of us having had no evacuation by ſtool ſince we left the ſhip. I had conſtantly a ſevere pain at my ſtomach; but none of our complaints were alarming; on the contrary, every one retained marks of ſtrength, that with a mind poſſeſſed of any fortitude, could bear more fatigue than I hoped we had to undergo in our voyage to Timor.

As I would not allow the people to expoſe themſelves to the heat of

the ſun, it being near noon, every one took his allotment of earth, ſhaded by the buſhes, for a ſhort ſleep. The oyſters we found grew ſo faſt to the rocks that it was with difficulty they could be broke off, and at laſt we diſcovered it to be the moſt expeditious way to open them where they were found. They were very ſizeable, and well taſted, and gave us great relief. To add to this happy circumſtance, in the hollow of the land there grew ſome wire graſs, which indicated a moiſt ſituation. On forcing a ſtick, about three feet long, into the ground, we found water, and with little trouble dug a well, which produced as much as we were in need of. It was very good, but I could not determine if it was a ſpring or not. I found evident ſigns of the natives reſorting to this iſland; for, beſides fire-places, I ſaw two miſerable wigwams, having only one ſide looſely covered. We found a pointed ſtick, about three feet long, with a ſlit in the end of it, to ſling ſtones with, the ſame as the natives of Van Diemen's land uſe. The track of ſome animal was very diſcernible, and Mr. Nelſon agreed with me that it was the Kanguroo; but how theſe animals can get from the main I know not, unleſs brought over by the natives to breed, that they may take them with more eaſe, and render a ſupply of food certain to them; as on the continent the catching of them may be precarious, or attended with great trouble, in ſo large an extent of country.

The iſland may be about two miles in circuit; it is a high lump of rocks covered with wood; but the trees are ſmall, the ſoil, which is very indifferent and ſandy, being barely ſufficient to produce them. The trees that came within our knowledge were the machineal and a ſpecies of purow: alſo ſome palm-trees, the tops of which we cut down, and the ſoft interior part or heart of them was ſo palatable that it made a good addition to our meſs. Mr. Nelſon diſcovered ſome fern-roots, which I thought might be good roaſted, as a ſubſtitute for bread, but it proved a very poor one: it however was very good in its natural ſtate to allay thirſt, and on that account I directed a quantity to be collected to take into the boat. Many pieces of cocoa-nut ſhells and huſk were found about the ſhore, but we could find no cocoa-nut trees, neither did I ſee any like them on the main.

I had cautioned every one not to touch any kind of berry or fruit that they might find; yet they were no ſooner out of my ſight than they began to make free with three different kinds, that grew all over the iſland, eating without any reſerve. The ſymptoms of having eaten too much, began at laſt to frighten ſome of them; but on queſtioning others, who had taken a more moderate allowance, their minds were a little quieted. The others, however, became equally alarmed in their turn, dreading that ſuch ſymptoms would come on, and that they were all poiſoned, ſo that they regarded each other with the ſtrongeſt marks of apprehenſion, uncertain what would be the iſſue of their imprudence. Happily the fruit proved wholeſome and good. One ſort grew on a ſmall delicate kind of vine; they were the ſize of a large gooſeberry, and very like in ſubſtance, but had only a ſweet taſte; the ſkin was a pale red, ſtreaked with yellow the long way of the fruit; it was pleaſant and agreeable. Another kind grew on buſhes, like that which is called the ſea-ſide grape in the Weſt Indies; but the fruit was very different,

different, and more like elder-berries, growing in cluſters in the ſame manner. The third ſort was a black berry, not in ſuch plenty as the others, and reſembled a bullace, or large kind of ſloe, both in ſize and taſte. Seeing theſe fruits eaten by the birds made me conſider them fit for uſe, and thoſe who had already tried the experiment, not finding any bad effect, made it a certainty that we might eat of them without danger. Wild pigeons, parrots, and other birds, were about the ſummit of the iſland, but, as I had no fire-arms, relief of that kind was not to be expected, unleſs I met with ſome unfrequented ſpot where we might take them with our hands.

The ſhore of this iſland is very rocky, except the part we landed at, and here I picked up many pieces of pumice-ſtone. On the part of the main next to us were ſeveral ſandy bays, but at low-water they became an extenſive rocky flat. The country had rather a barren appearance, except in a few places where it was covered with wood. I ſaw a few bees or waſps, ſeveral lizards, and the black-berry buſhes were full of ants neſts, webbed as a ſpider's, but ſo cloſe and compact as not to admit the rain. A trunk of a tree, about 50 feet long, lay on the beach; from whence I conclude a heavy ſea runs in here with the northerly winds. I named this Reſtoration iſland; for I thought it probable that captain Cook might not have taken notice of it.

May 30. Very fine weather, and E S S winds. This afternoon I ſent parties out again to gather oyſters, with which and ſome of the inner part of the palm-top, we made another good ſtew for ſupper, each perſon receiving a full pint and a half; but I refuſed bread to this meal, for I conſidered our wants might yet be very great, and as ſuch I repreſented the neceſſity of ſaving our principal ſupport whenever it was in our power. At night we again divided, and one half of us ſlept on ſhore by a good fire. In the morning I diſcovered a viſible alteration in every one for the better, and I ſent them away again to gather oyſters. I had now only two pounds of pork left. This article, which I could not keep under lock and key as I did the bread, had been pilfered by ſome inconſiderate perſon, but every one moſt ſolemnly denied it; I therefore reſolved to put it out of their power for the future, by ſharing what remained for our dinner. While the party was out getting oyſters, I got the boat in readineſs for ſea, and filled our veſſels, which amounted to nearly 60 gallons. The party being returned, dinner was ſoon ready, and every one had as good an allowance as they had for ſupper; for with the pork I gave an allowance of bread; and I was determined forthwith to puſh on. As it was not yet noon, I told every one that an exertion ſhould be made to gather as many oyſters as poſſible for a ſea ſtore, as I was determined to ſail in the afternoon.

May 31. Early in the afternoon, the people returned with the few oyſters they had time to pick up, and every thing was put into the boat. I then examined the quantity of bread remaining, and found 38 days allowance, according to the laſt mode of iſſuing a 25th of a pound at breakfaſt and at dinner. Being all ready for ſea, I directed every perſon to attend prayers, and by four o'clock we were preparing to embark; when twenty natives appeared, running and holloaing to us, on the oppoſite ſhore. They were armed with a ſpear or lance, and a ſhort weapon which they carried in their left hand: they made ſigns

for

for us to come to them. On the top of the hills we ſaw the heads of many more; whether theſe were their wives and children, or others who waited for our landing, until which they meant not to ſhow themſelves, leſt we might be intimidated, I cannot ſay; but, as I found we were diſcovered to be on the coaſt, I thought it prudent to make the beſt of my way, for fear of canoes; though, from the accounts of captain Cook, the chance was that there were very few or none of any conſequence. I paſſed theſe people as near as I could, which was within a quarter of a mile; they were naked, and apparently black, and their hair or wool buſhy and ſhort.

At day-break I was exceedingly ſurpriſed to find the appearance of the country all changed, as if in the courſe of the night I had been tranſported to another part of the world; for we had now a miſerable low ſandy coaſt in view, with very little verdure, or any thing to indicate that it was at all habitable to a human being, if I except ſome patches of ſmall trees or bruſh-wood. I had many ſmall iſlands in view to the N E, about ſix miles diſtant. Some of theſe were very pretty ſpots, covered with wood, and well ſituated for fiſhing: large ſhoals of fiſh were about us, but we could not catch any. As I was paſſing this ſtrait we ſaw another party of Indians, ſeven in number, running towards us, ſhouting and making ſigns for us to land. Some of them waved green branches of the buſhes which were near them, as a ſign of friendſhip; but there were ſome of their other motions leſs friendly. A larger party we ſaw a little farther off, and coming towards us. I therefore determined not to land, though I wiſhed much to have ſome intercourſe with theſe people; for which purpoſe I beckoned to them to come near me, and laid the boat cloſe to the rocks; but not one would come within 200 yards of us. They were armed in the ſame manner as thoſe I had ſeen before, were ſtark naked, and appeared to be jet black, with ſhort buſhy hair or wool, and in every reſpect the ſame people. An iſland of good height now bore N ½ W, four miles from us, at which I reſolved to ſee what could be got, and from thence to take a look at the coaſt. At this iſle I landed about eight o'clock in the morning. The ſhore was rocky, with ſome ſandy beaches within the rocks: the water, however, was ſmooth, and I landed without difficulty. I ſent two parties out, one to the northward, and the other to the ſouthward, to ſeek for ſupplies, and others I ordered to ſtay by the boat. On this occaſion their fatigue and weakneſs ſo far got the better of their ſenſe of duty, that ſome of them began to mutter who had done moſt, and declared they would rather be without their dinner than go in ſearch of it. One perſon, in particular, went ſo far as to tell me, with a mutinous look, he was as good a man as myſelf. It was not poſſible for me to judge where this might have an end, if not ſtopped in time: I therefore determined to ſtrike a final blow at it, and either to preſerve my command, or die in the attempt: and, ſeizing a cutlaſs, I ordered him to take hold of another and defend himſelf; on which he called out I was going to kill him, and began to make conceſſions. I did not allow this to interfere further with the harmony of the boat's crew, and every thing ſoon became quiet.

The parties continued collecting what could be found, which conſiſted of ſome fine oyſters and clams, and a few ſmall dog-fiſh that were caught

caught in the holes of the rocks. We alſo found about two tons of rain-water in the hollow of the rocks, ſo that of this eſſential article we were again ſo happy as not to be in want. At noon the parties were all returned, but had found difficulty in gathering the oyſters, from their cloſe adherence to the rocks, and the clams were ſcarce: I therefore ſaw, that it would be of little uſe to remain longer in this place, as we ſhould not be able to collect more than we could eat; nor could any tolerable ſea-ſtore be expected, unleſs we fell in with a greater plenty.

June 1. In the afternoon, we dined; each perſon having a full pint and a half of ſtewed oyſters and clams, thickened with ſmall beans, which Mr. Nelſon informed us were a ſpecies of Dolichos. Having eaten heartily, and taken the water we were in want of, I ſailed for a key which I had ſeen in the N W by N, giving the name of Sunday iſland to the place I left: we arrived juſt at dark, but found it ſo ſurrounded by a reef of rocks, that I could not land without danger of ſtaving the boat; and on that account I came to a grapnel for the night. At dawn of day we got on ſhore, and tracked the boat into ſhelter; for the wind blowing freſh without, and the ground being rocky, I was afraid to truſt her at a grapnel, leſt ſhe might be blown to ſea: I was, therefore, obliged to let her ground in the courſe of the ebb. From appearances, I expected that if we remained till night we ſhould meet with turtle, as we had already diſcovered recent tracks of them. Innumerable birds of the noddy kind made this iſland their reſting-place; ſo that I had reaſon to flatter myſelf with hopes of getting ſupplies in greater abundance than it had hitherto been in my power. The ſituation was at leaſt four leagues diſtant from the main. We were on the north-weſternmoſt of four ſmall keys, which were ſurrounded by a reef of rocks connected by ſand-banks, except between the two northernmoſt; and there likewiſe it was dry at low water; the whole forming a lagoon iſland, into which the tide flowed, at this entrance I kept the boat. As uſual, I ſent parties away in ſearch of ſupplies, but to our great diſappointment, we could only get a few clams and ſome dolichos: with theſe, and the oyſters we had brought from Sunday Iſland, I made up a meſs for dinner, with an addition of a ſmall quantity of bread.

Towards noon, Mr. Nelſon, and his party, who had been to the eaſternmoſt key, returned; but himſelf in ſuch a weak condition, that he was obliged to be ſupported by two men. His complaint was a violent heat in his bowels, a loſs of ſight, much drought, and an inability to walk. This I found was occaſioned by his being unable to ſupport the heat of the ſun, and that, when he was fatigued and faint, inſtead of retiring into the ſhade to reſt, he had continued to do more than his ſtrength was equal to. It was a great ſatisfaction to me to find, that he had no fever; and it was now that the little wine, which I had ſo carefully ſaved, became of real uſe. I gave it in very ſmall quantities, with ſome ſmall pieces of bread ſoaked in it; and, having pulled off his cloaths, and laid him under ſome ſhady buſhes, he began to recover. The boatſwain and carpenter alſo were ill, and complained of head-ach, and ſickneſs of the ſtomach; others, who had not had any evacuation became ſhockingly diſtreſſed with the teneſmus; ſo that there were but

few

few without complaints. An idea now prevailed, that their illneſs was occaſioned by eating the dolichos, and ſome were ſo much alarmed that they thought themſelves poiſoned. Myſelf, however, and ſome others who had eaten of them, were yet very well; but the truth was, that all thoſe who were complaining, except Mr. Nelſon, had gorged themſelves with a large quantity of raw beans, and Mr. Nelſon informed me, that they were conſtantly teazing him, whenever a berry was found, to know if it was good to eat; ſo that it would not have been ſurprizing if many of them had been really poiſoned.

Our dinner was not ſo well reliſhed as at Sunday Iſland, becauſe we had mixed the dolichos with our ſtew. The oyſters and ſoup, however were eaten by every one, except Mr. Nelſon, whom I fed with a few ſmall pieces of bread ſoaked in half a glaſs of wine, and he continued to mend. In my walk round the iſland, I found ſeveral cocoa-nut ſhells, the remains of an old wigwam, and the backs of two turtles, but no ſign of any quadruped. One of my people found three ſea-fowl's eggs. As is common on ſuch ſpots, the ſoil is little other than ſand, yet it produced ſmall toa-trees, and ſome others, that we were not acquainted with. There were fiſh in the lagoon, but we could not catch any. As our wants, therefore, were not likely to be ſupplied here, not even with water for our daily expence, I determined to ſail in the morning, after trying our ſucceſs in the night for turtle and birds. A quiet night's reſt alſo I conceived would be of eſſential ſervice to thoſe who were unwell. From the wigwam and the turtle-ſhell being found, it is certain that the natives ſometimes reſort to this place, and have canoes: but I did not apprehend that we ran any riſk by remaining here. I directed our fire, however, to be made in the thicket, that we might not be diſcovered in the night.

Reſt was now ſo much wanted, that the afternoon was advantageouſly ſpent in ſleep. There were, however, a few not diſpoſed to it, and thoſe I employed in dreſſing ſome clams to take with us for the next day's dinner; others we cut up in ſlices to dry, which I knew was the moſt valuable ſupply we could find here. But, contrary to our expectation, they were very ſcarce. Towards evening, I cautioned every one againſt making too large a fire, or ſuffering it after dark to blaze up. Mr. Samuel and Mr. Peckover had the ſuperintendence of this buſineſs, while I was ſtrolling about the beach to obſerve if I thought it could be ſeen from the main. I was juſt ſatisfied that it could not, when on a ſudden the iſland appeared all in a blaze, that might have been ſeen at a much more conſiderable diſtance. I ran to learn the cauſe, and found it was occaſioned by the imprudence and obſtinacy of one of the party, who, in my abſence, had inſiſted on having a fire to himſelf; in making which the flames caught the neighbouring graſs and rapidly ſpread. This miſconduct might have produced very ſerious conſequences, by diſcovering our ſituation to the natives; for, if they had attacked us, we muſt inevitably have fallen a ſacrifice, as we had neither arms nor ſtrength to oppoſe an enemy. Thus the relief which I expected from a little ſleep was totally loſt, and I anxiouſly waited for the flowing of the tide, that we might proceed to ſea.

[*To be continued.*]

THE EXPERIENCE OF MR. SPOONER.

[*Concluded from page* 342.]

AFTER this the informers diſturbed our worſhip but once, when they kept ſilence till prayer was ended. Then one of them, in a confident manner, began to caſt ſeveral ſevere reflections; to which I was helped to reply. A ſhort debate paſſed between us, on which they ſeemed aſhamed, and in a confuſed manner they all quitted the place. From which time our meetings were not interrupted.

Perceiving they had got nothing by coming thus among us, and knowing that we had already forfeited as much, or more, than ſome of our perſonal eſtates were worth, they had recourſe to their main deſign, which was to ſtrip us of our outward ſubſtance, in order to enrich themſelves. Accordingly they went again to the juſtices at their next meeting, and laid a freſh information, by which means they obtained warrants for one hundred pounds, ſixty of which were laid upon me. Beſides which, ſeveral other warrants were iſſued out for leſſer fines.

Information thus given, and the warrants produced, occaſioned no ſmall conſternation in the neighbourhood. Nothing but utter ruin was now expected, unleſs the courſe of law was ſtopped, or my goods ſecured. My neighbours diſcovered great concern, both for my perſon and family: Several, who were no way related to me, were greatly afflicted, inſomuch that it broke their natural reſt: Theſe blamed me at the ſame time for endangering my perſon and property, by continuing to keep open meetings, and refuſing their counſel, which was to get my goods ſecured: And ſome of my dear chriſtian friends were alſo ready to join in with them, chiding me for my raſh unreaſonable conduct, and telling me, that they could direct me to more ſafe, yet lawful methods. And, to ſay the truth, when it came to the trial, I had enough to do to ſilence the bold reaſonings of my own fleſh and blood.

Amidſt the hurry and confuſion of my mind, under theſe circumſtances, I conſtantly ſought the Lord, for wiſdom and prudence to direct my affairs; deſiring I might take eſpecial heed of raſh proceedings, knowing that he that believeth muſt not, in theſe caſes, make haſte. I had alſo ſome paſſages of Scripture ſtrongly impreſſed on my ſpirit; from whence I firmly believed that the Lord would ſo bridle mine enemies, that they ſhould not have their full deſigns againſt me; particularly Iſa. xxxvii. 29. "I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt." Such ſupport and comfort theſe words afforded, that amidſt all my ſorrows I was ready to ſing for joy,

When God ſupports, who then caſt us down?
His ſmiles are life, but death attends his frown.

When the officers came to execute the warrant, I ſuffered them to enter my houſe without the leaſt oppoſition; and when I read it, I ſpoke to this purpoſe, that I had done nothing to deſerve ſuch a ſeizure, yet, foraſmuch as I made conſcience not to conform, or ſubmit to the laws I lived under, I would quietly bear what God ſhould permit them to do. I confeſs this was trying to me, who had always lived in great plenty of outward things, and who had relations of ſome account in the world, to ſee myſelf ſtript of all my goods at once, which I had honeſtly provided, having at the ſame time a family of ſmall children about me: my neighbours alſo diſcovered great concern upon this occaſion; but eſpecially my wife, poor heart, burſt into tears, to think that her houſe ſhould be plundered, and all her goods ſeized and ſold in her ſight; yet, after a while, ſhe recovered herſelf, ſaying, that if it was the will of the Lord it ſhould be ſo; ſhe deſired to ſubmit.

My goods being thus ſeized, and an inventory taken, the officers gave us a ſtrict charge, that nothing ſhould be removed; they cried them the next market-day, at Litchfield, my wife was preſent at the time; "all ſorts of cattle, hay, and houſehold goods, to be ſold very cheap, &c." When they were at firſt proclaimed, ſeveral ill-minded perſons began to covet them, and offered to buy; but, as God would have it, a terror ſoon fell on the minds of moſt, and the people in general ſo diſcouraged one another, that not a ſingle perſon appeared at the ſale.

This enraged my adverſaries ſo much the more, and put them upon driving all my cattle that were fit for the market, to Litchfield, which was about a mile diſtance. It was with great difficulty they forced them out of the field, and when they brought them to market, no man would buy them; after which they drove them to another market, but ſold them not there.*

Finding their hopes thus fruſtrated, they obtained leave of the juſtices to fetch my goods to Litchfield, and there ſell them at their leiſure, urging the ſhame and diſgrace they ſhould fall under in caſe they were not ſold, and that Lawrence Spooner himſelf would laugh in their faces. Accordingly two of them came to my houſe, and giving me very lofty language, began to rifle the rooms, demanding the keys of the cheſts and coffers, which my wife, with ſome reluctance, delivered, to prevent their being broken in pieces. But when they had got poſſeſſion of my effects, they could not hire waggons to carry them away, though they proffered double the price of carriage; at laſt indeed they procured two teams, which were very weak, and the ways being then bad, they were for ſome time by that means hindered; then they importuned a neighbour, who was no friend to Diſſenters, to come over his ground, but prevailed not. Thus Providence pre-

* At laſt it pleaſed God to permit the bailiff of the hundred to purchaſe them.

vented

vented their deſigns, till thoſe men with whom they had agreed, refuſed carrying the goods at any rate.

Notwithſtanding all theſe difficulties, they hoped, ere long, without fail to compaſs their end: in the mean while they drank exceeding hard: and one of them ſaid, in the hearing of a perſon of credit, Come fill us a thouſand jugs, we will have them all paid for, and boldly ſang, "One hundred pounds will buy a ſoul from hell, &c." My friends replied, it was beſt not to drink too hard, for they might not be able to accompliſh their deſigns. He anſwered, although they had received no money as yet, they ſhould hereafter; adding, that the king would place a loyal ſubject in my houſe ſhortly, and then aſked what would I do?

But I deſire with awful reverence to mention the following circumſtance: This ſame perſon, either by exceſſive drinking, or, as ſome have thought, by a ſecret ſtroke from God, declined by little and little, drooping away, and ſoon died. Before he died, he was ſmitten with a wounded conſcience, and almoſt in his laſt words ſaid, "God forgive me; I have greatly injured thoſe I have informed againſt, which troubles me more than any thing I have ever done in my life;" bidding thoſe preſent to mark his ſetter-on, ſaying, that divine vengeance would certainly follow him, and much more to the ſame purpoſe: this being noiſed abroad, it greatly daunted ſome daring ſinners, and ſo awed the minds of all, that none durſt buy any ſort of goods belonging to me, nor come to fetch any thing out of my houſe.

The informers growing quite weary of this way of ſtriving, ſome of the juſtices took me in hand, and were fully determined to have the warrant executed, eſpecially as they had met with ſo much trouble in this affair, and I had never in perſon, or by others, ſought any favor from them; my character, as an honeſt man, was alone in my favor; notwithſtanding which, when they had heard that we ſtill kept our meetings as uſual, they threatened the conſtable, and at laſt I was ſummoned before them.

The next morning I ſet forth, attended by a chriſtian friend; and as we rode along, ſpake to my companion as follows: "Could we now ſee the heavens open, and God Almighty as ſitting on a throne, governing all the world, and holding both men and devils in chains, ſaying to them, as to the ſea, "Hitherto ſhall ye go and no further, and here ſhall your proud waves be ſtayed," how fearleſs ſhould we be to-day of thoſe perſons before whom we are going to ſtand! Adding moreover, that although ſenſe could not ſee this, yet faith diſcerned it. And, through grace, of this truth we had a moſt convincing evidence; for when we came to the place, the conſtable preſented the warrant, ſaying, that I was there. Upon which the juſtices, after conſulting together, returned this anſwer, that he might take me home again, for they deſired not to ſee me.

I returned with great admiration. And that very evening the ſociety had appointed to meet, in order to take their leave of me,

expecting it would be a night of ſorrow, and that I ſhould be ſent to priſon the next morning. But the Lord made it a ſeaſon of great comfort and joy, not only as I was ſo wonderfully reſtored, but alſo in ſending a precious ſervant of his providentially among us, who preached that night from Jer. ix. 7. "Therefore thus ſaith the Lord, Behold, I will melt them, and try them, for how ſhall I do for the daughter of my people?" He ſpake ſo affectionately and powerfully from the words, ſhewing God's gracious ends and deſigns in trying his people's faith and patience, that it greatly affected us all.

After theſe things had paſſed, my enemies, knew not what courſe to take, in order to hinder our meetings, and to revenge themſelves on my perſon or goods. They were like men tied hand and foot, and could do me no more miſchief; therefore from this time, through mercy, we had reſt: and ſo remarkable was the providence of God, that my adverſaries themſelves met with abundance of trouble throughout the whole of this proſecution. The chief informer complained he loſt by me; the conſtable was charged with being bribed from a due execution of the warrants; and the juſtices were wearied in about two years perplexity in this affair. So that I may ſay with the Pſalmiſt, "In the net which they hid is their own foot taken; the Lord is known by the judgment which he executeth; the wicked is ſnared in the works of his own hands," Pſalm ix. 15, 16.

At laſt Charles II. died, which put a ſtop to ſufferings for the preſent, and although after two years they were revived, and I endured many hard things for conſcience ſake; yet after all the ſtorms were over, and my enemies had done their utmoſt, I think I loſt not, from firſt to laſt, above thirty pounds, for which I had ſo large a crop of experience, that I have the greateſt reaſon to forgive them, and do heartily pray that God would not lay their ſin to their charge. Moſt gladly would I ſerve the worſt of my enemies, eſpecially in what concerns their ſouls: This I find to be the very life of Chriſt, who always went about doing good. And the perfections of the glorious Deity, perhaps, are not imitable in any thing more than this: for "he cauſeth his ſun to ſhine on the evil and the good, and ſendeth rain on the juſt and on the unjuſt," Matt. v. 45.

In the midſt of my trials I had many precious promiſes and ſecret ſupports and comforts from above, that ſtrangers intermeddle not with; inſomuch that I durſt not have exchanged my condition with the greateſt men in the world, who lived at eaſe, and were free from ſufferings. And as I had the promiſes to ſtay and ſupport me all along, ſo I have ſince ſeen them fulfilled in a way I the leaſt expected; I mean, in the Lord's bleſſing me abundantly with all ſorts of temporal bleſſings, ſo that what I loſt is more than made up. My cup is not only full, but it runneth over. I have found ſuch a manifeſt difference in my temporal eſtate, that it does not ſeem to be the ſame inheritance, but one

far

far more large and fruitful. I have enough, and enough of all kinds of earthly comforts, and perhaps ſomething conſiderable to ſpare, notwithſtanding my yearly expence; I mean, ſomething wherewith I can ſhew kindneſs to the Lord's miniſters, and his poor people.

In ſhort, my mind ſince theſe exerciſes has been more calm, comfortable, and compoſed, and I have had Chriſt Jeſus my Saviour more conſtantly in my heart and eye than ever before; ſo that I have come out of this wilderneſs leaning upon him, who, I hope and truſt, will ſtill guard and defend me from men and devils, and at laſt preſent me without fault before his Father, with exceeding joy. LAWRENCE SPOONER.

This excellent man lived ſeveral years after his ſufferings; and was not only an exemplary chriſtian, but an uſeful miniſter, much known and valued in thoſe parts. He died and was buried at Curburow, near Litchfield, where he was born, and in which place he had always dwelt.

THOUGHTS ON BEING WELL-DISPOSED.

WHEREVER the genuine Goſpel of Chriſt has been faithfully preached for any conſiderable time, we may expect to find ſome lively witneſſes of its being the power of GOD unto ſalvation. In moſt of theſe places likewiſe, we may look, without diſappointment, for a number of deſpiſers and ſcoffers at real godlineſs, who ſet at nought all thoſe that embrace the Truth as it is in Jeſus. Theſe ſeldom hear the Word of Life, except to oppoſe and mock at ſpiritual worſhippers, and carry away ſomething, if poſſible, to furniſh them and their companions in folly, with matter of laughter and ridicule.

But there are others, and in general not a few, of a very different character, who attend the preaching of the Word, eſpecially on a Sunday; approve of what they hear, reſpect religious perſons, and are ready to aſſiſt the faithful ſervants of God in ſpreading the glad Tidings of ſalvation. They will occaſionally mix in religious company, join in converſation on divine things, and unite in the exerciſes of prayer and praiſe. From theſe and other hopeful appearances, they have been denominated WELL-DISPOSED PERSONS.

It certainly becomes thoſe who love the Lord Jeſus in ſincerity, to hope the beſt of every perſon, and eſpecially where there is any appearance of a ſerious enquiry after Truth: And ſurely the Grace of God, where it is experienced in its life and power, will lead to this temper of mind. Yet it may be proper to aſk, are theſe WELL-DISPOSED PERSONS, diſpoſed to part with all their ſins, even thoſe which moſt eaſily beſet them? Are they willing to cut off their right hand ſin, and pluck out that which ſeems to be

be as uſeful to them in buſineſs as a right eye? Are they at all diſpoſed to relinquiſh unprofitable connections, and faſhionable purſuits, ſo far as they are inconſiſtent with the Spirit of the Goſpel? Are they diſpoſed to deny themſelves, and take up their croſs; to come out from amongſt the ungodly, to ſuffer reproach for him who ſuffered death for them? Even the ignominious death of the croſs? Are they willing to be ſaved by Chriſt alone, without mixing any of their own performances with the merit of his death? Are they at all feelingly ſenſible of their guilt and miſery, their helpleſſneſs and danger, while unconverted to God? Are they open to conviction, willing to know their real ſtate; to have their paſt offences, whether of commiſſion, or omiſſion, brought home to their conſciences? Their pride, anger, inordinate affection, ſelf-will, with all the depths of their depravity laid open to their view; to be informed that their inward parts are very wickedneſs, and that all their works of righteouſneſs are but as a filthy garment?

Whatever of theſe may be found in a few of thoſe who are thus called, it is but too evident, that moſt of them are utter ſtrangers to a lively hope of everlaſting glory. They can attend the church, the chapel, or meeting, on a Sunday, and the feſtive board, the ſplendid ball, or the enchanting theatre, the reſt of the week; they can be ſtrongly urged by Scripture arguments to pray in their families, and their cloſets, and yet never be found in the practice of either; they can ſit and hear with apparent approbation, the miniſters of Chriſt, declare from divine authority that unleſs they repent they muſt periſh, that except they be born again, they cannot ſee the kingdom of God, and yet never make the ſerious enquiry, "Am I born again? Have I repented of my ſins? What will become of me when I die?"

"Shall I my everlaſting days
With Fiends or Angels ſpend?"

Some indeed of theſe WELL-DISPOSED PERSONS, ſo called, abſtain from public amuſements and groſs immoralities in their conduct, yet are they altogether immerſed in worldly cares and ſenſual affections; they are eagerly graſping at unſatisfying wealth, momentary honours, or the gratification of unſanctified diſpoſitions. They can indulge in childiſh vanities, trifling converſation, or unchriſtian cenſoriouſneſs of abſent perſons. Unholy tempers ſtill reign in their hearts: they cannot bear to be deſpiſed, to be thought little of by others; they are impatient of contradiction from men, and under the chaſtening of the Almighty. They are not meek in bearing injuries, in forbearing to retaliate, or in a readineſs to forgive an offender.

They are not influenced by religious motives, nor act from a genuine principle. The glory of God is not their aim, but a fair reputation amongſt men. They would wiſh to be thought religious, though utter ſtrangers to the Faith which worketh by Love,

Love, and unites the ſoul to the Saviour, as a branch in the vine; to be devout, though entirely deſtitute of the holy flame of devotion. Theſe ſaints of the world, may eaſily gain, and keep in friendſhip with it; for the world will love its own: They cannot be expected to ſuffer for righteouſneſs ſake, while they have no evangelical righteouſneſs to ſuffer for. Their names will not be caſt out as evil, becauſe, Herodian-like, they can readily fall in with the different cuſtoms and tempers of the various companies in which they mix, and make their all of religion ſubſervient to their ſecular intereſts.

But if theſe obſervations be ſupported by facts, is not the ſtate of theſe WELL-DISPOSED PERSONS truly awful? Drunkards, prophane ſwearers, ſabbath-breakers, &c. have no plea; they know themſelves to be in the way to damnation; if reaſoned with in their calmer moments, they will generally acknowledge, that they have no hope of ſalvation, without true repentance and free pardon through Chriſt: But theſe conſtant hearers of divine Truth, are in a manner goſpel-hardened. Their comparative goodneſs has ſilenced an upbraiding conſcience, till that monitor is become dumb, or ſeared like fleſh with an hot iron. By this partial form of godlineſs, phariſaic pride is nouriſhed, the enmity of the carnal mind confirmed in its dominion, and the alienation of the ſoul from God increaſed daily. Their miſery is approaching with unſuſpected rapidity, the ſtorms of juſt wrath will ſoon deſcend, and hurry theſe ſleepers, (if they continue in their preſent inſenſibility,) into outer darkneſs, where there is weeping and gnaſhing of teeth.

Ought not then every Miniſter of the Goſpel, frequently and faithfully, to addreſs himſelf in the plaineſt manner poſſible to ſuch perſons? Should he not ſtudiouſly avoid every flattering epithet, particularly that of being WELL-DISPOSED; and faithfully aſſure them, that their ſuppoſed righteouſneſs will not cover them, (Iſaiah lix. 6;) nor their comparative goodneſs ſcreen them from the dreadful ſentence of — "*I know you not! Depart from me,*" Matt. vii. 23, Is it not incumbent alſo, on every lover of Chriſt, to endeavour by all poſſible means to reſcue theſe ſouls from their awful ſlumber? Should not the followers of Chriſt themſelves guard againſt deception, by taking appearances for realities, civil reſpect for Chriſtian Love, and ſuperficial morality for Bible Chriſtianity? If they miſtake here, they may, though undeſignedly, help to increaſe their preſent inſenſibility, and thicken the veil of darkneſs that is now upon their minds.

I will not preſume to ſay what means will ſucceed beſt in this chriſtian attempt; perhaps they may vary according to education, cuſtom, circumſtances, and diſpoſition of mind: Some of theſe are of an open temper, and not eaſily offended: others may, on ſeeing the leaſt impropriety in the manner of thoſe who labour for their good, reſent what is improper in the mode, and thereby defeat the deſign. However, I will ſuggeſt one thing as likely

to

to leave them at leaſt without excuſe, if not to gain them over to ſerious reflection and cloſe examination; viz. a private interview, wherein they may be faithfully told of their ſtate and danger, be affectionately reaſoned with on the importance of eternal things, and ſtrongly urged to a diligent ſearching of the Scriptures, and prayer to the Lord for an underſtanding in divine things. Where this cannot be obtained, and circumſtances will admit of it conſiſtently with chriſtian prudence, a friendly epiſtle may be ſent, or a book like *Alleine's Alarm*, or *Fletcher's Appeal to Common Senſe*, &c. might be put into their hands, with a requeſt to give it an attentive reading. If ſuch ſteps were judiciouſly taken, we ſhould probably ſee ſome happy effects follow; ſome ſouls would praiſe God, for ſuch acts of kindneſs, in time and eternity; and the favoured inſtruments rejoice in thus having ſaved ſouls from everlaſting death.

Should theſe lines fall into the hands of any WELL-DISPOSED PERSONS, it is to be hoped, that they will not haſtily conclude they are ill-founded and unjuſtly ſevere; but rather give them a candid peruſal, compare their conduct with the Word of God, and ſeriouſly enquire how their ſtate is in his ſight. Perhaps, like Jehoaſh, you have ſome good things in you, but have you the Spirit of Chriſt dwelling in you? Have you experienced that repentance which is unto life, that faith which is of the operation of God? What a pity it is that you ſhould ſtop ſhort of entering in at the ſtrait gate; of enjoying the one thing needful; that you ſhould be almoſt perſuaded to be Chriſtians, and yet remain unbelievers? aſſiſt the ſervants of God in temporals, and yet not partake of ſpiritual bleſſings? help in building the Church of Chriſt, and then like a ſcaffold be thrown away? Shall all the ſermons you have heard be the ſavour of death unto death? Have the Ambaſſadors of Chriſt beſought you in vain to be reconciled to God? Have they ſpent their time, labour, ſtrength and conſtitution in vain, as to your ſalvation? Hath the Saviour of the world ſuffered, died, interceded, called and invited you in vain. My dear fellow ſinners, be intreated not to trifle away another day, another moment! Now call upon God for help. Beg him to give you true repentance, living faith, and full ſalvation. If you ſeek ſincerely, you ſhall find, if you aſk in faith, you ſhall receive all you want to make you holy and happy here, and meet to dwell with ſaints and holy angels to all eternity.

" O may you never look behind,
" To ſin and ſatan turn again;
" Reſt in the world, or comfort find
" In ſelf, or lingering on the Plain;
" But reaching t'ward the Mountain fly,
" And 'ſcape to JESUS in the Sky!"

The Chriſtian Experience and happy Death of LOVE LOVEGROVE, of Halifax, in Nova-Scotia; who departed this life, January 19, 1795, aged 28: by her Brother, Mr. HIRAM WILLIAM LOVEGROVE.

MY ſiſter was awakened to a ſenſe of her wretched ſtate by nature, in Auguſt, 1789, through the preaching of the goſpel by Mr. James Mann. She did not reſiſt the convincing Spirit of God, but gave herſelf up to his gracious influences; and her inceſſant cry was, "What muſt I do to be ſaved!" This ſalutary work of conviction deepened continually, and ſhe was brought into great diſtreſs, till one evening, when returning home with ſome friends from claſs-meeting, ſhe was conſtrained to cry for mercy even in the ſtreet. When they came to her mother's door, ſhe fell on her knees, and cried mightily to God for mercy. Soon after, they took her into the houſe, where her agony increaſed, and ſhe wreſtled in fervent prayer for ſome time. Satan ſtrove hard to caſt her into black deſpair; but, glory be to God! in this hour and power of darkneſs, the Comforter came, and ſpoke peace to her fainting ſoul. Great was her rejoicing in the Lord. The by-ſtanders told me, (for I had not the happineſs of being preſent) that there was ſuch a change in her countenance as aſtoniſhed them; for her face ſhone like that of an angel. They had ſent for Mr. Black (our miniſter) who came juſt as ſhe received this ineſtimable bleſſing, and they joined in fervent praiſes to their Redeemer.

Soon after ſhe experienced this bleſſed change, the enemy was permitted to buffet her with ſore temptations; yet her Almighty Captain led her on from conquering to conquer; ſo that her greateſt afflictions in the end proved for her good. She had many gracious viſits from her Lord, and was enabled to rejoice with joy unſpeakable; although ſhe ſuffered much from ſome relations, and unfaithful friends; but moſt of all from the powers of darkneſs: yet, glory to God! from her firſt ſetting out in his bleſſed ways, to the end of her race, ſhe never turned aſide to the right hand, nor to the left, but ſteadily purſued the plan laid down in the goſpel: She denied herſelf, and took up her croſs daily, and continually exerciſed a godly jealouſy over herſelf. One particular temptation frequently aſſaulted her, viz. a fear that ſhe was a hypocrite, and would at laſt prove unfaithful and become a caſt-away.

I think I can ſay in truth, my conſcience bearing me witneſs, that I never knew one who walked more uprightly in the ways of God than ſhe did. During the laſt five years of her life, ſhe never loſt her evidence, from the happy time ſhe received it, but held it faſt till the ſtill more happy day when faith was loſt in ſight, and hope in full enjoyment. She was diligent in all the means of grace, even ſometimes to an extreme: Notwithſtanding

ing the ſeverity of the weather, ſhe chearfully broke through every difficulty. Jeſus ſhe loved ſupremely, and to worſhip him was the delight of her ſoul.

She carefully refrained from ſpeaking evil of any one, and lovingly reproved any who did it in her preſence: and in this particular, many times, a look from her has been a cutting reproof to me! O may I copy after her example. She was one of few words, and loved to be much retired, and alone with God. Among the various means of grace, with which we are highly favoured in this place, ſhe particularly loved and delighted in her Band-meeting; and in this ſhe was peculiarly favoured, being bleſt with a ſuitable and pious companion, one after her own heart, who earneſtly panted after the whole mind of Chriſt.

Her conviction of the neceſſity of entire ſanctification was, I believe, more painful than her firſt conviction for ſin. She believed it attainable before the article of death; and from the time of her converſion always appeared as one obeying that great precept, "Go on unto perfection." I believe ſhe attained to purity of heart long before ſhe profeſſed it openly, through an uncommon diffidence peculiar to herſelf. I have ſeen her in the public meeting of the Bands (eſpecially the laſt time ſhe met with us) ſo overwhelmed with divine love, that ſhe fell back on the chair while attempting to ſpeak of the goodneſs of God!

The laſt two years of her life ſhe did not enjoy a good ſtate of health, but was frequently confined to the houſe; and once her life was deſpaired of by her mourning friends. She often ſpit blood, and ſeemed frequently on the verge of eternity: but in all theſe afflictions ſhe feared not: being united by faith to him who is the conqueror of death, and the prince of life. She viewed the ſymptoms of her approaching diſſolution with chearful reſignation to the divine will, and calmly waited the ſolemn call. She was often heard to ſay, "Time is ſhort! The end of all things is at hand."

Her laſt illneſs commenced with the year 1795. I ſpent a profitable hour or two with her on Monday evening, January 12; ſhe appeared to be much indiſpoſed, yet altogether taken up with her eternal concerns: Speaking of the vanity of all things below, ſhe ſaid, "Nothing is worth living for here, but to ſerve God, and to be at the laſt found of him in peace, without ſpot and blameleſs. Death appears to be very near, but I fear it not, having a ſtrong confidence in the Lord, that he will perfect his work in my ſoul before he calls me hence into an awful eternity." She gave me a ſtrict charge to watch over her band-mate, the deareſt perſon to her in the world; and prayed that God would keep her from the ſnares of Satan. Her converſation was ſuch as filled me with apprehenſions that I ſhould ſhortly part with my ſiſter. But bleſſed be God! when the trying time came, this bitter cup was mixed with much ſweetneſs, even the love of God, which enabled me to offer her up to him freely, bleſſing and praiſing his Name for the grace given to her.

Her

Her diſorder (which was a violent pain in her breaſt) increaſed ſo by the 15th, that ſhe could ſcarce ſpeak but at intervals; yet ſhe poſſeſſed her ſoul in peace, never ſhewing the leaſt diſcontent or impatience. I aſked her ſeveral times, If ſhe had any fears of death? and ſhe as often anſwered, — "No: the ſufferings of my bleſſed Saviour are continually before my eyes: But I have ſuch an ardent deſire to depart, that I ſometimes fear it is partly to be delivered from this pain: I would not wiſh that to be the motive; but rather that I may be with Chriſt, which is far better." From that time, till Saturday the 17th, ſhe grew worſe.

On Saturday morning ſhe deſired to ſee her ſiſter Peggy, who lived at the other ſide of the water: when her ſiſter came, ſhe preſſed her to her boſom, and exclaimed, "Bleſſed be God that I ſee you before I die." She continued very ill all that night: and the next day. The Doctor applied a bliſter to her breaſt, but without its deſired effect. In the afternoon I read to her the dying experience of Mrs. Rogers: after I had concluded, ſhe appeared to be employed in mental prayer, and then recollecting herſelf, ſhe ſhouted aloud the praiſes of Him ſhe loved. But alas, I cannot recall to mind one half of the gracious words which came from her rejoicing, though dying lips. To her weeping mother, ſhe ſaid, "I believe by my feelings that I ſhall be delirious; but I am glad that I can ſpeak, to tell you, Not to be concerned about me, ſee me as you may. Remember, I am happy! O I am happy! But while I have my ſenſes, I wiſh to tell of the Lord's goodneſs to me. Now let me conſider, it would be an awful thing for me to tell a lie now, as I know that I ſhall very ſoon ſtand naked before the bar of God! It will be ſix years next Auguſt, ſince the Lord changed my heart. I have been very unfaithful, but have not wilfully departed from him. I have been ſorely tempted, but now I know, that God hath been hereby deepening and carrying on his bleſſed work in my ſoul. "O yes: He hath been carrying on his bleſſed work! Glory to his precious Name!" She was now filled with rapturous joy, and continued, "I have often been very happy, but never ſo happy as now. God hath ſanctified me, ſoul and body. O help me to praiſe him! All pain, all ſickneſs is gone: I feel nothing but love!" She ſung that verſe, — "I'll praiſe him while he lends me breath;" and then ſaid to me, "O Hiram, don't forget to tell Mr. Black, that I am a dying witneſs for Jeſus, that he hath power on earth to forgive ſin, and to cleanſe from all unrighteouſneſs." She likewiſe exhorted all the family according to our ſeveral ſtates, particularly her mother, to whom ſhe ſpoke very plain, ſaying, "O do make ſure work for eternity!"

Siſter J. S. coming in, ſhe ſaid to her, "I charge you to meet me in heaven!" She then ſpoke concerning her funeral, ſaying, "It matters not much where I am buried, but I have a deſire that my corpſe be carried to the chapel, and that Mr. Black ſhould preach a funeral ſermon, *it may do ſome good.*" I aſked her, What

text ſhe choſe? She anſwered, "Bleſſed are the dead which die in the Lord: — I know I ſhall. Mr. Black often deſired me to write my experience, I am ſorry I did not; but glory to God, I can now tell it all. O let him publiſh to all the world, that Jeſus is willing to receive them all, if they will come to him! I love all the world; every ſoul whom God hath made, but eſpecially the people of God." At her requeſt we joined in prayer and praiſe, and it was a ſolemn and very affecting ſeaſon. When we aroſe from our knees her feeble hands were lifted up, while ſhe was ſinging, "I'll praiſe him while he lends me breath," and then ſhe added, "Let none think I am not happy, becauſe I cannot praiſe God as loud as you. O I am happy! happy! Glory to God in the higheſt!" In a ſhort time after ſhe ſunk back on the bed, and to appearance expired. Our diſtreſſed mother, no longer able to conceal her grief, cried aloud, "My child! My child!" Upon which ſhe revived, and ſaid in a low voice, "It was cruel; I thought I was gone: I was ſailing to heaven! You have called me back!" She then reſumed her wonted fortitude, to meet again her pains which came on with redoubled violence, and continued to the laſt.

I watched with her that night; during which her ſiſter Peggy aſked her ſeveral times concerning the ſtate of her mind, and ſhe always anſwered, "I am happy, and perfectly reſigned." Next morning, Monday 19, ſhe took a ſolemn leave of all the family, and, embracing them, ſaid, "I charge you all to meet me in heaven." To me ſhe ſaid, "Hiram, you have more to do and ſuffer yet, but go on as you have done, and meet me in heaven!" Brother T. D. Cowdell coming in, ſhe looked at him earneſtly and aſked, "Are you more engaged than when I ſaw you laſt?" which greatly affected him: This was about an hour before ſhe expired: Juſt before ſhe breathed her laſt, ſhe whiſpered to me, "Chriſt is precious! Remember, his arms are open wide to receive all the world!" She had a few ſtruggles more in the laſt ſolemn moment, when the feeble ſpring of life ſtood ſtill, and her happy ſpirit took its flight to the Paradiſe of God. O what a happy time it was to me! May I never forget it: my ſoul would willingly have quitted the cumbrous clay, and followed her: indeed, for a ſhort time I knew not hardly whether I was in the body or not, till her dying words, "You have more to do and ſuffer," came to my mind, and with them, that grace which ſays, "Thy will be done." HIRAM WM. LOVEGROVE.

Halifax, Nova-Scotia, Jan. 1, 1796.

I was intimately acquainted with L. Lovegrove, from the time ſhe firſt embraced the Redeemer's yoke, and entered into his ſervice, until her bliſsful and glorious end.

Her memory is ſtill dear to all who knew her worth: As a *child*, ſhe was dutiful and obedient; as a *friend*, obliging and faithful; as a *ſiſter*, tender and affectionate; as a *Methodiſt*, peculiarly attentive

tentive to the Rules of our Society; as a *chriſtian*, remarkably watchful, humble, and devoted to God and his bleſſed work: and laſtly, to ſay all in a few words; her *experience*, was clear, ſcriptural, and deep; her *life*, uniformly holy and unblameable: and to crown all, her death was triumphantly victorious.

According to her deſire, the corpſe was brought into the chapel, where I preached her funeral ſermon. Her hopes reſpecting the benefit ſome would receive hereby, were not diſappointed: two perſons were awakened at that ſeaſon, who ſoon after found peace with God.

WILLIAM BLACK.

Account of an Extraordinary Deliverance of ELIZABETH SHAW, wife of JOSEPH SHAW, of Staincroſs, near Barnſley, in Yorkſhire.

I Was ſtationed in the Leeds Circuit in the year 1775; we then preached at Staincroſs, at the houſe of Joſeph Shaw, an Iſraelite indeed. His wife, who had long experienced the power of divine grace, gave me the following relation, the truth of which may be depended upon, for if ever there were an upright woman, ſhe certainly was one, as many now living can teſtify.

One day in the height of Summer ſhe was waſhing, and had hung part of the linen out to dry: But an heavy ſhower of rain coming on, ſhe ran out haſtily to fetch in the clothes: being in a ſweat, and without her gown, ſhe got exceeding wet; this occaſioned a ſevere cold, which was followed by a moſt violent rheumatiſm throughout all her limbs.

She was confined to her bed for a long time in excruciating pain day and night, and was ſo helpleſs as to be obliged to have a cord fixed to the bed's-head, by taking hold of which ſhe could eaſe herſelf a little. A medical gentleman from Wakefield attended her for ſome time, but ſhe got no relief.

Growing weary of her long confinement, and worn out with the pain ſhe endured, ſhe ſaid to her huſband one day, "Joſeph, I cannot bear to lie here any longer; do get the couch-chair and ſet it near the fire, and get ſome pillows and place them upon it, and then try if you can get me up, and lay me there; perhaps I may be able to get a little eaſe that way." Joſeph, being a kind affectionate huſband, did as ſhe requeſted, making every thing as comfortable as he could; and when he had done all in his power to relieve her, he went out about his buſineſs, being a farmer.

When her huſband was gone, a variety of thoughts flowed in upon her mind, and ſhe reaſoned thus with herſelf: "Here I lie, a poor, helpleſs, miſerable creature; and ſo I am likely to remain, for there is no help for me in man: all human means are ineffectual. But if our bleſſed Lord was now upon the earth, I would ſend Joſeph to him, and let him know how bad I am; and how ſoon would he come and heal me? Or he would ſpeak the word,

word, and I ſhould be well in an inſtant! But has he not the ſame power, and the ſame tender pity and love for his poor diſtreſſed creatures, now he is in heaven, that he had while here upon earth? Surely he has, for he is unchangeably the ſame, yeſterday, to-day, and for ever. If then I could believe, ſurely he would heal me, bad as I am? He has ſaid, "According to thy faith, ſo be it done unto thee;" and faith too, is his own gift: I will therefore pray to him that he may give me power to believe." She then broke out into earneſt prayer and found uncommon liberty and acceſs to the Throne of Grace. At length ſhe thought ſhe could believe that our Lord would heal her; and was enabled to lay hold upon his Truth and Faithfulneſs, upon his infinite Mercy and boundleſs Love. She then endeavoured to riſe from her couch, and was enabled ſo to do. To her aſtoniſhment, ſhe could ſtand upright, and found that ſhe was perfectly well. Upon this, ſhe thought, "But I will try whether the Cure is perfectly wrought or not, and immediately got the bruſh and began to ſweep the houſe: While thus employed, Joſeph returned to enquire how ſhe was: having half opened the door, and ſeeing her ſweeping the room, he was not a little ſurpriſed, and ſtopped ſhort. She happened to look up, and perceived his aſtoniſhment ſaid, "Yes; you may well look: here I am, as well as ever I was in my life: I have prayed to our bleſſed Lord, and he has healed me, and I am perfectly well:" and ſo ſhe continued. It is eaſy to ſuppoſe that her heart was filled with gratitude to her great Deliverer: and her chriſtian friends, as well as all her family, cheerfully joined with her in moſt devoutly praiſing the Lord for this wonderful diſplay of his tender pity, power, and love.

It is probable that ſome perſons will deny the fact; and others will aſcribe it to the power of imagination. With regard to the fact, it can be ſo well atteſted by perſons of the greateſt credit, now living, that there is no juſt ground to call it in queſtion. And if ſhe could exerciſe her imagination in ſuch a manner, as to be delivered from ſo painful and diſtreſſing a ſituation, it was happy for her. But it afforded her far more ſolid happineſs, to believe, that a compaſſionate God had mercifully interpoſed in her behalf, and in anſwer to prayer, had graciouſly healed her. If any perſon ſuppoſes himſelf poſſeſſed of ability to teach afflicted people the happy art of imagining themſelves well, and that upon ſo doing, they really are well, I doubt not but he will get employment enough. But thoſe who form their ideas of the infinitely bleſſed God from that revelation which he has made of himſelf to us in his holy Word, will find no difficulty in aſcribing this great deliverance to its real cauſe, viz. to the mighty power of God, and give the glory to him unto whom it is moſt juſtly due.

To ſee and acknowledge the hand of God in the way of his Providence, is our duty, and will be attended with unſpeakable

delight,

delight, as we ſhall frequently behold his wiſdom, power, and goodneſs, wonderfully diſplayed; and as this will fill our ſouls with gratitude, ſo it will conſtrain us to give unto Him the honours due unto his holy Name. J. PAWSON.

TO THE EDITOR.

ALTHOUGH ſixteen years are gone ſince the following extraordinary circumſtance happened, yet being certain of ſome of the facts related, from perſonal knowledge of them, and ſo well informed as not to have the ſmalleſt doubt of the reſt, I think the publiſhing the enſuing ſhort extract, will manifeſt the providential goodneſs of GOD, and may induce many to ſeek true happineſs in the Lord who bought them with his blood. We ſee that the Almighty has ſeveral ways of bringing ſinners to himſelf; but let him change his mode as oft as he pleaſes, the work is the ſame; the ſinner is by ſome means made ſenſible that he is a ſinner, and as ſuch ſeeks and finds a Saviour; in conſequence of which, a change takes place in the underſtanding, will, and affections; and this change is manifeſt in all the tempers, words, and actions. Such a change is what we call *Converſion*. Such were once in darkneſs, but are now light in the Lord, and walk as children of the light. Such was, and is the caſe with ſeveral concerned in the following relation; ſeveral of whom are landed ſafe in the haven of everlaſting reſt, and others are "toiling to make the bleſt ſhore," whoſe names are not mentioned, but having ſtood faſt in their liberty for ſixteen years, there is great reaſon to hope they wild hold out to the end, and receive the end of their faith, the ſalvation of their ſouls,

THOMAS TAYLOR.

Oldham, Feb. 6, 1796.

In the years 1778, and 1779, it pleaſed God to revive his bleſſed work in Birſtall Circuit in Yorkſhire. In the former year the revival was chiefly in Birſtall, but in the ſecond year, to wit, 1779, it ſpread throughout the Circuit; ſo that great numbers were brought to the knowledge of the Truth, inſomuch that we admitted upward of ſeven hundred into the connection. Various and ſimple were the means made uſe of in that Revival: The preaching of the word was attended with much energy and life; and eſpecially one plain ſimple man, who was with me that year. I do not remember labouring with any one whom God ſo owned in awakening dead ſouls.

But our Lord did not confine himſelf to preaching alone; he let us ſee that he could carry on his own work without us: Prayer-meetings were ſingularly uſeful, for in them many of theſe ſinners were convinced and converted, giving ample proof of the reality of the change by their tempers and converſation. But in ſhort,

dreams

dreams and viſions, thunder and lightening; yea, the very chirping of a bird was made ſucceſsful to the awakening ſinners: and the carrying on of the work of our glorious Immanuel. The laſt circumſtance is well worth attention, and was as follows.

A young man, of the name of John Webſter, lived with Mr. John Waller, a capital Clothier. This young man was, as the generality of young people are, very wild, fooliſh, and giddy, not to ſay, very prophane. This careleſs youth was one day walking in the garden by himſelf, and a bird lighted upon his hand, and gave three chirps, and flew away. I ſuppoſe the note of the bird might be chat, chat, chat, which induced the young man in his confuſion to think that the bird called him by his familiar country appellation, Jack, Jack, Jack. Be that as it may, it had an awful, and in the end, a bleſſed effect upon him. He thought the bird was a ſupernatural meſſenger, or the harbinger of death; and, truly, he ſaw himſelf utterly unprepared to die. He ſaw himſelf in a deplorable condition, and did not know what way to turn. He thought he would apply to one of thoſe jugglers, whom, in Yorkſhire, they call *Wiſe-men*, to explain this phenomenon to him. However, before he went to this agent, he very providentially met with a relation, a pious man, one that was joined to the Methodiſts, and to whom he related what had happened, and the effect it had upon him, alſo of his intention of going to the cunning-man for his advice: his friend heard him relate his ſtory, and underſtanding his caſe better than he did himſelf, of courſe diſſuaded him from going to the tool of Satan for advice, aſſuring him that ſuch a phyſician would be of no ſervice to him. He tried to convince him, that the Spirit of God was making him ſenſible of his loſt and ruined ſtate. He adviſed him to go with him to a Prayer-meeting, intimating, that perhaps he might find ſome relief there. The young man did not reliſh this advice very much; for he had no great affection for the Methodiſts; but feeling himſelf ſo diſtreſſed, he was glad to go any where to find eaſe to his troubled mind. It is true, that the ſpirit of a man may ſuſtain his infirmity, a kind of courage may bear him up, under many trials and difficulties; but a wounded ſpirit who can bear? To the meeting he went, but the ſtubborn carnal-mind roſe up in him, he would not, at firſt, kneel down to prayer. However, he ſtayed till the meeting ended, and conviction ſtuck deeper in his ſoul, ſo that he was made ſenſible of his real diſeaſe. He attended another meeting, but ſtill his burden increaſed, inſomuch that he thought there was no mercy for him, but that he muſt be eternally loſt. He next heard preaching, but that ſeemed to add grief to his woe; he ſtill found no reſt. Our quarterly love-feaſt at Birſtall came on, and being informed what was the nature and deſign of that prudential means, a thought ſtruck him, "If I could be admitted into that meeting, God may ſet my ſoul at liberty." But his doubt was, that he could not be admitted, for he was ready to ſuppoſe every body ſaw him in the

light in which he viewed himſelf. However he came to the preaching, and the ſermon almoſt tore him to pieces, although of an encouraging nature. After preaching was over, they brought him to me, for a note of admittance into the love-feaſt, where God moſt graciouſly releaſed him from all his fears; his burden fell off and he never felt it ſince. He went home rejoicing in God his Saviour, and I hope he will take heed and hold faſt whereunto he hath attained; ſo that no man take his crown.

The change was now viſible to the whole family in which he reſided, and had a good effect upon one of his fellow ſervants, who had been as thoughtleſs and as wild as himſelf; but ſeeing ſuch a change in John, it ſtruck forcibly, and ſet him a thinking, and ſeeking ſalvation very ſeriouſly, which he ſoon found, and rejoiced in God his Saviour. They both walked as the heirs of ſalvation, attending all the means of grace, at all ſeaſonable opportunities. No ſwearing, or vain talk, or idle ſongs were heard from either of them; but the Bible was read, and they ſung pſalms, and hymns, and ſpiritual ſongs; giving proof to all, that a bleſſed change was wrought in them.

There happened to be a poor woman ſick, who lived in a cottage near Mr. Waller's houſe; with this poor woman they frequently went to prayer; and one time while they were at prayer, the maſter ſtood at the window to hearken. He was greatly aſtoniſhed to hear theſe young men pray with ſuch fervour, who a little while before had been ſo wild and thoughtleſs: He wondered where they had learned thoſe prayers, for he had never heard the like before. When they concluded, he entered into very ſerious converſation with them, and they ſpoke very freely with him upon the ſubject, inſomuch, that he told them they ſhould pray in the family in the evening if they pleaſed. They accepted the offer, and in the evening the whole family were ſummoned to this ſtrange buſineſs of prayer. The young men began to pray, and the gracious Lord ſoon anſwered, ſo that there was not one adult perſon, but what was affected. As for Mr. Waller, the maſter of the houſe, he was ſo affected, that he roſe from his knees and fled out of doors to prevent his crying out before all his family. But his conviction ſtuck cloſe to him, and in a little time iſſued in a happy converſion. In ſhort, both maſter and miſtreſs were converted, and ſeveral of the ſervants, I think all of them; likewiſe ſeveral neighbours and ſome viſitors who happened to be there; and the firſt inſtrument of that glorious work was the chirping of a little bird!

Mr. Waller immediately opened his door for the goſpel, and a ſociety was formed in his houſe, and numbers flocked to hear the word. Several are gone to glory, and others, I truſt, are on their way. Mrs. Waller lived about a year and a half, and died happy in the God of her ſalvation; and Mr. Waller ſurvived her but a few years, and then finiſhed his courſe with joy. I was then

in Sheffield circuit, but being requeſted to preach his funeral ſermon, I rode over, being the 14th day of December, and in a deep ſnow, yet his memory was ſo much reſpected, that it brought ſuch a confluence of people together, that the chapel would not contain half of them; ſo I was obliged to preach in the open air in a field.

As for John Webſter, the ſeal of the little bird's miniſtry, he is now in buſineſs for himſelf, and in the Society, retaining his confidence in the Lord who bought him, and ſtriving for the hope of the goſpel. When the diviſion took place at Dewſbury, he was carried away with the torrent for ſome months, but when he came to underſtand matters fully, he, with many others, returned to the fold, and I believe it will not be an eaſy matter to draw him aſide again.

The above narrative is a circumſtance among thouſands, of God's chooſing the fooliſh things of the world to confound the wiſe, and weak things to confound the mighty; and things which are not, to bring to nought the things that are, by which he ſtains the pride of man, carrying on his own work in his own way, ſo that no fleſh ſhould glory in his preſence; but as it is written, "Let him that glorieth, glory in the Lord."

The OMNIPRESENCE of GOD.

THROUGH the unmeaſurable tracts of ſpace,
Go, Muſe divine! and preſent Godhead trace!
See where by place, uncircumſcrib'd as time,
He reigns extended, and he ſhines ſublime!
Shouldſt thou above the heaven of heavens aſcend,
Couldſt thou below the depth of depths deſcend;
Could thy fond flight beyond the ſtarry ſphere,
The radiant morning's lucid pinions bear!
There ſhould his brighter preſence ſhine confeſs'd,
There his almighty arm thy courſe arreſt!
Couldſt thou the thickeſt veil of night aſſume,
Or think to hide thee in the central gloom!
Yet there, all patent to his piercing ſight,
Darkneſs itſelf would kindle into light:
Not the black manſions of the ſilent grave,
Nor darker hell from her perception ſave;
What power alas! thy footſteps can convey
Beyond the reach of omnipreſent day?

In his wide graſp, and comprehenſive eye,
Immediate, worlds on worlds unnumber'd lie;
Syſtems inclos'd in his perception roll,
Whoſe all-informing Mind directs the whole:
Lodg'd in his graſp, their certain ways they know;
Plac'd in that ſight from whence can nothing go.

On

On earth his footſtool fix'd, in heaven his ſeat;
Enthron'd he dictates, and his word is fate.

Nor want his ſhining images below,
In ſtreams that murmur, or in winds that blow;
His Spirit broods along the boundleſs flood,
Smiles in the plain, and whiſpers in the wood;
Warms in the genial ſun's enliv'ning ray,
Breathes in the air, and beautifies the day!

Should man his great immenſity deny,
Man might as well uſurp the vacant ſky:
For were he limited in date, or view,
Thence were his attributes imperfect too;
His knowledge, power, his goodneſs all confin'd,
And loſt the' idea of a ruling Mind!
Feeble the truſt, and comfortleſs the ſenſe,
Of a defective partial Providence!
Boldly might then his arm injuſtice brave,
Or innocence in vain his mercy crave;
Dejected virtue lift its hopeleſs eye;
And heavy ſorrow vent the heartleſs ſigh!
An abſent God no abler to defend,
Protect, or puniſh, than an abſent friend;
Diſtant alike our wants or griefs to know,
To eaſe the anguiſh, or prevent the blow!
If he, ſupreme Director, were not near,
Vain were our hope, and empty were our fear;
Unpuniſh'd vice would o'er the world prevail,
And unrewarded virtue toil — to fail!
The moral world a ſecond chaos lie,
And nature ſicken to the thoughtful eye!

Even the weak embryo, ere to life it breaks,
From his high power its ſlender texture takes;
While in his book the various parts inroll'd,
Increaſing, own eternal Wiſdom's mould.

Nor views he only the material whole,
But pierces thought, and penetrates the ſoul!
Ere from the lips the vocal accents part,
Or the faint purpoſe dawns within the heart!
His ſteady eye the mental birth perceives,
Ere yet to us the new idea lives!
Knows what we ſay, ere yet the words proceed,
And, ere we form the' intention, marks the deed!

But Conſcience, fair vicegerent-light within,
Aſſerts its Author, and reſtores the ſcene!
Points out the beauty of the govern'd plan,
"And vindicates the ways of God to man."

Then

Then ſacred Muſe, by the vaſt proſpect fir'd,
From heaven deſcended, as by Heaven inſpir'd;
His all enlight'ning Omnipreſence own,
Whence firſt thou feel'ſt thy dwindling preſence known;
His wide Omniſcience, juſtly grateful, ſing,
Whence thy weak ſcience prunes its callow wing!
And bleſs the' eternal, all-informing Soul,
Whoſe ſight pervades, whoſe knowledge fills the whole!

A MORNING SONG.

IMITATION OF AN OLD SPIRITUAL WRITER.

AND ſhall thy mercies, O my GOD,
Paſs unregarded by,
When I have laid me down and ſlept
Beneath thy watchful eye?

I — who have taſted of thy love
Ten thouſand different ways —
Shall I not dedicate my Song
To thine eternal praiſe?

The buſineſs of this empty world
Is idleneſs to me:
How unimportant every thing
That leads me not to Thee!

Once I could reliſh worldly ſcenes,
As well as others do;
But, glory to thy heavenly Name!
Thou didſt my taſte renew.

A ſickly appetite had I,
And ſickly joys were mine;
And many an idol tempted me,
And did my heart entwine.

O! it were pain to reckon o'er
The follies of each day;
To call to mind the ſenſeleſs cares
That ſtole my heart away.

But Thou, my GOD, my Father, Friend!
Hadſt mercy then in ſtore;
And ſatan's fond deluſions fled
Before thy ſovereign power.

O, let my gratitude to Thee,
My ſtrict obedience prove,
Until I quit this mortal ſcene,
And join the hoſts above:

There, where no night ſhall intervene,
Or ſigh or tear be known;
Where everlaſting joy and peace
The heirs of glory crown.



Ridley sculp.

Adam Clarke.

Ætatis 33.

Preacher of the Gospel.

THE Arminian Magazine,

For SEPTEMBER 1796.

REASONS FOR METHODISM.

[*Concluded from page* 375.]

SECTION V. Of my own Experience in Religious Matters.

I Come now to treat of the moſt intereſting part of my ſubject. I am aware that the account I am about to give of what I call my own experience, will be viewed by different people in different lights. The greater part will look upon me as an enthuſiaſt; ſome, who have my intereſt at heart, and whom, next to God, I believe it my duty to reverence and obey, will regard me perhaps with an eye of pity, and be ſorry that I ſhould have expoſed myſelf, as they think, to the ridicule of the world; ſome may be apt to charge me with preſumption, whilſt others, who have experienced ſimilar convictions themſelves, will rejoice and congratulate me on the occaſion, and hail me as a friend and brother in Jeſus Chriſt.

In my firſt Letter I gave an account of the reaſons which induced me to embrace the Chriſtian Religion as a Revelation from God. In my ſecond Letter and the former part of this, I have aſſigned my motives for uniting myſelf with the ſociety of Methodiſts. I ſhall now attempt to deſcribe, as conciſely as poſſible, the ſtate of my mind, and the convictions I at different times experienced, from the period that I began to think ſeriouſly, to the preſent moment. And may that God, who knows I cannot deceive him, and that I have no intention to deceive others, aſſiſt me in writing *the words of ſoberneſs and truth!* And if He vouchſafe to render theſe letters inſtrumental in the converſion of a ſingle ſoul, I ſhall eſteem my time uſefully employed, and my labour well rewarded.

It was about the middle of September, when I began to have any very ſerious impreſſions. For ſome time before, I had often been uneaſy and diſcontented in my mind; I was never comfortable when alone; and when I went into company, I ſtill found a ſomething wanting to render ſociety perfectly agreeable and congenial to my own taſte. The general topics of converſation appeared to me rather frivolous and uninſtructive. I did not find that enjoyment in the amuſements of life, which others who partook in them appeared to do, and many of them were ſuc-

ceeded with diſappointment and regret. I had more pleaſure frequently in the anticipation, than I realized in the poſſeſſion of the objects in view. And when I came to reflect deliberately on the manner I was ſpending my time, and the little ſatisfaction which it afforded me, I felt a conſciouſneſs of having acted wrong, and made reſolutions to reform. But making them in my own ſtrength, and relying on my own natural exertions to accompliſh them, they were to no purpoſe, and the leaſt temptation coming in the way, plunged me afreſh into thoſe very follies, I had a little before determined to renounce. Thus it is that the light of nature and the efforts of unaſſiſted reaſon, are but feeble barriers, when oppoſed to the influence of cuſtom, and the power of temptation.

Finding, however, leſs and leſs ſatisfaction in the courſe I was purſuing, I mixed leſs frequently with the world, avoided its amuſements, and ſpent the greateſt part of my leiſure time in private. Solitude ſoon became no longer irkſome; my books were my companions, and my own thoughts my delight. I found myſelf happier in proportion as I ſecluded myſelf from company. I could think of nothing with ſatisfaction but Religion, and all converſation, which had not this for its object, appeared to me dry and unintereſting. I began to pray earneſtly that God would enlighten my underſtanding, that he would remove my doubts and fears, and eſtabliſh my faith on a ſure and ſolid foundation. Some ſermons which I heard about this time, together with ſeveral converſations which I had upon religious ſubjects with different people, ſtimulated me in my deſires after truth. I grew more fond of retirement: Reading, meditation, private prayer, ſocial worſhip, and the company of a religious friend, conſtituted my higheſt felicity. I was anxious to redeem the time I had ſo ſhamefully ſquandered away, and to devote the reſt of my days to the ſervice of my God, and the good of my fellow creatures. The Bible was my peculiar ſtudy, I peruſed it with delight and improvement. The more I read, the more clearly I ſaw my own ignorance, my own inability to help myſelf, and the ſinfulneſs of my paſt conduct. But I diſcovered likewiſe a way open for the remiſſion of ſins, and that the blood of Jeſus Chriſt *cleanſeth from all unrighteouſneſs*. I ſaw the neceſſity of becoming *a new creature in Chriſt*; that *without faith* I could not *pleaſe God*; and that without Divine Grace I could not perform the Divine Will. I was ſenſible of my want of faith: The fear of man, and the power of ſin, though ſomewhat diminiſhed, ſtill reigned unſubdued in my heart: and though I felt no reliſh for the pleaſures I had formerly indulged in, I did not yet experience that inward peace and joy which the Scripture aſſures us is the privilege of the righteous. I continued to go to church on a Sunday, when opportunity occurred, and to the Methodiſt chapel as often as I could. I was much aſſiſted by the prayers of my friends as well as my own; and amongſt other books which I read, I think it

my duty to mention one in particular, which was remarkably profitable to me; and that was Mr. Fletcher's Appeal to Matter of Fact and Common Senſe.

My mind now became uncommonly active; ideas crouded in upon me ſo faſt, and in ſuch ſucceſſion, as almoſt to baniſh ſleep; I could not bear to ſit long at table during meals, I lived very temperately, and notwithſtanding the preſent agitated ſtate of my ſpirits, I went through my buſineſs, with eaſe and alacrity. I cannot ſay that I had yet any diſtinct aſſurance of the forgiveneſs of my ſins and acceptance with God; but I felt an indeſcribable conviction in my mind that he would pardon me, and receive me into his favour, and adopt me as his child, before he took me hence. This conviction was an unſpeakable ſource of comfort and happineſs to me. I prayed more fervently than ever, and my thoughts were almoſt continually directed to Heaven and heavenly things. But the time now approached when my hopes were more than realized, my expectations more than anſwered. Mr. Gibbons, one of our Preachers, calling at a houſe where I was viſiting, after ſome converſation had paſſed, went as uſual to prayer. My mind was affected in a remarkable manner during the whole time I was upon my knees. I felt what I cannot expreſs; I was overpowered, I ſcarce knew with what; I was agitated with alternate emotions of fear and hope, of ſorrow and of joy. When the prayer was concluded, I wept bitterly; I ſhed tears; but they were the tears of joy. Gratitude and love abſorbed every other feeling; I ſaw as it were, the ſins of my whole life, ſet in array before me, and at the very ſame inſtant all blotted out in the blood of the Lamb. I ſaw myſelf freely juſtified: I was enabled to look up to God as a reconciled father; and I felt the Spirit itſelf bearing witneſs with my ſpirit that I was a child of God, Rom. viii. 16. "Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy name," was the conſtant language of my heart. I was indeed born again; old things were paſſed away, all things were become new. Every doubt and every fear vaniſhed; my faith was ſtrong, and I experienced ſuch a lively hope of the glory which is to come, that I was equally reſigned to die as live. I viewed myſelf in the light of a priſoner ſet at large; my chains were broken; my ſoul free; I breathed a new atmoſphere; my mind acquired new vigour, and my whole body was full of light. I had before lived to myſelf alone; I now felt alive to God; I had formerly truſted in my own ſtrength, I now relied on the merits of my Saviour. My paſt life had been a ſcene of contending paſſions, a ſucceſſion of vanity, folly, and diſquietude; my greateſt enjoyment now conſiſted in cloſe communion with God, and in ſentiments of adoration and praiſe for the manifeſtation of his pardoning mercy. I experienced "that perfect love which caſteth out fear;" I found indeed "that wiſdom's ways are ways of pleaſantneſs, and all her paths are peace;" that the ſervice of

God is freedom and that where the ſpirit of the Lord is, there is liberty.

I could ſleep but little; gratitude and ejaculations of prayer and thankſgiving kept me waking a long time after I went to bed; there was one night in particular in which I think I never cloſed my eyes to ſleep, but continued ſinging praiſes and lifting up my heart to God till I roſe in the morning. The gracious promiſes of the Goſpel were impreſſed powerfully on my mind. I did truly find, that having firſt ſought the kingdom of God and his righteouſneſs, all other things were added unto me. I had not a wiſh reſpecting myſelf ungratified. Time appeared too ſhort; and yet the proſpect of Eternity was glorious to contemplate. Death had loſt its ſting; the boaſting grave its victory. I realized a paradiſe on earth. I imagined I ſaw a ſpirit of Religion diffuſing itſelf around me on every ſide; almoſt every houſe ſeemed to be an houſe of prayer; and I thought that by a few words I could bring every body to embrace the ſame faith as myſelf. I wiſhed for others to be partakers of that happineſs I experienced, and that we might all unite with one voice and one heart, to praiſe the Lord for his goodneſs, and be as one fold under one ſhepherd.

I ſaw now the Providence of God exemplified in every paſt event and circumſtance of my life. Proofs of his wiſdom, his power and goodneſs, were manifeſted in thoſe very occurrences which had formerly given me pain, and which I then regarded as ſerious evils. I ſaw that thoſe whom I had looked upon as enemies, ought rather to be eſteemed amongſt my real friends; for the uneaſineſs they had cauſed me had contributed to bring me to a thoughtful ſtate of mind, to an earneſt waiting upon God, and to ſeek for happineſs where alone it was to be found. Often did I repeat with delight theſe words of the poet,

Now I'll ſing of Jeſu's merit
  Sprinkled by Redeeming blood;
And my weary troubled ſpirit
  Now finds reſt in thee my God.
I am ſafe and I am happy
  When in thy dear arms I lie,
Sin and Satan cannot harm me
  Whilſt my Saviour is ſo nigh.

Now I'll ſing of Jeſu's merit
  Tell the world of his dear name,
And if any aſk his Spirit
  He is ſtill the very ſame.
He that aſketh ſoon receiveth;
  He that ſeeketh ſoon ſhall find;
Come, for whoſoe'er believeth
  He will never caſt behind.

A ſermon

A ſermon which I one day heard Mr. Pritchard preach on the ſubject of Charity, affected me very ſenſibly. I was convinced that though I loved God, I had not loved my neighbour as I ought; that I had not done altogether to others what I ſhould wiſh others to do unto me. And I conſidered that the beſt proof I could afford of my love to God, was the exerciſe of univerſal love and good-will towards all men. As God therefore had forgiven me my ſins, I was conſtrained to forgive all who I thought had offended or injured me. I was dead to every impreſſion of anger or reſentment, I regarded all mankind as my equals. I ſympathized with the afflicted; viſited, relieved, and comforted, to the beſt of my ability the ſick and the needy; I found it more profitable to go to the houſe of mourning than to the houſe of feaſting; I wept with thoſe that wept, and rejoiced with thoſe that did rejoice. I experienced now the value of health and other temporal bleſſings, and the poſſeſſion of theſe excited in me freſh ſentiments of gratitude, and demanded conſtant returns of thankfulneſs and praiſe.

My heart was devoted to God; my thoughts centered in him, I feared neither the cenſures nor courted the applauſe of the world, I endeavoured to have in view the glory of God in all my words and actions. I could ſay with the Pſalmiſt, "The Lord is my light and my ſalvation; whom ſhall I fear? The Lord is the ſtrength of my life; of whom ſhall I be afraid? As the hart panteth after the water brooks, ſo panteth my ſoul after thee, O God. Whom have I in Heaven but thee, and there is none upon earth I deſire in compariſon of thee. A day in thy courts is better than a thouſand; I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs; for the Lord is my Sun and my Shield; the ſtrength of my heart and my portion for ever."

Mr. Charles Weſley in one of his hymns, repreſents ſo well the ſtate of the ſoul when newly converted to God, and his deſcription accords ſo exactly with my own feelings at the time, that I ſhall make no apology for inſerting it here.

How happy are they
Who the Saviour obey,
And have laid up their treaſure above!
Tongue cannot expreſs
The ſweet comfort and peace
Of a ſoul in its earlieſt love.

That comfort was mine,
When the favour divine
I firſt found in the blood of the Lamb;
When my heart it believ'd,
What a joy I receiv'd,
What a Heaven in Jeſus's name!

'Twas

'Twas a Heaven below
My Saviour to know;
The angels could do nothing more
Than fall at his feet,
And the ſtory repeat,
And the lover of ſinners adore.

Jeſus all the day long
Was my joy and my ſong:
O that all his ſalvation might ſee!
He hath lov'd me, I cried,
He hath ſuffer'd and died,
To redeem ſuch a rebel as me.

On the wings of his love
I was carried above
All ſin, and temptation, and pain,
I could not believe
That I ever ſhould grieve,
That I ever ſhould ſuffer again.

Oh! the rapturous height
Of that holy delight
Which I felt in his life-giving blood:
Of my Saviour poſſeſt
I was perfectly bleſt,
As if fill'd with the fulneſs of God.

It is not to be wondered at, that my preſent conduct ſhould appear ſo ſtrange in the eye of the world, as to lead many to ſuppoſe I had loſt my reaſon and was beſide myſelf. I found nevertheleſs, that I was equally capable of attending to buſineſs, and diſcharging the neceſſary duties of my calling, with credit to myſelf and ſatisfaction to others. But I am inclined to believe, that had this rapturous ſtate of mind continued much longer, it would have been more than my ſtrength could have ſupported; and it pleaſed God that I ſoon became more calm and compoſed, and I enjoyed a ſolid peace, which though leſs ecſtatic, was infinitely ſuperior to all the pleaſures this world could afford, and which I would not have exchanged for the wealth of the Indies. This peace I ſtill retain; I praiſe God night and day; it is my meat and drink to do his will. I know that it is God that worketh in me both to will and to do of his good pleaſure; to him therefore I aſcribe all the glory of every action pleaſing and acceptable in his ſight; "I praiſe him for all that is paſt, and I truſt him for all that's to come."

I ſtill however feel the neceſſity of a watchful and praying ſpirit. I feel that though the power of ſin be ſubdued, yet, the liability to commit it ſtill remains, and that when temptations aſſail and croſſes intervene, my temper is apt to be ruffled, emotions of an unpleaſant kind ariſe in my breaſt, which tend to humble me in the duſt, and cauſe me to apply earneſtly to the throne

throne of grace, that God would renew my ſtrength and eſtabliſh my goings.

I am thankful that God hath given me a tender conſcience, and that the leaſt omiſſion of any known duty, as well as the commiſſion of any actual ſin, fills me with remorſe and godly ſorrow. This teaches me that my dependant ſtate, is an excellent preſervative againſt preſumption and ſpiritual pride, and drives me continually to that fountain which is ever open to the ſincere penitent. "Every moment Lord I need the merit of thy death," and freſh ſupplies of grace. May that God who hath juſtified me freely ſanctify me wholly, and preſerve my whole ſpirit, ſoul, and body blameleſs, unto the coming of our Lord Jeſus Chriſt!

I have now ſpoken my mind freely and fully. I have diſcharged a duty which I thought incumbent upon me to perform, and I leave the event to God.

I cannot conclude without expreſſing a grateful acknowledgement of the many marks of candour and liberality I have experienced from my friends. I have not only met with leſs oppoſition than I expected, but I have been treated in many reſpects with a degree of tenderneſs and affection, which I fear is not very commonly diſplayed on like occaſions. God knows, that the only circumſtance which has afforded me any uneaſineſs, is, that my conduct ſhould not altogether be approved of by thoſe perſons, whom it is no leſs my intereſt and inclination, than my duty to pleaſe and obey. But if, "when a man's ways pleaſe the Lord, he can make even his enemies to be at peace with him," how much more may we expect that he will eſtabliſh union, harmony and love amongſt thoſe who are related to each other by the ties of nature and a long habit of ſocial intercourſe.

I am your ſincere friend,

January 1, 1796. DISNEY ALEXANDER.

THE NATURE AND PRACTICE OF MERCY.*

A SERMON on LUKE VI. 36.

"Be ye merciful, as your Father alſo is merciful."

(Tranſlated from the French of John Frederick Nardin, Miniſter of the Goſpel at Blamont, in the province of Lorraine, by Adam Clarke.)*

WHEN a ſinner is redeemed from his iniquities, and brought into union with God through Chriſt, he is born again, and adopted into the family of Heaven. By virtue of which new birth and adoption, he receives the impreſs of the Image of God. And,

* In the following SERMON I have endeavoured to imitate, as nearly as poſſible, the ſtyle of the original. If I have added a word or a ſentence, it was to make the whole more intelligible, and conformable to what *we* deem the *analogy of Faith*. If the *ſame* things appear

And, as in the courſe of nature, a child partakes of the diſpoſitions and inclinations of his father, ſo he who is born of God partakes of the Divine Nature, and reſembles his Father who is in heaven. It is on this account that St. Paul, in writing to the Epheſians, (ch. vi.) ſays, *Be ye followers*, or *imitators of God, as dear*, or *beloved children*. From the quality of *Child of God*, the Apoſtle infers the neceſſity of imitating him, becauſe all the children of God, enter by their new birth, into a conformity to him, by which they become his image, and imitators. Hence, ſays the Apoſtle, "He who is joined to the Lord, is one ſpirit with him;" therefore he ſhould walk as Chriſt hath walked.

For this very reaſon, the Spirit of God ſtyles thoſe, *children of the Devil*, who have not been renewed after the image of God, and who bear not in their hearts, and in their conduct the proper evidences of that renovation. "If you were children of Abraham," ſaid our Lord to the iniquitous and hypocritical Jews, "you would do the works of Abraham: If God were your father, you would love me: But ye are of your father the Devil, who is a lyar and a murderer from the beginning; and his works ye will do," John viii. 41, 44.

One of the eſſential qualities, by which the children of God become conformable to their heavenly Father, is *Love* manifeſted by *Mercy*. "God is Love: and he who dwelleth in love, dwelleth in God, and God in him." GOD is a God of Mercy, and he who is his child ſhould be merciful as his Father who is in heaven is merciful. This, Jeſus Chriſt repeats often to his diſciples, and particularly inculcates in our text, in which he ſhews us what are the Characters and Productions of that Mercy, by which the children of God are clothed. The information he gives us on this ſubject, furniſhes us with matter to ſpeak of MERCY, as an eſſential quality of the children of God.

Here, we will examine,

I. The Nature of this Virtue.

II. Its Productions and Effects.

¶. 1. To know the Nature of MERCY, we have only to conſult the grammatical meaning of the Latin word *Miſericordia*, from which ours is derived.* It is compounded of two words *miſerans*, pitying; and *cor*, the heart; or, *miſeria cordis*, pain of

appear in two or three different places, and it might be ſuppoſed that I ſhould have avoided *tautology* in the tranſlation, if I found it in the original; I anſwer, in thoſe places, (and they are but few) there is ſuch important matter connected with the repeated idea, that I could not reject the repetition without injuring the ſubject, or new modeling the diſcourſe, neither of which I found myſelf at liberty to do. I ſcruple not to affirm, that it is the very beſt Sermon I have ever ſeen on the ſubject. May God make it a bleſſing to all who read it! Amen.

London, May 8, 1796. A. CLARKE.

* Miſericordia, eſt ægritudo ex miſeriâ alterius injuriâ laborantis.

Cic. Tuſc. Qu. 4.

heart

heart. Mercy ſuppoſes two things; 1ſt. a diſtreſſed object; and 2dly. a diſpoſition of the heart through which it is affected at the ſight of ſuch an object. This virtue therefore is no other than a lively emotion of the heart, which is excited by the diſcovery of any creature's miſery, and ſuch an emotion as manifeſts itſelf outwardly, by Productions ſuited to its nature. The Greek word οικτιρμονες which our Lord uſes in the text, is derived from οικτειρω, *to be tenderly affected to*; as a mother to her child, who feels herſelf cordially diſpoſed to ſupply its wants, and comfort it in it's miſery. In like manner, this heavenly grace diſpoſes its proprietor to ſupply his neighbour's wants, and comfort him in his diſtreſſes. The other names which the Scriptures give to this virtue, tend much to make its nature known to us. It is termed ελεος, from the Hebrew חיל, *to be in pain as a woman in travail*; or from ילל *to cry* or *lament grievouſly*, becauſe a merciful man enters into the miſeries of his neighbour, weeps with, and feels for thoſe who mourn. Again, that exquiſite ſenſibility which produces an affecting motion in the bowels at the ſight of miſery, is frequently denominated Mercy, or Compaſſion, in the New Teſtament, hence a merciful man is termed ευσπλαγχνος i. e. *one of tender bowels*, or one whoſe *bowels are eaſily moved*. On this account St. Paul exhorts the believing Coloſſians to put on bowels of compaſſion, ch. iii. 12.

Finally. The Scriptures term a merciful man οικτιρμος from εικω, which ſignifies to be *mild*, *reconcilable*, *eaſy to be appeaſed*, and *ready to pardon*, in order to prove, that a merciful man eaſily forgets injuries; pardons them voluntarily, and does not permit repeated returns of ingratitude to deter him from doing good to his neighbour, which exactly correſponds to what St. Paul ſays of Love, 1 Cor. xiii. "It is not provoked."

Theſe different names which the Scriptures give to Mercy, convey a juſt and complete idea of its nature. This virtue therefore, is a ſenſibility of heart excited by the miſery of another: it is an emotion of the bowels widely differing from affectation and conſtraint.* That which comes from the heart is natural, free, and ſincere; it is not a languid, but an active and ſenſible principle. This is the true character of Chriſtian Mercy; not of that which conſiſts in a mere natural ſenſibility, but of that which has for

* The quality of Mercy is not ſtrain'd;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is *twice* bleſs'd;
It bleſſeth him that *gives*, and him that *takes*.

Tho' Juſtice be thy plea, conſider this,
That, in the courſe of Juſtice, none of us
Should ſee Salvation: we do pray for Mercy;
And that ſame prayer doth teach us all to render
The deeds of Mercy.

its principle the Love of GOD ſhed abroad in the heart by the Holy Ghoſt. The mercy which runs from this ſource is cordial, ſincere, and active: it willingly grants to the afflicted, the things neceſſary for his comfort: it does not manifeſt itſelf merely in tongue, and in vain words, but in deeds, and in truth; inſomuch that the bowels which were before ſhut up, open themſelves in favour of a diſtreſſed perſon, to give him the ſuccour which his neceſſities demand.

Again, this Mercy of the children of God is *perſevering* in its activity, and *impartial* in its emotions: it does not permit itſelf to be turned aſide by the unworthineſs, ingratitude, or wickedneſs even of the perſon who ſolicits it. After the example of Him who cauſes his ſun to riſe, and his rain to deſcend on the evil and the good, it embraces all men; and although it intereſts itſelf eſpecially in behalf of the houſehold of faith, nevertheleſs it excludes no perſon from its attention.

What completes the Deſcription of the nature of Chriſtian Mercy, is what Jeſus Chriſt adds in our text, when he ſays, "Be ye merciful, as your Father who is in heaven is merciful." By theſe words he intimates, that the Mercy of God is both the *Source* and *Rule* of that of his children. Our bleſſed Lord therefore informs us, that the mercy of his children is not a ſimple, natural quality, or a diſpoſition of the conſtitution, but a divine quality, which proceeds from that new life which they have received from their heavenly Father.

It muſt be allowed, that there is a ſort of natural compaſſion, which is affected at the ſight of an object, the external miſery of which ſtrikes the ſenſes: There are people who, although vicious and impious, are ſo affected with the evils of another, as even to ſhed tears; and who, in the firſt moments of their emotion, are ready to ſacrifice all, in order to remove preſſing evils: but this natural compaſſion does not continue; ſooner or later it degenerates into coldneſs and indifference, when oppoſed by other paſſions. When it is called upon to do good to thoſe from whom it has received evil, or ingratitude, it cannot ſupport itſelf againſt reſentment: Beſides, this natural pity is only affected by temporal and exterior miſeries; it does not underſtand ſpiritual calamities. In all theſe reſpects, it is widely different from the mercy of the children of God. *This* mercy extends itſelf particularly to ſpiritual evils; to ſin and all its baleful conſequences. Theſe, it has for its principal objects; theſe it deplores; and over the Perſon in whom they appear, the *genuine Chriſtian* compaſſionately mourns. The great corruption in which it beholds the World plunged, overwhelms it with ſorrow. But to be clothed with this mercy, it is neceſſary to draw it from its *Source*, viz. from that Divine Life which a man finds only in Chriſt Jeſus. A ſinner ſaved by grace, who acknowledges with St. Paul, how great the Mercy is which he has received, and in whoſe heart the Love of God is ſhed abroad by the Holy Spirit, finds himſelf hereby

freed

freed from that leaven of *Bitterneſs* and *Hatred*, which a man naturally feels for his enemies. Having found grace before God, whoſe enemy he was, he finds himſelf at the ſame time reconciled to all creatures: He loves them all, he embraces them all in the arms of charity, and he deſires, and ſeeks the welfare of all. Man in his natural ſtate, loves himſelf only: If he do not hate all men, he is indifferent about them: If he be obliged to teſtify friendſhip to any perſon, it is ſecretly reflected on himſelf, where ſelf-love, honour, intereſt, pleaſure, or ſome other paſſion, requires it. But when the Life of Chriſt has been manifeſted in the ſoul, its mildneſs corrects the *harſhneſs*, *ſourneſs*, and *bitterneſs* of the natural man: Then, and then only, is the heart filled with love and mercy towards all men: Then, are we diſpoſed to divide our bread, and our ſalvation, with all men; with, even our ungrateful enemies.

Jeſus Chriſt, in exhorting us to be merciful *as our Father who is in heaven is merciful*, ſhews us the *Model* by which the mercy of his children ſhould be regulated. The mercy of our heavenly Father is the ſtandard of our's. You, doubtleſs, know, that the Word AS, does not always imply a perfect reſemblance, as if believers ought to poſſeſs mercy in as eminent a degree, and in as abundant a meaſure, as GOD poſſeſſes it. No. The intention of our Saviour is, to lead man to ſuch a conformity to God, as is proportioned to the capacities of a limited creature, who is at the ſame time ſupported by the ſtrength of grace. Therefore when our Lord ſays, "Be ye merciful AS your heavenly Father," he intimates, that the mercy of the children of God ſhould be regulated by that which he has pointed out. Now conſider, that the mercy of God is a *general*, and *impartial* mercy, which is extended to all men, to the wicked as well as to the good, although in a different manner, and relative to their reſpective diſpoſitions: Such alſo is the mercy of his children; it is not reſtrained to individuals, but it embraces all the Human Race. Real Chriſtians feel an inclination of ſoul to do good to all, and they exerciſe their charity and compaſſion toward their greateſt enemies. On this point Jeſus Chriſt principally inſiſts in this chapter, in deſcribing to his diſciples the character which ſhould diſtinguiſh them from worldlings, which character is Charity and Mercy, even towards thoſe who hate, and perſecute them. "Love your enemies, ſays he; do good unto them who hate you; bleſs them who curſe you; and pray for them who perſecute and revile you. For if ye love only them who love you, what thank have ye? Do not ſinners love thoſe who love them? Therefore I ſay unto you, Love your enemies, do good, and lend, hoping for nothing again, and you ſhall be the children of the Moſt High." Here our Lord clearly points out, that the mercy of his diſciples ſhould be *ſincere*, totally diſengaged from every motive of ſelf-love, intereſt, deſire of

of revenge, hatred and bitterneſs.* And ſuch indeed the mercy of the children of God is which has been produced in their hearts by the Holy Spirit. For the utmoſt exertions of nature cannot attain to the point of ſincerely loving our enemies, of loving perſons who oppoſe us; who do us evil, and who repay our kindneſſes with ingratitude; on the contrary, we hate them, we avoid them, and perhaps deſire ſecretly their ruin at the time when we are making proteſtations, and external demonſtrations of friendſhip. The children of God alone, have mercy and diſintereſted love, and by theſe graces they are diſtinguiſhed from *natural men*: "That you may be, ſays our Lord, the children of your Father who is in heaven," Mat. v. 45.

Should any one ſay, "The mercy of true believers ought to be ſo impartial as to admit no diſtinction of ſubjects, and give no preference to the good above the wicked." To this I reply, The mercy of God's children has its bounds and rules. In the order of charity, the members of Jeſus Chriſt ſhould poſſeſs the firſt place; but this need not hinder benevolence and beneficence to others: Should a man love a brother in Chriſt more tenderly with whom he has a union of heart founded in the love and grace of God, it does not follow from this, that he ſhould not love thoſe who are ſtrangers to God, and who even perſecute his people. True mercy extends to all men, it wiſhes their welfare, and does good according to its power, even to its greateſt enemies; but it muſt be acknowledged that it has more tender inclinations for thoſe with whom it has thoſe ſpiritual engagements which are to laſt to Eternity, and who are diſciples of the ſame Maſter, members of the ſame body, children of the ſame father, domeſtics of the ſame houſe, and heirs of the ſame kingdom. "Let us do good unto all, ſays St. Paul, but eſpecially to the houſehold of Faith," Gal. vi. 10.

The Mercy of God is not only *general* in its extent, and *impartial* in its choice, but it is alſo *conſtant* in its emotions; it is not diſcouraged, and never ceaſes to do good. That of his children is a ſtream from the ſame ſource, a faithful copy from the ſame original. Their mercy is not as a ſtream which runs at intervals, and dries up again. It is a river, whoſe ſource is the Sea of infinite Love, the pure water of which cannot be hindered from flowing, by all the oppoſitions of its enemies. In ſpite of all the contrary Paſſions which ſatan endeavours to raiſe up in the heart, in oppoſition to all the carnal conſiderations which he wiſhes it

* All the ſouls that were, were forfeit once;
And he who might the vantage beſt have took,
Found out the Remedy. How would you be,
If he, which is the top of Judgment, ſhould
But judge you as you are? Oh! think on that,
And Mercy then will breathe within your lips,
Like Man new-made.

to attend to in repreſenting, ſometimes the unworthineſs and wickedneſs of the objects, at other times the attention one ſhould pay to the preſervation of his honour, this ſacred ſtream ceaſes not to flow, it follows its own inclination, and regulating its courſe by that of its heavenly Father, it continues to do good even to the moſt unworthy, and far from being overcome by evil, it overcomes evil with good,

This is a new trait which puts the greateſt difference between the mercy of the children of GOD, and that of the children of this world. It is utterly out of the power of nature to exerciſe a mercy ſo indefatigable, nature is too inconſtant, it is too ſoon wearied with well-doing. The moſt tender of its affections are ſoon ſpent, becauſe they proceed from a ſource which muſt ſoon dry up, being ſtifled in their origin by ſelf-love. In this reſpect therefore, there muſt be a great difference between chriſtian mercy and that which is purely human, between that which is produced by the operations of grace, and that which proceeds from nature. Here as every where elſe, we may aſſert with St. Paul, "that the carnal mind is not ſubject to the Law of GOD, neither indeed can it be."

After having examined the Nature and Character of genuine mercy, it is neceſſary to remark on the whole, that this virtue muſt come ſupernaturally from GOD, who is the ſource of it; and that it muſt be communicated by the Holy Spirit, when the man is born again. Obſerve therefore, that when a ſinner repents and believes, he finds grace before God, and is reconciled to him, by the blood of Chriſt, our only Mediator and Saviour; he is made a new creature, and receives from the Father a new heart, filled with humility, mercy, and love; and being born of GOD, he finds no difficulty to exerciſe himſelf in theſe graces. He feels compaſſion for thoſe miſerable ſouls, which tho' created for the glory of GOD, and redeemed by ſo great a price, are eſtranged from that fountain of happineſs by their impenitence and rebellion. You, therefore, who remark by the detail already given of the characters and Nature of this ſacred virtue, that it is not yet in you, go to the Source without delay; aſk it from your heavenly Father, beg him to lead you by his Spirit to Jeſus, the Son of his Love, to the end that embracing him by faith, you may find through him, a Right to become the children of GOD, and then, in feeling his mercy, you will learn to be merciful as your Father who is in heaven is merciful. Be in earneſt, and GOD will pour into your ſouls the ſweet influences of his grace, which will quench the fire of your evil paſſions and fill your hearts will gentleneſs, patience, and love. Amen.

[*To be concluded in the next.*]

The

The Life of Mrs. MARY CHURCHMAN; containing an account of her converſion, and the difficulties ſhe underwent from her own family, until the Lord appeared in her favour, and turned every one of them to himſelf.

AGREEABLE to what my parents educated me in, I was zealous for the eſtabliſhed church, and thought all fanatics who diſſented from it. I had much prejudice againſt diſſenters, and a great inclination to perſecute them. There lay a way through my father's yard, for Mrs. M. a pious woman, to go to the meeting, which ſhe did every Lord's-day. I really thought it my duty to ſet my father's dog to moleſt her; and uſed ſometimes to encourage him for half a mile together, with the moſt bitter invectives, as ſaying, "My dog would ſmell the blood of a fanatic, &c." The cur, though curſed to others, yet ſuch was the preventing providence of God, that he never once faſtened upon this gracious perſon; notwithſtanding, for ſome time, I conſtantly made it my buſineſs to ſet him upon her.

When I was about eighteen years of age, it pleaſed the Lord to lay on me a languiſhing fit of ſickneſs, which raiſed in me ſome promiſes of a new life; and when recovered, at the perſuaſion of a neighbour, who had been very uſeful to me in my illneſs, I went with her to hear that great man of God Mr. Holcroft.* He preached powerfully of hell and judgment, which made me tremble, and ſecretly wiſh I had never came there. Every time he named the name of Chriſt, it was terrible as the thunder and lightening upon Mount Sinai. I wiſhed myſelf covered with the mountains, and looked upon Chriſt as my terrible judge and enemy. This trouble I vented in floods of tears, and many wiſhes that I had never been born, and that I had never came there; for now, thought I, they will think me one of themſelves, which I at that time was fully reſolved againſt. I ſeemed now to like their perſons worſe than ever. Satan alſo ſuggeſted, what would my relations ſay? they muſt never know that I had been at a meeting, and the like.

Thus in great hurry and confuſion I ſat till ſervice was ended. After ſermon, ſtaying for my neighbour, the miniſter came to me, and aſked, Where I lived? who I was? and whether I knew any thing of the Lord Jeſus Chriſt, &c.? But ſuch was my ignorance, and ſuch the hurry and confuſion of my mind, that dark was my anſwer; I told him, I believed the world was at an end. Home I came, and not one word did I ſpeak to my neighbour, but was very angry in my mind, that ſhe ſhould ever aſk me to come amongſt the diſſenters. I grew worſe and worſe, inſomuch that my mother ſent for a doctor, fearing that I ſhould be melancholy, which indeed greatly increaſed upon me. This was in the reign

* Mr. Holcroft was one of the ejected miniſters, and afterwards paſtor of a congregation in Cambridgeſhire; in which county, as well as in ſeveral other places, he was remarkably uſeful, both for the converſion and comfort of many.

of

of king Charles II. at which time they were bringing in Popery at a great pace.

The next opportunity which preſented, I had an inclination to go to the meeting again, which I did, but very privately. My mother began to miſtruſt me, and repeated her charge, warning me not to go among ſuch ſort of creatures as fanatics; for I believe, ſaid ſhe, they bewitch people into their perſuaſions. However I went on a week day, and the ſame miniſter preached. He was a good Samaritan to me that day. The Spirit of the Lord ſhone round about me. O then I ſaw the Lord Jeſus become my huſband! He was to me a hiding-place from the ſtorm and tempeſt, to which I ſaw my guilty and polluted nature had expoſed me. O happy day indeed! I found him, who a little before appeared as a terrible judge, was become my beloved, and I knew that I was his. O inexpreſſible joy! he was as a bundle of myrrh to my ſoul. I had not only here a little and there a little, but I had every where much. I had every thing I wanted to my depreſſed ſpirits. I well knew I ſhould meet hard things from my relations, but could now pray, "Father, forgive them, for they know not what they do."

As ſoon as my father and mother knew that I went to the meeting, ſatan was in a great rage. My father was then high conſtable, and had an order from the juſtices to return all the names of thoſe who frequented the meetings. This made it an hard thing for his own daughter to be a fanatic, which was what he could not bear. And this alſo increaſed my difficulty in getting out on the Lord's-day; which notwithſtanding I ſometimes did, and have walked eight, ten, yea, twelve miles to a meeting. If my father at any time underſtood where I was gone, he ſpent the day in nothing but oaths and curſes, and reſolves to murder me. My mother, though an enemy to fanatics, would frequently ſend a ſervant to meet me before I could reach home, to tell me not to appear till my father was gone to bed; and I often hid myſelf in a wood-ſtack, where I have ſeen him paſs by, with a naked knife in his hand, declaring he would kill me before he ſlept.

In this bondage I lived for one year, but the Lord carried on his work with much power, and enabled me to declare in Zion what he had done for my ſoul, which I did on a Lord's-day, as the manner then was. I had ſome fear indeed leſt my parents ſhould hear of it, which they did within a fortnight after, by means of a baſket woman, who aſked my mother, if ſhe had not a daughter? ſhe anſwered, Yes, "O, ſaid the woman, I heard her preach ſuch a ſermon at Mildred*, as raiſed the admiration of all who heard her." This my mother obliged her to atteſt before my father and me; who no ſooner heard of it, but he immediately turned me out of doors, not ſuffering me to carry any thing with me, except the clothes on my back.

* Near Melbourn, in Cambridgeſhire, where her experience was given in, and which the woman meant by her preaching a ſermon.

I went

I went to a pious gentleman's about four miles diſtant from my father's, who had often told me I ſhould be welcome to his houſe, where my employ ſhould be to be the governeſs to his children. But there the Lord was pleaſed to try me greatly at my ſetting out. My miſtreſs, though a good woman, ſoon became uneaſy, thinking her huſband ſhewed me too much favour. She was ſuffered to carry it very cruelly towards me, ordering my lodging with the meaneſt of the ſervants, and my diet likewiſe as coarſe as theirs. It being a time of ſcarcity of proviſions, we under ſervants lived chiefly upon barley bread. I was obliged to borrow for neceſſary change of linen, nor did I know, for months together, what it was to have one penny in my pocket.

This great change of living, together with the grief of being baniſhed from my father's houſe, brought me ſo low, that a ſore fit of ſickneſs enſued. My life not being long expected, the gentleman ſent a meſſenger to acquaint my mother that I had a great deſire to ſee her; but as ſoon as the meſſenger informed my father, he replied, if he did not immediately get out of his yard he would ſhoot him dead. However, about a fortnight after my mother ſent me a box of wearing apparel, which I received with theſe words on my thoughts, Matt. vi. 32, "For your heavenly Father knoweth that ye have need of all theſe things."

I lived in this place with difficulty three years, but in all that time never knew what it was to have one barren ſabbath. I thought my mercies equal to the children of Iſrael's. I gathered my manna on the ſabbath, and it always laſted ſweet and good: it never cloyed, and I was always hungry; inſomuch that I thought, if ſeeing and hearing the ſaints ſome times here was ſo pleaſant, what muſt it be to dwell for ever with them above! I was placed among thoſe, where indeed I had frequent opportunities of being convinced, that good men are ſubject to like paſſions with others. This grieved me, but God did me good by ſuch diſappointments, for hereby he brought me more off from the creature to the Creator.

The year following, providence placed me twenty miles another way, where I obtained Joſeph's character, and a Joſeph's promotion, being greatly valued by many noble families, and eſpecially the lady M, who told me ſhe loved me years before ſhe was perſonally acquainted with me. She gave me of her liberality, and maintained chriſtian communion with me. One remark this lady made I very well remember, ſpeaking of the ſuitableneſs of the Spirit's applying the word to all ranks and conditions, "It is well ſaid, ſaith ſhe, in holy writ, "not many noble are called;" had it been expreſſed not any noble, what a condition muſt I have been in!"

Perſecution now came on apace; the diſſenters could have no meetings but in woods and corners. I myſelf have ſeen our companies often alarmed with drums and ſoldiers; every one was fined five pounds a month for being in their company. Here God left me to ſtagger; ſatan ſuggeſted, if you give your body to be burned,

and have not charity, it is nothing. But the greater the temptation the greater was the deliverance, from thoſe words, Rev. vii. 14. "These are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb." Alſo chap. vi. 11. "And white robes were given to every one of them," &c. Bleſſed be God, ſatan by his aſſaults only bruiſed my heel, my head remained whole.

While I was in this family, the commiſſioners came and ſearched for miniſters. Mr. B. the gentleman of the houſe, and Mr. Holcroft, were aſleep in a private arbour. I ran with ſome difficulty and awoke them, and they made their eſcape through the hedge: but as I returned the officers ſurpriſed me. They went and found ſome ſlips of their clothes on the hedges, which made them roar like blood-hounds; after which they came and ſeized a whole houſe of goods. Theſe men were major T. and colonel C.

But the great trial now came on, they found and ſeized my beloved paſtor Mr. Holcroft, and carried him to Cambridge-caſtle; yet even there the Lord appeared wonderfully for him; he preached, and many ſouls were converted in that place. Now God was with us much: he was indeed as a pillar of fire by night, and a cloud by day. And, O! how do I remember his loving kindneſs to me the leaſt of all ſaints! He not only delivered me from all my fears, but even death itſelf; nay, the very flames with which we were threatened were made familiar to me. I was enabled to ſay, "O death, where is thy ſting?" The Lord was a covert from that ſtorm and tempeſt, and a ſtrong rock in that day of trouble.

Mr. B. with whom I lived, had a call to Holland; and as the perſecution was very threatening in England, he thought it his duty to accept the call. He gave me an invitation to go with him, aſſuring me that all things ſhould be in common. As I well knew my circumſtances were very precarious, not having any where to hide my head, when this worthy family was gone, this drew me into great ſtraits. I fought the Lord time after time on this account, and it ſeemed as if he was providing for me in another land. Grace taught me my duty to my parents, though they were enemies to the croſs of Chriſt. Accordingly I acquainted them with this invitation, and that I ſhould comply with it, unleſs their commands were to the contrary. I added in my letter, I ſhould be all obedient to them, ſaving in matters relating to my God: and though I had not been permitted to ſee them for ſeven years paſt, yet could aſſure them, my affections for them were the ſame as ever. I begged they would conſider of it, and let me know in eight days time, for all things were ready to embark in a fortnight.

Not hearing from them in the time I ſet, I took their ſilence for a conſent, and ſo prepared all things ready for my journey, and ſet out with my kind friends. Juſt before we reached Harwich, where we were to take ſhipping, a meſſenger from my father overtook me with a letter; the contents of which were as follows:

"That

"That if I would come home, I ſhould have my liberty to worſhip God in my own way; but as to my leaving the land, this was what they could not bear; therefore without fail I muſt come back with the meſſenger;" Which I did. Great was the ſorrow of parting with my friends, but my duty to my parents ſurmounted all.

I no ſooner entered my father's houſe, but my mother, in receiving me, fainted away. My father alſo, though a man of great ſpirits, offered to fall on his knees, to aſk my pardon for his former cruelty. O amazing work of ſovereign grace! When our ways pleaſe the Lord, he makes our enemies to be at peace with us. My father immediately told me, I ſhould have my liberty in matters relating to my God. I then offered my obedience to them both on my knees. At ſupper there was not a mouthful eaten but with tears. I well knew that my God had appeared to my father in my behalf, as he did to Laban of old, and applied Jacob's promiſe to myſelf, Gen. xxxiii. 12, "Thou ſaidſt, I will ſurely do thee good." The next ſabbath my father came into my chamber by break of day, and told me I ſhould have a horſe and a man to wait on me to the meeting.

There now appeared a great reformation in the whole family. My father feared to ſin for fear of grieving his daughter, and in a little time left off drinking, which was the fore-runner of all other evils. Now I thought I could give my very body to be burned for the ſouls of my dear relations. The Lord granted my requeſt on their behalf. In a few years I had not only the pleaſure of ſeeing the converſion of my three brothers, but of ſeeing them alſo eminently uſeful. I found my God reſerved his greateſt mercies for my greateſt trials, for at the death of my dear ſiſter, I had not only the comfort of witneſſing her converſion, but the great ſatisfaction of ſeeing my dear father and mother alſo converted to the faith of Jeſus. Yea, ſuch was the power and goodneſs of God, that he left not ſo much as a hoof behind in the whole family.

Surely now I may ſay, that nothing but goodneſs and mercy hath followed me all the days of my life. When we had free liberty from popery and ſlavery under our great deliverer King William III. many were the favours which I enjoyed. God gave me the beſt and tendereſt of huſbands; a prophet of the Lord indeed, whoſe good inſtructions abide with my children to this day. In ſhort, the Lord has ſanctified every trial to me, and followed me with pleaſure and comfort in my old age.

MARY CHURCHMAN.

This excellent chriſtian was ſubject to much affliction of body in the latter part of her life, but in the general ſhe was very lively in her ſoul. At the age of ſeventy-four ſhe had ſome near views of her approaching diſſolution; and the laſt time ſhe came down ſtairs which was four days before her death, ſhe ſaid, that for months paſt, ſhe had converſed with the Lord, as it were, face to face, in her private retirement; yea, ſaid ſhe, ſuch hath been my near communion with my God, that he hath already given me the white robe, as an earneſt of my ſtanding before his throne. Her

Her memory was very quick, and her underſtanding clear. She gave choice advice to her children with the utmoſt caution and tenderneſs. She ſaid that ſhe had not the leaſt concern about future events, for now ſhe believed that the Lord did all things well. It rejoiced her that Chriſt was the great God and the King of peace, and that the government was upon his ſhoulders. The evening before ſhe died, ſhe called one of her children, and, though her ſpeech a little faultered, ſhe expreſſed herſelf thus: "I have now, ſaith ſhe, new comfort, which ſurpaſſeth all my former experience, from thoſe words, Heb. vii. 25, "Wherefore he is able to ſave them to the Uttermoſt that come unto God by him." O, ſaid ſhe, that word Uttermoſt, is gone into heaven before me! I now remember the days of my eſpouſals, when I followed him in the wilderneſs, and when I was baniſhed from my father's houſe, then my God ſaved me to the Uttermoſt; he ſaved me to the Uttermoſt, in all his providences, when in a married ſtate; he ſaved me to the Uttermoſt in all my children; he ſaved me to the Uttermoſt in the ſtate of my widowhood; he hath ſaved me to the Uttermoſt in all my afflictions, and now he ſaves me to the Uttermoſt in my ſickneſs! Yea, this High-prieſt, ſaves my faith, againſt all the aſſaults of ſatan, on my death-bed. As man he ſuffered, as God he ſaves to the Uttermoſt."

After this ſhe turned herſelf to her neighbours, who were weeping, and ſaid, "Here is a word for you, Chriſt ſaves to the Uttermoſt:" And then addreſſing herſelf to her child, ſhe ſaid, "O my dear child! I want to take you with me to heaven, but Chriſt will ſave you to the Uttermoſt. You have been the gift of God to me, but, wherein you have been uſeful, take heed of pride, for you have a corrupt nature." After giving charge concerning her funeral, ſhe added, "God will be with you my child," and fell aſleep in the arms of her daughter. Thus the Lord favoured her with an eaſy paſſage to the manſions of glory. She departed this life, Jan. 12, 1734, in the 80th year of her age, and was interred at Saffron-Walden, in Eſſex.

Extract of Captain Bligh's Voyage.

[*Concluded from page* 336.]

AFTER eight o'clock, Mr. Samuel and Mr. Peckover went out to watch for turtle, and three men went to the eaſt key to endeavour to catch birds. The others complaining of being ſick, took their reſt. About midnight the bird party returned, with only twelve noddies, a bird about the ſize of a pigeon: but if it had not been for the folly and obſtinacy of one of the party, who ſeparated from the other two, and diſturbed the birds, they might have caught a great number. I now went in ſearch of the turtling party, who had taken great pains, but without ſucceſs. This, however, did not ſurpriſe me, as it was not to

be expected that turtle would come near us after the noiſe which was made at the beginning of the evening in extinguiſhing the fire. I therefore deſired them to come back, but they requeſted to ſtay a little longer, as they ſtill hoped to find ſome before day-light: they, however, returned by three o'clock, without any reward for their labour. The birds we half dreſſed, which, with a few clams, made the whole of the ſupply procured here. I tied up a few gilt buttons and ſome pieces of iron to a tree, for any of the natives that might come after us; and, happily finding my invalids much better for their night's reſt, I got every one into the boat, and departed by dawn of day. At noon I divided ſix birds, and iſſued one 25th of a pound of bread, with half a pint of water, to each perſon for dinner, and I gave half a glaſs of wine to Mr. Nelſon, who was now ſo far recovered as to require no other indulgence.

We arrived about ſun-ſet, at an iſland and took ſhelter for the night under a ſandy point, which was the only part we could land at: I was therefore under the neceſſity to put up with rather a wild ſituation, and ſlept in the boat. Nevertheleſs I ſent a party away to ſee what could be got, but they returned without any ſucceſs. They ſaw a great number of turtle bones and ſhells, where the natives had been feaſting, and their laſt viſit ſeemed to be of late date. The iſland was covered with wood, but in other reſpects a lump of rocks. I now aſſured every one that we ſhould be clear of New Holland in the afternoon. As an addition to our dinner of bread and water, I ſerved to each perſon ſix oyſters.

June 4. A freſh gale at S E, and fair weather. At two o'clock, as we were ſteering to the S W, towards the weſternmoſt part of the land in ſight, we fell in with ſome large ſand-banks that run off from the coaſt. At four o'clock, a ſmall iſland was ſeen bearing W, at which I arrived before dark, and found that it was only a rock, where boobies reſort, for which reaſon I called it Booby iſland. A ſmall key alſo lies cloſe to the W part of the coaſt, which I have called Shoal Cape. Here terminated the rocks and ſhoals of the N part of New Holland. At eight o'clock in the evening, we once more launched into the open ocean. Miſerable as our ſituation was in every reſpect, I was ſecretly ſurpriſed to ſee that it did not appear to affect any one ſo ſtrongly as myſelf; on the contrary, it ſeemed as if they had embarked on a voyage to Timor, in a veſſel ſufficiently calculated for ſafety and convenience. So much confidence gave me great pleaſure, and I may aſſert that to this cauſe their preſervation is chiefly to be attributed; for if any one of them had deſpaired, he would moſt probably have died before we reached New Holland.

I now gave every one hopes that eight or ten days might bring us to a land of ſafety; and, after praying to God for a continuance of his moſt gracious protection, I ſerved an allowance of water for ſupper, and kept my courſe to the N S W, to counteract the ſoutherly winds, in caſe they ſhould blow ſtrong.

We had been juſt ſix days on the coaſt of New Holland, in the courſe of which we found oyſters, a few clams, ſome birds, and water. But perhaps a benefit nearly equal to this we received from not having fatigue in the boat, and enjoying good reſt at night. Theſe advantages certainly preſerved our lives; for, ſmall as the ſupply was, I am very ſenſible how much it relieved our diſtreſſes. About this time nature would

would have ſunk under the extremes of hunger and fatigue. Some would have ceaſed to ſtruggle for a life that only promiſed wretchedneſs and miſery; while others, though poſſeſſed of more bodily ſtrength, muſt ſoon have followed their unfortunate companions. Even in our preſent ſituation, we were moſt wretched ſpectacles; yet our fortitude and ſpirit remained; every one being encouraged by the hopes of a ſpeedy termination to his miſery. For my own part, wonderful as it may appear, I felt neither extreme hunger nor thirſt. My allowance contented me, knowing I could have no more. I ſerved one 25th of a pound of bread, and an allowance of water, for breakfaſt, and the ſame for dinner, with an addition of ſix oyſters to each perſon.

June 5. Fair weather with ſome ſhowers, and a ſtrong trade wind at E S E. This day we ſaw a number of water-ſnakes, that were ringed yellow and black, and towards noon we paſſed a great deal of rock-weed. Though the weather was fair, we were conſtantly ſhipping water and two men always employed to bale the boat. Served one 25th of a pound of bread, and a quarter of a pint of water for breakfaſt; the ſame for dinner, with an addition of ſix oyſters; for ſupper water only.

June 6. Fair weather, with ſome ſhowers, and a freſh gale at S E, and E S E. Conſtantly ſhipping water and baling. In the evening a few boobies came about us, one of which I caught with my hand. The blood was divided among three of the men who were weakeſt, but the bird I ordered to be kept for our dinner the next day. Served a quarter of a pint of water for ſupper, and to ſome, who were moſt in need, half a pint. In the courſe of the night we ſuffered much cold and ſhiverings. At day-light, I found that ſome of the clams, which had been hung up to dry for ſea-ſtore, were ſtolen; but every one moſt ſolemnly denied having any knowledge of it. This forenoon we ſaw a gannet, a ſand-lark, and ſome water-ſnakes, which in general were from two to three feet long. Served the uſual allowance of bread and water for breakfaſt, and the ſame for dinner, with the bird, which I diſtributed in the uſual way.

Sunday, June 7. Freſh gales and fair weather till eight in the evening. The remaining part of the 24 hours ſqually, with much wind at S S E and E S E, and a high ſea, ſo that we were conſtantly wet and baling. In the afternoon, I took an opportunity of examining again into our ſtore of bread, and found remaining 19 days allowance, at my former rate of ſerving one 25th of a pound three times a day: therefore, as I ſaw every proſpect of a quick paſſage, I again ventured to grant an allowance for ſupper, agreeable to my promiſe at the time it was diſcontinued. We paſſed the night miſerably wet and cold, and in the morning I heard heavy complaints of our deplorable ſituation. The ſea was high and breaking over us. I could only afford the allowance of bread and water for breakfaſt; but for dinner I gave an ounce of dried clams to each perſon, which was all that remained.

June 8. This day the ſea ran very high, and we were continually wet, ſuffering much cold in the night. I now remarked that Mr. Ledward, the ſurgeon, and Lawrence Lebogue, an old hardy ſeaman, were giving way very faſt. I could only aſſiſt them by a tea-ſpoonful or two of wine, which I had carefully ſaved, expecting ſuch a melancholy neceſſity. Among moſt of the others I obſerved more than a common inclination to ſleep, which ſeemed to indicate that nature was almoſt

exhauſted, Served the uſual allowance of bread and water at ſupper, breakfaſt, and dinner.

June 9. Wind S E. The weather being moderate, I ſteered W by S. At four in the afternoon we caught a ſmall dolphin, the firſt relief of the kind we obtained. I iſſued about two ounces to each perſon, including the offals, and ſaved the remainder for dinner the next day. Towards evening the wind freſhened, and it blew ſtrong all night, ſo that we ſhipped much water, and ſuffered greatly from the wet and cold. At day-light, as uſual, I heard much complaining, which my own feelings convinced me was too well founded. I gave the ſurgeon and Lebogue a little wine, but I could give no farther relief, than aſſurances that a very few days longer, at our preſent fine rate of ſailing, would bring us to Timor. Gannets, boobies, men of war and tropic birds, were conſtantly about us. Served the uſual allowance of bread and water, and at noon dined on the remains of the dolphin, which amounted to about an ounce per man.

June 10. Wind E S E. Freſh gales and fair weather, but a continuance of much ſea, which, by breaking almoſt continually over the boat, made us miſerably wet, and we had much cold to endure in the night. This afternoon I ſuffered great ſickneſs from the oily nature of part of the ſtomach of the fiſh, which had fallen to my ſhare at dinner. At ſun-ſet I ſerved an allowance of bread and water for ſupper. In the morning, after a very bad night, I could ſee an alteration for the worſe in more than half my people. The uſual allowance was ſerved for breakfaſt and dinner.

June 11. Birds and rock-weed ſhowed that we were not far from land; but I expected ſuch ſigns muſt be here, as there are many iſlands between the eaſt part of Timor and New Guinea. I however hoped to fall in with Timor every hour, for I had great apprehenſions that ſome of my people could not hold out. An extreme weakneſs, ſwelled legs, hollow and ghaſtly countenances, great propenſity to ſleep, with an apparent debility of underſtanding, ſeemed to me melancholy preſages of their approaching diſſolution. The ſurgeon and Lebogue, in particular, were moſt miſerable objects. I occaſionly gave them a few tea-ſpoonfuls of wine, out of the little I had ſaved for this dreadful ſtage, which no doubt greatly helped to ſupport them. For my own part, a great ſhare of ſpirits, with the hopes of being able to accompliſh the voyage, ſeemed to be my principal ſupport; but the boatſwain very innocently told me, that he really thought I looked worſe than any one in the boat. The ſimplicity with which he uttered ſuch an opinion diverted me, and I had good humour enough to return him a better compliment. At noon I had little doubt of having paſſed the meridian of the eaſtern part of Timor: This diffuſed univerſal joy and ſatisfaction.

June 12. Freſh breezes and fine weather, but very hazy. All the afternoon we had ſeveral gannets, and many other birds, about us, that indicated we were near land, and at ſun-ſet we kept a very anxious look-out. In the evening we caught a booby, which I reſerved for our dinner the next day. At three in the morning, with an exceſs of joy, we diſcovered Timor bearing from W S W to W N W, and I hauled on a wind to the N N E till day-light, when the land bore from S W by S about two leagues to N E by N ſeven leagues. It is not poſſible for me to deſcribe the pleaſure which the bleſſing of the ſight of land dif-

ſuſed among us. It appeared ſcarce credible, that in an open boat, and ſo poorly provided, we ſhould have been able to reach the coaſt of Timor in forty-one days after leaving Tofoa, having in that time run, by our log, a diſtance of 3618 miles, and that, notwithſtanding our extreme diſtreſs, no one ſhould have periſhed in the voyage.

I have already mentioned, that I knew not where the Dutch ſettlement was ſituated; but I had a faint idea that it was at the S W part of the iſland. I therefore, after day-light, bore away along ſhore to the S S W, and the more readily as the wind would not ſuffer us to go towards the N E without great loſs of time.

The day gave us a moſt agreeable proſpect of the land, which was interſperſed with woods and lawns; the interior part mountainous, but the ſhore low. Towards noon the coaſt became higher, with ſome remarkable head-lands. We were greatly delighted with the general look of the country, which exhibited many cultivated ſpots and beautiful ſituations; but we could only ſee a few ſmall huts, whence I concluded no European reſided in this part of the iſland. Much ſea ran on the ſhore, ſo that landing with a boat was impracticable. With the uſual allowance of bread and water for dinner, I divided the bird we had caught the night before, and to the ſurgeon and Lebogue I gave a little wine.

June 13. Freſh gales at E, and E S E, with very hazy weather. During the afternoon, we continued our courſe along a low woody ſhore, with innumerable palm-trees, called the Fan Palm from the leaf ſpreading like a fan; but we had now loſt all ſigns of cultivation, and the country had not ſo fine an appearance as it had to the eaſtward. This, however, was only a ſmall tract, for by ſun-ſet it improved again, and I ſaw ſeveral great ſmokes where the inhabitants were clearing and cultivating their grounds. We had now ran 25 miles to the W S W ſince noon, and were W five miles from a low point, which in the afternoon I imagined had been the ſouthernmoſt land, and here the coaſt formed a deep bend, with low land in the bight that appeared like iſlands. The weſt ſhore was high; but from this part of the coaſt to the high cape which we were abreaſt of yeſterday noon, the ſhore is low, and I believe ſhoal. I particularly remark this ſituation, becauſe here the very high ridge of mountains, that run from the eaſt end of the iſland, terminate, and the appearance of the country ſuddenly changes for the worſe, as if it was not the ſame iſland in any reſpect.

That we might not run paſt any ſettlement in the night, I determined to preſerve my ſtation till the morning, and therefore hove to under a cloſe-reefed fore-ſail, with which the boat lay very quiet. We were here in ſhoal water, our diſtance from the ſhore being half a league, the weſternmoſt land in ſight bearing W S W ½ W. Served bread and water for ſupper, and the boat lying too very well, all but the officer of the watch endeavoured to get a little ſleep. At two in the morning, we wore, and ſtood in ſhore till day-light. On examining the coaſt, and not ſeeing any ſign of a ſettlement, we bore away to the weſtward, having a ſtrong gale, againſt a weather current, which occaſioned much ſea. The ſhore was high and covered with wood, but we did not run far before low land again formed the coaſt, the points of which opening at weſt, I once more fancied we were on the ſouth part of the iſland, but at ten o'clock we found the coaſt again inclining towards the ſouth,

part

The governor, Mr. William Adrian Van Eſte, notwithſtanding his extreme ill-health, became ſo anxious about us, that I ſaw him before the appointed time. He received me with great affection, and gave me the fulleſt proofs that he was poſſeſſed of every feeling of a humane and good man. Sorry as he was, he ſaid, that ſuch a calamity could ever have happened to us, yet he conſidered it as the greateſt bleſſing of his life that we had fallen under his protection; and, though his infirmity was ſo great that he could not do the office of a friend himſelf, he would give ſuch orders as I might be certain would procure me every ſupply I wanted. In the mean time a houſe was hired for me, and till matters could be properly regulated, victuals for every one were ordered to be dreſſed at his own houſe. With reſpect to my people, he ſaid I might have room for them either at the hoſpital or on board of captain Spikerman's ſhip, which lay in the road; and he expreſſed much uneaſineſs that Coupang could not afford them better accommodations, the houſe aſſigned to me being the only one uninhabited, and the ſituation of the few families ſuch, that they could not accommodate any one. After this converſation an elegant repaſt was ſet before me, more according to the cuſtom of the country, than with deſign to alleviate my hunger: ſo that in this inſtance he happily blended, with common politeneſs, the greateſt favour I could receive.

On returning to my people, I found every kind relief had been given to them. The ſurgeon had dreſſed their ſores, and the cleaning of their perſons had not been leſs attended to, beſides ſeveral friendly gifts of apparel.

I now deſired to be ſhewn to the houſe that was intended for me, and I found it ready, with ſervants to attend, and a particular one, which the governor had directed to be always about my perſon. The houſe conſiſted of a hall, with a room at each end, and a loft over-head; and was ſurrounded by a piazza, with an outer apartment in one corner, and a communication from the back part of the houſe to the ſtreet. I therefore determined, inſtead of ſeparating from my people, to lodge them all with me; and I divided the houſe as follows: One room I took to myſelf, the other I allotted to the maſter, ſurgeon, Mr. Nelſon, and the gunner; the loft to the other officers; and the outer apartment to the men, the hall was common to the officers, and the men had the back piazza. Of this I informed the governor, and he ſent down chairs, tables, and benches, with bedding and other neceſſaries for the uſe of every one.

The governor, when I took my leave, had deſired me to acquaint him with every thing of which I ſtood in need; but I was now informed it was only at particular times that he had a few moments of eaſe, or could attend to any thing; being in a dying ſtate, with an incurable diſeaſe. On this account, whatever buſineſs I had to tranſact would be with Mr. Timotheus Wanjon, the ſecond of this place, and the governor's ſon-in-law; who now alſo was contributing every thing in his power to make our ſituation comfortable. I had been, therefore, miſinformed by the ſeaman, who told me that captain Spikerman was the next perſon to the governor.

At noon a very handſome dinner was brought to the houſe, which was ſufficient to make perſons, more accuſtomed to plenty, eat too much. Cautions, therefore, might be ſuppoſed to have had little effect; but I believe few people in ſuch a ſituation would have obſerved more moderation.

ration. My greateſt apprehenſion was, that they would eat too much fruit.

Having ſeen every one enjoy this meal of plenty, I dined with Mr. Wanjon; but I found no extraordinary inclination to eat or drink. Reſt and quiet, I conſidered, as more neceſſary to my doing well, and therefore retired to my room, which I found furniſhed with every convenience. But, inſtead of reſt, my mind was diſpoſed to reflect on our late ſufferings, and on the failure of the expedition; but, above all, on the thanks due to Almighty God, who had given us power to ſupport and bear ſuch heavy calamities, and had enabled me at laſt to be the means of ſaving eighteen lives.

In times of difficulty there will generally ariſe circumſtances that bear more particularly hard on a commander. In our late ſituation, it was not the leaſt of my diſtreſſes, to be conſtantly aſſailed with the melancholy demands of my people for an increaſe of allowance, which it grieved me to refuſe. The neceſſity of obſerving the moſt rigid œconomy in the diſtribution of our proviſions was ſo evident, that I reſiſted their ſolicitations, and never deviated from the agreement we made at ſetting out. The conſequence of this care was, that at our arrival we had ſtill remaining ſufficient for eleven days, at our ſcanty allowance; and if we had been ſo unfortunate as to have miſſed the Dutch ſettlement at Timor, we could have proceeded to Java, where I was certain every ſupply we wanted could be procured.

Another diſagreeable circumſtance, to which my ſituation expoſed me, was the caprice of ignorant people. Had I been incapable of acting, they would have carried the boat on ſhore as ſoon as we made the iſland of Timor, without conſidering that landing among the natives, at a diſtance from the European ſettlement, might have been as dangerous as among any other Indians.

The quantity of proviſions with which we left the ſhip, was not more than we ſhould have conſumed in five days, had there been no neceſſity for huſbanding our ſtock. The mutineers muſt naturally have concluded that we could have no other place of refuge than the Friendly Iſlands; for it was not likely they ſhould imagine, that, ſo poorly equipped as we were in every reſpect, there could have been a poſſibility of our attempting to return homewards: much leſs will they ſuſpect that the account of their villany has already reached their native country.

When I reflect how providentially our lives were ſaved at Tofoa, by the Indians delaying their attack, and that, with ſcarce any thing to ſupport life, we croſſed a ſea of more than 1200 leagues, without ſhelter from the inclemency of the weather; when I reflect that in an open boat, with ſo much ſtormy weather, we eſcaped foundering, that not any of us were taken off by diſeaſe, that we had the great good fortune to paſs the unfriendly natives of other countries without accident, and at laſt happily to meet with the moſt friendly and beſt of people to relieve our diſtreſſes; I ſay, when I reflect on all theſe wonderful eſcapes, the remembrance of ſuch great mercies enables me to bear, with reſignation and chearfulneſs, the failure of an expedition, the ſucceſs of which I had ſo much at heart, and which was fruſtrated at a time when I was congratulating myſelf on the faireſt proſpect of being able to complete it in a manner that would fully have anſwered the intention of his Majeſty, and the honourable promoters of ſo benevolent a plan.

With reſpect to the preſervation of our health, during a courſe of 16 days of heavy and almoſt continual rain, I would recommend to every one in a ſimilar ſituation the method we practiſed, which is to dip their cloaths in the ſalt-water, and wring them out, as often as they become filled with rain; it was the only reſource we had, and I believe was of the greateſt ſervice to us, for it felt more like a change of dry cloaths than could well be imagined. We had occaſion to do this ſo often, that at length all our cloaths were wrung to pieces: for, except the few days we paſſed on the coaſt of New Holland, we were continually wet either with rain or ſea.

Thus, through the aſſiſtance of Divine Providence, we ſurmounted the difficulties and diſtreſſes of a moſt perilous voyage, and arrived ſafe in an hoſpitable port, where every neceſſary and comfort were adminiſtered to us with a moſt liberal hand.

As, from the great humanity and attention of the governor, and the gentlemen, at Coupang, we received every kind of aſſiſtance, we were not long without evident ſigns of returning health: therefore, to ſecure my arrival at Batavia, before the October fleet ſailed for Europe, on the firſt of July, I purchaſed a ſmall ſchooner, 34 feet long, for which I gave 1000 rix-dollars, and fitted her for ſea, under the name of his Majeſty's ſchooner Reſource.

On the 20th of July, I had the misfortune to loſe Mr. David Nelſon: he died of an inflammatory fever. The loſs of this honeſt man I very much lamented: he had accompliſhed, with great care and diligence, the object for which he was ſent, and was always ready to forward every plan I propoſed, for the good of the ſervice we were on. He was equally uſeful in our voyage hither, in the courſe of which he gave me great ſatisfaction, by the patience and fortitude with which he conducted himſelf.

July 21. This day I was employed attending the funeral of Mr. Nelſon. The corpſe was carried by twelve ſoldiers dreſt in black, preceded by the miniſter; next followed myſelf and ſecond governor; then ten gentlemen of the town and the officers of the ſhips in the harbour; and after them my own officers and people. After reading our burial-ſervice, the body was interred behind the chapel, in the burying-ground appropriated to the Europeans of the town. I was ſorry I could get no tombſtone to place over his remains.

This was the ſecond voyage Mr. Nelſon had undertaken to the South Seas, having been ſent out by Sir Joſeph Banks, to collect plants, ſeeds, &c. in Captain Cook's laſt voyage. And now, after ſurmounting ſo many difficulties, and in the midſt of thankfulneſs for his deliverance, he was called upon to pay the debt of nature, at a time leaſt expected.

Auguſt 20. After taking an affectionate leave of the hoſpitable and friendly inhabitants, I embarked, and we ſailed from Coupang, exchanging ſalutes with the fort and ſhipping as we ran out of the harbour. I left the governor, Mr. Van Eſte, at the point of death. To this gentleman our moſt grateful thanks are due, for the humane and friendly treatment that we have received from him. His ill ſtate of health only prevented him from ſhowing us more particular marks of attention.

Unhappily

Unhappily, it is to his memory only that I now pay this tribute. It was a fortunate circumſtance for us, that Mr. Wanjon, the next in place to the governor, was equally humane and ready to relieve us. His attention was unremitting, and, when there was a doubt about ſupplying me with money, on government account, to enable me to purchaſe a veſſel, he chearfully took it upon himſelf; without which, it was evident, I ſhould have been too late at Batavia to have ſailed for Europe with the October fleet. I can only return ſuch ſervices by ever retaining a grateful remembrance of them. Mr. Max, the town ſurgeon, likewiſe behaved to us with the moſt diſintereſted humanity: he attended every one with the utmoſt care: for which I could not prevail on him to receive any payment, or to render me any account, or other anſwer, than that it was his duty.

On the 29th of Auguſt, I paſſed by the weſt end of the Iſland Flores, through a dangerous ſtrait full of iſlands and rocks; and, having got into the latitude of 8° S. I ſteered to the weſt, paſſing the iſlands Sumbawa, Lombock, and Bali, towards Java, which I ſaw on the 6th of September. I continued my courſe to the weſt, through the Straits of Madura.

On the 10th of September, I anchored off Paſſourwang, in latitude 7° 36 S, and 1° 44 W of Cape Sandana, the N E end of Java. On the 11th I ſailed, and on the 13th arrived at Sourabya. On the 17th, ſailed from Sourabya, and on the 22d anchored at Samarang; on the 26th I ſailed for Batavia, where I arrived on the 1ſt of October. On the day after my arrival, having gone through ſome fatigue in adjuſting matters to get my people out of the ſchooner, as ſhe lay in the river, and in an unhealthy ſituation, I was ſeized with a violent fever.

On the 7th, I was carried into the country, to the phyſician-general's houſe, where the governor-general informed me, I ſhould be accommodated with every attendance and convenience; and to this only can I attribute my recovery. It was, however, neceſſary for me to quit Batavia without delay; and the governor, on that account, gave me leave, with two others, to go in a packet that was to ſail before the fleet; and aſſured me, that thoſe who remained ſhould be ſent after me by the fleet, which was to ſail before the end of the month: that if I remained, which would be highly hazardous, he could not ſend us all in one ſhip. My ſailing, therefore, was eligible, even if it had not been neceſſary for my health; and for that reaſon I embarked in the Vlydt packet, which ſailed on the 16th of October.

On the 16th of December, I arrived at the Cape of Good Hope, where I firſt obſerved that my uſual health was returning; but for a long time I continued very weak and infirm. I received the greateſt attention and politeneſs from the governor-general, and all the reſidents on the coaſt of Java; and particular marks of friendſhip and regard from the governor, M. Van de Graaf, at the Cape of Good Hope.

On the 2d of January, 1790, we ſailed for Europe, and on the 14th of March, I was landed at Portſmouth by an Iſle of Wight boat.

Anecdote

Anecdote of HENRY Prince of WALES.

HENRY prince of Wales, ſon of king James the Iſt. being at a hunting-match, the ſtag, almoſt ſpent, croſſed a road where a butcher was paſſing with his dog: the ſtag was inſtantly killed by the dog, at which the huntſmen were greatly offended, and endeavoured to irritate the prince againſt the butcher; but his highneſs anſwered coolly, "What, if the butcher's dog killed the ſtag; what, could the butcher help it?" They replied, that if his father had been ſo ſerved, he would have ſworn ſo, no one could have endured it. "Away!" cried the prince; "all the pleaſure in the world is not worth an oath." It is alſo ſaid of this prince when at play, being aſked why he did not ſwear as others did, "he anſwered, he knew no game worthy of an oath."

Extract of a Letter from New York, dated December 1, 1795.

"Dear Siſter,

"NEVER was I more anxious to write to you than at the preſent time, as, without doubt, you have heard of the dreadful affliction wherewith our city has been viſited, and which may have cauſed ſome uneaſineſs in your mind reſpecting us; the thoughts of which would have induced me to have wrote long before this, had I not wiſhed to ſee the removal of the viſitation from our heads firſt, which through mercy is accompliſhed; thanks be to God! The ſtroke has been ſevere, and its effects dreadful.* Never did I behold a ſcene at once ſo awful and ſo alarming. Death ſeemed to be let looſe upon us with his quiver full of arrows; although his career was confined chiefly to one quarter of the city, which lies upon the Eaſt river and its vicinity. The Almighty gave the commiſſion, and the raging peſtilence appeared amongſt us with all its dreadful terrors. Numbers of our fellow-citizens fell daily; and, ſhocking to behold, our ſtreets might literally be ſaid to be crowded with the bodies of the dead. I ſay crowded, for frequently two, three, four, and five were piled one upon another in a cart †, to be taken to the place of interment; and a number

* I am not certain which way the diſorder came into the city, but there is reaſon to believe that it was brought by a ſhip from the Weſt Indies. It is called the yellow fever, the ſame as was at Philadelphia in the year 1793. The health-officer, who went on board the ſhip, caught the infection there, and came home and died in a few days: And ſeveral, who belonged to another ſhip, who went on board, before ſhe reached New-York, caught it and died. This was the latter end of July, and the fever from that time began to ſpread from one to another throughout the month of Auguſt. But September was the moſt fatal month, though it continued with great fury the firſt half of October, and did not ceaſe until the middle of November.

† The uſual manner of carrying the corpſe to the grave, for all ranks of people, is upon men's ſhoulders, but it was found impracticable to provide a ſufficient number

ber of carts were employed in the ſame ſervice, going conſtantly, day and night, from the habitations of the deceaſed to the burial-grounds. I have not been able to obtain an accurate account of the number which have fallen; but, as near as I am able to eſtimate, I ſuppoſe it is not fewer than fifteen hundred.

Many whole families were ſwept off the ſtage of time, in the courſe of a few days, after the firſt in the family was ſeized. Some were lingering ſeveral days with the diſorder; others were ſeized one day, and the next laid in the ſilent grave. I have heard of ſeveral who were in perfect health, viſiting their friends or about their buſineſs, one day, and the next cold and lifeleſs. Many expired, who, in all probability, would have been alive at the preſent moment, had they been properly attended. One doctor told me, that out of thirty of his patients, ſeven, he had reaſon to believe, died for want of proper attendance. But the diſorder being epidemical and at the ſame time ſo very fatal, a nurſe could hardly be obtained at any price whatever; and except one friend had affection and fortitude ſufficient to induce him to look after another, the conſequence was dreadful to many. An hoſpital was eſtabliſhed at a conſiderable diſtance from the city, to which many were taken, and every attention poſſible was paid them; and a ſpot of ground was purchaſed, not far from the hoſpital, and appropriated to the purpoſe of a burial-ground, in which many were interred, both from the city and hoſpital. It was called Potter's-field; and the appellation was juſt, for it was literally a place to bury ſtrangers in, as a great number of emigrants were there interred. To the honour of America, very conſiderable ſums of money were collected in different parts, and ſent to New-York, for the aſſiſtance of the diſtreſſed of every deſcription, which was faithfully diſtributed by a committee choſen for the purpoſe.

The whole of the particulars attending this awful ſcene not being as yet publiſhed, I cannot give you an accurate account, only ſo far as it has fallen under my immediate notice; and God grant that I may never ſee the like again! "The mourners went about the ſtreets" in vaſt numbers, trade was at a ſtand, and thouſands left the city; in conſequence of which, numbers of houſes and ſhops were ſhut up, eſpecially in that part of the city where the diſorder raged moſt violently: ſeveral ſtreets were almoſt entirely emptied, either by death or flight.*

number of men for the purpoſe. Coffins were generally ordered as ſoon as the patient was given up by the phyſician, or elſe bought where numbers were kept ready made. I knew an inſtance of a coffin made for a man who was given over by his phyſician, but he recovered, and another perſon, with whom I was well acquainted, was buried in the ſame coffin. It was the conſtant practice to bury the dead immediately after their deceaſe, to prevent, as much as poſſible, the infection ſpreading; as it was ſuppoſed to be more fatal from the dead than the living.

* The diſorder proved particularly fatal to Europeans, eſpecially men; but there were very few women died, in proportion to the number of men; and the French, being moſtly from the Weſt Indies, univerſally eſcaped. I do not know an inſtance of a French man or woman dying, or even having the diſorder, although there are ſuch vaſt numbers in the place.

But

But now, though diſagreeable to relate, I am under the neceſſity of informing you of that which is ſtill nearer to ourſelves, our brother Joſeph is no more with us in the fleſh.—He was ſeized with the fatal diſorder on the 11th of September, and grew worſe and worſe until Sunday the 20th, when he drew his laſt breath. I called in the moſt ſkilful phyſician to his aſſiſtance, and attended him the whole of the time myſelf, both night and day, although at the hazard of my own life. Bleſſed be God! the confidence which he implanted in my breaſt, in his over ruling providence, and truſt in his promiſes, diſpelled the anxiety which might have ariſen in my mind reſpecting my own ſafety amidſt the danger to which I was expoſed while attending my brother, and viſiting many others. I was fully confident that if it ſhould pleaſe God to call me to himſelf, he would take care of my dear wife and children amidſt all the ſurrounding difficulties of life. God therefore enabled me to ſay, with the good old patriarch Job, "All the days of my appointed time will I wait until my change come." Thanks be to God for his unſpeakable gift! I muſt now come to a concluſion, my dear ſiſter: I hope you will not give way to ſorrow on account of the loſs which you and we have met with, but bear it with Chriſtian fortitude. Our loſs is equal to yours on that account, and perhaps more afflicting, being upon the ſpot with him. But I hope that our loſs will be his gain. He was juſt beginning buſineſs for himſelf, and conſequently juſt entering upon trouble; but it pleaſed the Lord to remove him, leaving us this important admonition, "Be ye alſo ready." Evang. Mag. IV. 242.

A REMARKABLE CONVERSION.

W. B. of the pariſh of S ——; a man of the moſt diſſolute life, on Saturday evening, March 4, 1789, attended a funeral, at the pariſh church. From the place of interment he went to a publick houſe, from whence, with difficulty he reached his own habitation. Shortly after he lay down upon his bed; he fell aſleep, and dreamed that he ſaw a ſerpent of the hydra kind, with nine heads, ready to ſeize him: whatever way he turned a head preſented itſelf; nor could he, by all the methods he deviſed, extricate himſelf from this baneful monſter. He awoke in great diſtreſs and perturbation.

The next morning a ſerious perſon obſerving him to be very penſive, aſked him, if he would go with him to a place of worſhip, and hear a ſermon upon *the Old Serpent*. Why the perſon uſed this expreſſion he could not tell, nor why he invited him to accompany him that morning, which he had never done before, though they both lived under the ſame roof; but he could tell, who in the days of his fleſh, "muſt needs go through Samaria," and, whoſe Providences are always in coincidence with the purpoſes of his grace.

What

What was moſt remarkable, the miniſter, who could know nothing of the matter, actually preached from Gen. iii. 13, 15. on the Old Serpent. While he was explaining who that ſerpent was, the methods he uſes to beguile ſouls, &c. it pleaſed God to open the poor man's eyes, the word had free courſe, and was glorified. From that moment he gave every demonſtration of a real change of heart. The miniſter of the congregation, from whoſe narrative the above is extracted, adds, that "the moſt wicked perſon in the place will atteſt the truth of his converſion."

THE LIFE OF ARCHIBALD CAMPBELL, MARQUIS OF ARGYLE.

THE Apoſtle PAUL informs us, that in his day, not many noble, or right honourable part of mankind, were brought to embrace the Goſpel; and this has been the caſe in all ages of the church down to the preſent. Yet through the divine mercy, there have been a few of this deſcription of men, who have condeſcended to accept of the ſalvation of God, and endeavoured to ſupport his cauſe and intereſt in the world. The honourable ARCHIBALD CAMPBELL, Marquis of Argyle, ſtands diſtinguiſhed among thoſe of high rank, who in the laſt century were remarkable for their zeal in eſpouſing the cauſe of Chriſt. After having had a good claſſical education, he applied himſelf to the ſtudy of the holy Scriptures, and became well acquainted with the moſt intereſting points of religion, which he retained and cultivated amidſt all his laborious and high employments both in church and ſtate.

From his early years he ſtood well affected towards the Puritans, ſo called. When good Mr. Rutherford was brought before the High-commiſſion-court, in 1638, for his non-conformity, the Marquis greatly intereſted himſelf in his behalf. Mr. Rutherford takes notice of this in his Letters, and ſays, "The Lord hath brought me a friend from the Highlands of Argyleſhire, who hath done as much in my behalf as was within the compaſs of his power. God gave me favour in his eyes." And in a letter to the Lady Kenmure, Mr. Rutherford ſays, "Write thanks to your brother, for what he has done for me, a poor unknown ſtranger to him. I ſhall pray for him and his houſe while I live. It is an honour to him to open his mouth in the ſtreets for his Lord and Maſter Jeſus Chriſt." The Marquis likewiſe prevailed with the biſhop of Galloway to relax the ſentence of baniſhment paſſed upon good Mr. Earlſton, who was engaged in the ſame noble cauſe.

No ſooner did the Reformation begin to dawn, in 1637, than the Marquis engaged, in connection with the miniſters, to ſupport that good work; with this view he attended the famous general Aſſembly

Aſſembly held in Glaſgow, and diſtinguiſhed himſelf by his zeal for the Redeemer's glory, in which he continued, and was kept faithful therein till called to lay down his life for the ſake of a good conſcience. Mr. Henderſon, the moderator in the aſſembly, expreſſed a wiſh that this noble peer had joined with them a little ſooner: adding, "That he hoped the Lord had reſerved him for the moſt important times, and that he would honour him both here and hereafter." To which his Lordſhip replied, "You wiſh that I had joined you ſooner; this was not for want of affection for true religion, or for want of love to my country, but a hope that by ſtaying at court I might have been able to bring about a redreſs of grievances; but when I ſaw that I could ſtay there no longer, without proving unfaithful to my God and my country, I thought it the beſt to do, as I have done. I remember that I told ſome of you, That pride and avarice are two evils that have been attended with very bad conſequences in the Church of God, and as they are grievous faults in any man, ſo they are much more ſo in miniſters. I hope every man here will walk by the rules now ſet before him. I hope that miniſters will take care to perform their duty to their people, and that the people will have a proper regard to thoſe who are ſet over them, to watch for their ſouls; and not to think that becauſe we have no biſhops therefore they may live as they pleaſe."

Charles I. diſagreeing with his Engliſh parliament, made a ſecond tour to Scotland in 1640. When the Scotch parliament was ſitting, the king himſelf bore this teſtimony concerning the Marquis, That he had dealt over honeſtly with him, and therefore he now created him marquis of Argyle, earl of Kintyre, &c. as a reward for his faithful ſervices.

During the ſitting of the parliament, a plot was laid to deſtroy this nobleman and the marquis of Hamilton. The earl of Crawford, and Colonel Cockran, were to have been the actors in the buſineſs. Hamilton and Argyle were to be called for in the dead of the night to ſpeak with the king, and in the way they were to be arreſted as traitors and delivered to Crawford, who was to wait for them with a conſiderable body of armed men. If any reſiſtance was made, he was to ſtab them directly; but if not, he was to take them on board a ſhip of war then in Leith Road, where they were to be confined until they ſhould take their trial for treaſon. But this broke out before it was quite ripe for execution, ſo that the two noblemen eſcaped.

In 1649, the Marquis uſed all his intereſt in order to bring home Charles II. and to reſtore him to the poſſeſſion of the crown, and the exerciſe of his royal authority. In this he ſucceeded as long as the king followed his advice. But afterwards the king would put wicked men into places of truſt and power, and then all went to ruin, to the no ſmall grief of this worthy and religious man. The king pretended a great deal of kindneſs for him, as appears from a letter under his own hand, dated Sept. 24,

1650, in which he ſays, "Having taken into conſideration the faithful endeavours of the marquis of Argyle, for reſtoring me to my juſt rights, I am deſirous to let the world ſee how ſenſible I am of his real reſpect to me, by ſome particular favour done to him. And particularly, I do promiſe, that I ſhall make him Duke of Argyle, a knight of the garter, and one of the gentlemen of my bed-chamber, and this to be performed when he ſhall think fit. I do further promiſe to hearken to his counſel, when ever it ſhall pleaſe God to reſtore me to my juſt rights in England. I ſhall then ſee him paid the 40000£ ſterling which is due to him. All which I do promiſe to make good upon the word of a king." How theſe fair promiſes were fulfilled will afterwards appear. For this pious nobleman happening to reprove the king for ſome of his abominable immoralities, the faithful admonition, however well it ſeemed to be taken at the time, yet it appeared afterwards that it was never forgot, but was repaid with the higheſt reſentment.

On Jan. 1, 1651, the king was crowned at Scone, where, after an excellent ſermon by Mr. Robert Douglas, from 2 Kings ii. 17, the king took the coronation oath: then ſitting down in the chair of ſtate, the crown was placed upon his head by the marquis of Argyle, while Mr. Douglas prayed. After which the king aſcended the ſtage, attended by the proper officers, and was inſtalled in the royal throne by that nobleman, ſaying, "Stand faſt, from henceforth, in the place whereof you are the lawful heir, by a long ſucceſſion of your fore-fathers, which is now delivered to you by the authority of Almighty God." The ſolemnity was concluded by a pertinent exhortation both to the king and the people, wherein they were certified, that if they ſhould conſpire together againſt the kingdom of Jeſus Chriſt, they would moſt aſſuredly fall together.

After this, the king's army being totally routed by Cromwell at Worceſter, and the Common-wealth of England becoming compleat maſters of Scotland, all were obliged to ſubmit. The Marquis being taken ſick at Inverary, was obliged to ſign a paper much againſt his will, in order to preſerve himſelf and his tenants from deſtruction; this was made a mighty handle of againſt him afterwards.

Soon after the king's return, the Marquis was ſolicited to repair to the court, and being himſelf very deſirous to ſee a prince upon whoſe head he had placed the crown, though many of his beſt friends uſed various arguments to perſuade him not to venture, till matters came to be more fully ſettled, yet from the teſtimony of a good conſcience, well knowing that he was able to vindicate himſelf from every aſperſion if he was but once admitted into the king's preſence. He therefore ſet out for London, where he arrived in July, and went directly to Whitehall to ſalute his majeſty. No ſooner did the king hear that he was come, but (forgetting all his former promiſes) he ordered Sir William Fleming to appre-

hend him and take him to the Tower, where he continued till December; when he was ſent down in a man of war, to take his trial before the parliament in Scotland, and was committed to the caſtle of Edinburgh until his trial came on.

On Feb. 13, 1661, his lordſhip was brought down from the caſtle in a coach, with three of the magiſtrates attended by the town-guard, and preſented before the bar of the houſe. The king's advocate, Sir John Fletcher, accuſed him in the common form of high-treaſon, and produced an indictment, deſiring that it might be read. The marquis begged leave to ſpeak before that was done; but the houſe refuſed his reaſonable requeſt, and ordered it to be read: and although the marquis intreated them to hear a petition he had to preſent, yet that was too great a favour to be granted. The indictment, which was more months in forming than he had days allowed at firſt to bring in his defence, conſiſted of fourteen articles, the principal of which were, his entering into league with England, and complying with Oliver Cromwell, which many of his judges had done as much as he.

After the indictment was read, he had liberty to ſpeak, which he did for ſome time to good purpoſe. Among other things, he ſaid, with St. Paul, The things which were laid to his charge could not be proved. But this he confeſſed, that in the way allowed, by ſolemn oath and covenant, he ſerved his God, his king, and his country; and though he owned that he wanted not failings common to other perſons in public buſineſs in ſuch an unſettled time, yet he bleſſed God, that he was able to make the falſhood of every article of his charge appear; that he had done nothing with a wicked mind; but with many others had the misfortune to do ſome things, the unforeſeen events of which had proved bad.

The parliament fixed upon the 27th of Feb. for the marquis to bring in his defence; but at his requeſt it was put off to the 5th of March, when he appeared before the lords, who ordered him immediately to produce his defence: Whereupon he delivered a very moving ſpeech, and gave in a moſt affecting petition, yielding himſelf to the king's mercy, and beſeeching the parliament to interceed for him. March 6, he was brought before the parliament. It was reported from the articles, that he had offered ſubmiſſion to his majeſty: but this was voted not ſatisfactory, and he was commanded to give in his defence to the lords. When he came before them, he told them, that his defence was not ready. He was appointed to give it in on April 9, otherwiſe they would take the whole buſineſs before them, without any regard to what he ſhould ſay afterwards. On the day appointed his defence was given in, wherein his conduct was fully vindicated from all the calumnies contained in the indictment.

April 16. He was again before the parliament, where he made a very affecting ſpeech, in which, at a conſiderable length, he removed ſeveral reproaches caſt upon him, and touched upon

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ſome things not in his papers. But whatever he or his lawyers could ſay, had little weight with the parliament. Some of the members were already reſolved upon his death, and the houſe had many meſſages to haſten the buſineſs and bring it to a ſpeedy end, but the failing of many of their deſigned teſtimonies of the guilt of this good man, embarraſſed them greatly for ſome time; for it appears that there were upwards of thirty indictments formed againſt him, which all came to nothing for want of proof; ſo that they were obliged to lay hold upon his innocent and abſolutely neceſſary compliance with the Engliſh, after every ſhire and burgh in Scotland had been forced to ſubmit to the conquerors.

In the beginning of May, witneſſes were examined, and depoſitions taken againſt him. On the 25th, he was brought before the bar of the houſe to receive ſentence from his judges, who were in reality his accomplices, (as he told the king's advocate,) in whatever evil he had done. The houſe was very thin, all the members withdrawing, except thoſe who were reſolved to follow the courſe of the times. He put them in remembrance of what was enacted by Theodoſius the Emperor, that the ſentence of death ſhould not be executed upon any in leſs than thirty days after it was paſſed; and added, "I only deſire ten, in order that I may make the king acquainted with it;" but this was refuſed. The ſentence was then pronounced, That being found guilty of high treaſon, he was adjudged to die as a traitor; his head to be ſevered from his body at the croſs of Edinburgh, the 27th of May, and fixed in the ſame place where the marquis of Montroſs's head had formerly ſtood. Upon this he offered to ſpeak, but the trumpet ſounding, he ſtopped till that was over, and then ſaid, "I had the honour to ſet the crown upon the king's head, and now he haſtens me to a better crown than that of his own:" And directing himſelf to the commiſſioner and the parliament, he ſaid, "You have got the indemnity of an earthly king, among you, and have denied me a ſhare in it; but you cannot hinder me of the indemnity of the King of kings; and ſhortly you muſt all appear before his tribunal. I pray that you may not then meet with ſuch meaſure as you have given me, when you will be called to give an account of all your actings, and this among the reſt."

After ſentence he was ordered to the common priſon, where his excellent lady was waiting for him. Upon ſeeing her he ſaid, "They have given me till Monday, to be with you, my dear, therefore let us make the beſt of it." She embraced him, wept abundantly, and ſaid, "The Lord will requite it. The Lord will requite it!" which drew tears from all in the room. But being himſelf compoſed, he ſaid, "Forbear, forbear; I pity them; they know not what they are doing. They may ſhut me in where they pleaſe, but they cannot ſhut God out from me. For my own part, I am as content to be here as in the caſtle; and as content in the caſtle as in the tower of London; and as content there as when at liberty; and I hope to be as content on the ſcaffold as

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any of them all." He added, "I remember a Scripture cited to me by an honeſt miniſter while in the caſtle, which I intend to put in practice, When Ziklag was taken and burnt, the people ſpake of ſtoning David. But he encouraged himſelf in the Lord."

He ſpent all his time till Monday with the greateſt ſerenity and chearfulneſs, and in the proper exerciſes of a dying chriſtian. To ſome miniſters who were permitted to attend him, he ſaid, "Shortly you will envy me who am gone before you." And added, "Remember what I now tell you; my ſkill fails me, if you, who are miniſters, will not either ſuffer much, or ſin much; for although you may go along with thoſe men in part, if you do not in all things, you are but where you were, and ſo muſt ſtill ſuffer; and if you go not at all with them, you will but ſuffer."

During his life, he was reckoned rather timorous, than bold to any exceſs. And when in priſon he ſaid, "I am naturally inclined to be fearful; but I deſire thoſe about me to obſerve, that the Lord has heard my prayer, and mercifully delivered me from all my fears." At his own deſire, his lady took her leave of him on the Sunday evening, he being to die the next day. Mr. Robert Douglas and Mr. George Hutchinſon preached to him in the priſon on the Lord's-day; and his highly eſteemed friend Mr. David Dickſon ſlept with him the laſt night of his life.

The marquis had a ſweet time while in priſon, and his happineſs increaſed as his end drew near. He ſlept calmly and quietly the laſt night of his life, and had much ſpiritual converſation in the intervals, while he was ſettling his neceſſary buſineſs. On Monday morning, although he was much engaged in ſettling his affairs, and in the midſt of company, yet he was ſo overpowered with a ſenſible effuſion of the joy of the Holy Spirit, that he broke out in a rapture, and ſaid, "I thought to have concealed the Lord's goodneſs, but I cannot do it: I am now ordering my affairs, and God is ſealing my charter to a better inheritance, and juſt now ſaying to me, *Son, be of good cheer, thy ſins are forgiven thee.*"

Sometime before he went to the place of execution he received an excellent letter from a certain miniſter, and he wrote a very affecting one to the king, and then dined preciſely at twelve o'clock, along with his friends with great chearfulneſs, and then retired a little. Upon his opening the door, Mr. Hutchinſon ſaid, "What cheer, my Lord." He anſwered, "Good cheer ſir; the Lord hath again confirmed, and ſaid to me from heaven, "*Thy ſins be forgiven thee.*" Upon this tears of joy flowed in ſuch abundance, that he retired to the window and wept there, and then came to the fire, and made as if he would ſtir it a little, in order to hide his concern; but all would not do, tears ran down his face; and coming to Mr. Hutchinſon, he ſaid, "I think his kindneſs quite overcomes me. But God is good to me, he does not communicate too much of his love to me here, as he knows

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that I could not bear it;" and then added, "Get me my cloak and let us go." But being told that the clock was kept back till the bailies, [i. e. the aldermen] ſhould come, he anſwered, "They are all in the wrong;" and immediately kneeled down and prayed before all that were preſent, in a moſt ſweet and heavenly manner. Juſt when he finiſhed his prayer, the bailies ſent him word to come down, upon which he called for a glaſs of wine, and aſked a bleſſing upon it; and continuing in the ſame calm and devout frame, he ſaid, "Now let us go, and God be with us."

He then took leave of all thoſe in the room who were not to go along with him to the ſcaffold, and ſaid, "I could die like a Roman, but chuſe rather to die like a Chriſtian. Come away gentleman, he that goes firſt, goes cleanlieſt." When going down the ſtairs, he called the Rev. James Guthrie to him and embraced him in a moſt affectionate manner, and bade farewell to him. Mr. Guthrie ſaid, "God hath been with you, he is with you, and he will be with you; and ſuch is my affection for your lordſhip, that if I were not under ſentence of death myſelf, I could moſt chearfully die in your ſtead." So they parted to meet in a better place on the Friday following, when Mr. Guthrie alſo died by the hands of the executioner.

The marquis, accompanied by ſeveral noblemen and gentlemen dreſſed in black, went down the ſtreet, and mounted the ſcaffold with remarkable ſerenity of mind, and with a grave countenance, like one who was going to his father's houſe. He reſpectfully bowed to all who were preſent. Then Mr. Hutchinſon prayed. After which his lordſhip delivered his dying ſpeech, and among many other things he ſaid, "I am not come here to juſtify myſelf, but the Lord, who is holy in all his ways, righteous in all his works; holy and bleſſed is his name. Neither do I intend to condemn others; for, I bleſs the Lord, I forgive all men, and deſire to be pardoned of the Lord myſelf. Let the will of the Lord be done, that is all I deſire. I was ſincere and cordial in my deſires to bring the king home, and in my endeavours for him when he was at home, and had no correſpondence with the adverſaries army, nor with any of them, while his majeſty was in Scotland; nor had I any hand in his late majeſty's murder. I ſhall not ſpeak much reſpecting thoſe things for which I am condemned leſt I ſhould ſeem to condemn others. It is well known that I am condemned for compliance with the then ruling powers, which was the epidemical fault of the whole nation. I wiſh the Lord to pardon them. I ſay no more: But God hath laid engagements upon Scotland. We are bound by covenants to religion and reformation; thoſe who were then unborn are ſtill engaged, and it is beyond the power of all the magiſtrates under heaven to abſolve us from the oath of God. Theſe times are likely to be times of great ſinning, or of great ſuffering, and let Chriſtians make their choice; there is a ſad dilemma in the buſineſs, ſin or ſuffer: And ſurely he who chooſes the better part will chooſe to ſuffer;

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and others who will chooſe to ſin, will not eſcape ſuffering. They will ſuffer, but perhaps not in the ſame way that I do, but abundantly worſe. For mine is but temporal, theirs will be eternal. When I ſhall be ſinging, they will be howling. Beware therefore of ſin, whatever you do, eſpecially in theſe dangerous times. My condition is ſuch now, (as will be ſeen when I am gone) to be not ſuch as many have imagined. I wiſh that as the Lord hath pardoned me, ſo he may pardon them, both for this and other things; and that they may never be called to account for what they have done to me. I have no more to ſay, but to beg the Lord that when I go away, he may bleſs all that are left behind."

Having finiſhed his ſpeech, Mr. Hamilton prayed, the Marquis likewiſe prayed moſt devoutly, and then took leave of all his friends who were on the ſcaffold. He gave the executioner an handkerchief with ſome money in it, and ſmall preſents to his friends. Then taking off his coat, and going to the maiden (the inſtrument of execution) Mr. Hutchinſon ſaid, My lord, now hold faſt your confidence in God. He anſwered, "You know, Mr. Hutchinſon, what I ſaid to you in the chamber. I am not afraid leſt I ſhould be ſurpriſed with fear." The laird of Shelmerline took him by the hand, when near the maiden, and found him quite compoſed. He then kneeled down moſt chearfully, and after he had prayed a little, gave the ſignal, which was by lifting up his hand, and the inſtrument ſtruck off his head; which was fixed on the weſt end of the tolbooth, as a monument of the king and parliament's injuſtice, and of Scotland's miſery.

Thus died the marquis of Argyle, the proto-martyr for religion ſince the reformation from Popery; the true portrait of whoſe character cannot be drawn. His enemies themſelves will acknowledge him to have been a perſon of extraordinary piety, remarkable wiſdom and prudence, great gravity and authority, and of ſingular uſefulneſs. He was the head of the covenanters in Scotland, and had been ſingularly active in the work of reformation there; and of all thoſe who acted in that work he ſtuck the cloſeſt to it; when moſt of the nation quitted, he ſtill ſtood ſtedfaſt, ſo that this attack upon him was a ſtroke at the root of all that had been done in Scotland, from the year 1638, to the uſurpation. And as he was a great ſupporter of the reformation during his life, and ſtedfaſt in witneſſing to it on his death, ſo it was in a great degree buried with him in Scotland for many years. In a word, this great man was a deeply pious chriſtian, an able privy counſellor, and had courage enough to die a martyr for the truth.

The grace of God, in all ages and perſons, whether high or low, has the ſame effect upon the mind that enjoys it. As it comes from God, ſo it leads to God; it gives a holy, heavenly, god-like diſpoſition to thoſe who are made the happy partakers of it. And as we, in the preſent age, have the goſpel of Chriſt preached to us in its primitive purity and ſimplicity, and have all the unſearchable

unſearchable riches of Chriſt freely offered to us, ſo we may cloſe in with the gracious deſigns of God, and experience the higheſt degrees of chriſtian holineſs, and expoſe ourſelves to no danger on that account: Through the abundant goodneſs of God, the laws of our country are of ſuch a nature, that we are protected from the rage and violence of wicked and unreaſonable men. How inexcuſable then muſt we be, if we do not devote ourſelves, wholly and unreſervedly, to God, and ſeek all our ſalvation in him?

Mrs. Doddridge's Letter.

The following LETTER, taken from Dr. Kippis's Life of Dr. Doddridge, prefixed to the octavo edition of the *Family Expoſitor*, well deſerves a place in the Arminian Magazine. It was written by Mrs. Doddridge from Liſbon, a few days after the Doctor's deceaſe. It exhibits an almoſt unparalleled example of Chriſtian Fortitude and Reſignation under a heavy ſtroke of Providence. May all who read Mrs. Doddridge's Letter, be enabled, in ſeaſons of adverſity, to imitate her piety and entire ſubmiſſion to the divine diſpoſals! J. E.

My dear Children, Liſbon, Nov. 11, 1751.

HOW ſhall I addreſs you under this awful and melancholy Providence! I would ſay ſomething to comfort you. And I hope GOD will enable me to ſay ſomething that may alleviate your deep diſtreſs. I went out in a firm dependence that, if Infinite Wiſdom was pleaſed to call me to duties and trials as yet unknown, he would grant me thoſe ſuperior aids of ſtrength, that would ſupport and keep me from fainting under them; perſuaded that there was no diſtreſs or ſorrow, into which he could lead me, under which his gracious and all-ſufficient Arm could not ſupport me. He has not diſappointed me, nor ſuffered the heart and eyes directed to him to fail. "GOD all-ſufficient, and my only hope," is my motto: let it be yours. Such, indeed, have I found him; and ſuch I verily believe, you will find him too, in this time of deep diſtreſs.

Oh! my dear children, help me to praiſe him! Such ſupports, ſuch conſolations, ſuch comforts, has he granted to the meaneſt of his creatures, that my mind, at times, is held in perfect aſtoniſhment, and is ready to burſt into ſongs of praiſe under its moſt exquiſite diſtreſs.

As to outward comforts, God has with-held no good thing from me, but has given me all the aſſiſtance, and all the ſupports, that the tendereſt Friendſhip was capable of affording me, and which I think my dear Northampton Friends could not have exceeded. Their prayers are not loſt. I doubt not but I am reaping the benefit of them, and hope that you will do the ſame.

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I am returned to good Mr. K—'s. Be good to Mrs. K—. It is a debt of gratitude I owe for the great obligations I am under to that worthy family here. Such a ſolicitude of friendſhip was ſurely hardly ever known as I met with here. I have the offers of friendſhip more than I can employ: and it gives a real concern to many here that they cannot find out a way to ſerve me. Theſe are great honors conferred on the dear deceaſed, and great comforts to me. It is impoſſible to ſay how much theſe mercies are endeared to me, as coming in ſuch an immediate manner from the Divine Hand. To his Name be the praiſe and glory of all!

And now, my dear children, what ſhall I ſay to you? Ours is no common loſs. I mourn the beſt of Huſbands and of Friends, removed from this world of ſin and ſorrow to the regions of immortal bliſs and light. What a glory! What a mercy is it that I am enabled with my thought to purſue him there! You have loſt the deareſt and beſt of parents, the guide of your youth! and whoſe pleaſure it would have been to have introduced you into life with great advantages.

Our loſs is great indeed! But I really think the loſs the public ſuſtained is ſtill greater. But GOD can never want inſtruments to carry on his work. Yet, let us be thankful that GOD ever gave us ſuch a Friend; that he has continued him ſo long with us. Perhaps, if we had been to have judged, we ſhould have thought that we, nor the world, could never leſs have ſpared him than at the preſent time. But I ſee the Hand of Heaven, the appointment of his wiſe Providence, in every ſtep of this awful Diſpenſation. It is his Hand that has put the bitter cup into ours. And what does he now expect from us but a meek, humble, entire ſubmiſſion to his will? We know this is our duty. Let us pray for thoſe aids of his Spirit, which can only enable us to attain it. A father of the fatherleſs is GOD in his holy habitation. As ſuch may your eyes be directed to him! He will ſupport you. And that he may, is not only my daily, but my hourly prayer.

We have never deſerved ſo great a good as that we have loſt. And let us remember, that the beſt reſpect we can pay to his memory, is to endeavour, as far as we can, to follow his example, to cultivate thoſe amiable qualities that rendered him ſo juſtly dear to us, and ſo greatly eſteemed by the World. Particularly I would recommend this to my dear P—. May I have the joy to ſee him acting the part worthy the relation to ſo amiable and excellent a Parent, whoſe memory I hope, will ever be valuable and ſacred to him and to us all Under God, may he be a comfort to me, and a ſupport to the family! Much depends on him. His loſs, I think, peculiarly great. But I know an all-ſufficient GOD can over-rule it as the means of the greateſt good to him.

It is impoſſible for me to tell you how tenderly my heart feels for you all: how much I long to be with you to comfort and aſſiſt you. Indeed, you are the only inducement I now have left to wiſh for life, that I may do what little is in my power to form and

guide

guide your tender years. For this purpoſe I take all poſſible care of my health. I eat, ſleep, and converſe at times with a tolerable degree of cheerfulneſs. You, my dears, as the beſt return you can make me, will do the ſame, that I may not have ſorrow upon ſorrow. The many kind Friends you have around you, I am ſure, will not be wanting in giving you all the aſſiſtance and comfort that is in their power. My kindeſt ſalutations attend them all.

I hope to leave this place in about fourteen or twenty days. But the ſooneſt I can reach Northampton will not be leſs than ſix weeks or two months time. May GOD be with you, and give us, though a mournful, yet a comfortable meeting! For your ſakes, I truſt my life will be ſpared. And, I bleſs GOD, my mind is under no painful anxiety as to the difficulties and dangers of the voyage.

The winds and the waves are in his hands, to whom I reſign myſelf, and all that is deareſt to me. I know I ſhall have your prayers, and thoſe of my deareſt Friends with you. Farewell, my deareſt children! I am your afflicted, but moſt ſincere Friend, and ever affectionate Mother. M. DODDRIDGE.

The General DUTIES of MAN:

Tranſlated from a German Book, entitled "The Guide of Youth."

I. DUTY TOWARD THE CREATOR.

THREE things, my ſon, conſtitute the objects of thy Meditation;—the NATURE, the ORIGIN, and the END of MAN.

Man is a being, conſiſting of a body of aſtoniſhing ſtructure, and of a rational ſoul, united together. The lion is created to roar in the foreſt; but man, endued with the gift of ſpeech, is appointed to live in ſociety with rational beings.

This noble exiſtence man has not of himſelf; that Being, who is the Original of all things, likewiſe gave him his exiſtence.

Life and death, time and eternity, all obey the laws of the Eternal. All acknowledge his Supremacy, from the powerful who wield the ſceptre, to the humble who bear the ſhepherd's ſtaff.

But for what purpoſe did the Supreme Being place thee on earth. Was it to live in ſenſual pleaſures?—to gather riches?—or, perhaps, to gratify thy ambition?

GOD created man in his image. By ſin he loſt that image. But before and ſince his fall, GOD alone can conſtitute his happineſs. The great Creator requires of his creatures the performance of certain duties: but he himſelf will be the reward of their integrity.

Let the fear of the Lord * govern thy heart: let it be the guid-

* This muſt be a FILIAL fear, that flows from LOVE.

ing line of all thine actions; let it impreſs caution on thy lips, decency on thine eyes, and modeſty on thy forehead.

O may this ſaving fear conduct thee in all thy ſteps! By day may it watch over thee, and in thy nightly reſt may it not depart from thy couch. — Then ſhalt thou bring forth the fruits of holineſs, as a rich ſoil warmed by the ſun-beams; and thy ſoul ſhall be the reſidence of wiſdom.

The roſe arms itſelf with the thorn againſt the hand of the robber: and the ſoul of the righteous covers itſelf with the fear of God, as with a ſhield.

Protected by this heavenly armour, thou ſhalt walk ſecurely in the midſt of thine enemies. Hell ſhall rain around thee in vain. The arrows of wrath ſhall fall harmleſs at thy feet.

Thou loveſt thy Father, becauſe he is good to thee: but forget not, that God is the tendereſt of Fathers, and that he has poured out his gifts richly upon thee.

Turn thine eye heavenward, and conſider that globe of light and fountain of heat! It was God who commanded it to ſpread its light before thee, and to communicate life to all around thee.

Caſt thy ſight upon the earth which thou inhabiteſt: thou wilt find it clothed with the benefits of thy Creator. The works of his goodneſs are as conſpicuous as the wonders of his wiſdom.

The plants which ſpring from the boſom of the earth, the creatures which people the elements, are commanded to nouriſh thee, and to labour for thy clothing.

Conſider the beauty of the bloſſom; taſte the ſweetneſs of the fruit: but remember, that GOD is the Creator of them, and that they are the gifts of his benevolence.

Thou beholdeſt what GOD has done for thee, in the appointment of nature! But who ſhall deſcribe that which he has provided for thee, IN THE APPOINTMENT OF GRACE?

He who hath ſnatched thee from the gates of eternal death, who prevents thee by his grace, is he not worthy that thou dedicateſt to Him all thy powers?

All created beings around thee cry with a loud voice, — "Acknowledge the Creator's government, and worſhip his Almighty power!"

The Heavens which roll regularly over thine head, the ocean raging within its appointed bounds, declare unto thee, that they ſubmiſſively obey the commands of the Moſt High.

All the elements acknowledge Him, and preciſely fulfil his will. He calleth the winds from the uttermoſt verge of the earth; and they rage over the ſurface of the globe.

He commandeth the clouds to gather themſelves together, and they pour down plenty on the fields.

But if inanimate creatures ſo faithfully obey the commands of the Creator, how much more art thou in duty bound, who art exalted by reaſon far above other beings!

Hearken

Hearken to the voice of this reaſon! It will tell thee that all the powers of thy ſoul, all the labours of thy life, muſt be dedicated to the ſervice of the Moſt High.

O if thou hadſt once known the happineſs of this reaſonable ſervice of GOD! never wouldſt thou be anxious for thoſe vain pleaſures with which the world tempts thee.

Offer up, my child, unto the Lord, the bloom of thy youth: from thy early days let the increaſe of thy virtues aſcend to his throne.

So oft as Aurora brings back the light of the day, ſo often elevate thine heart to the Origin of all good, and pour out thy whole ſoul before him.

Full of confidence, ſend thy virtuous wiſhes to him; place thy neceſſities before him; and wait in humble reſignation the effects of thy prayers.

Should he viſit thee with affliction, and prove thy faith with the waters of tribulation; O then take heed that thou doſt not murmur againſt his viſitation, or, perhaps, renounce his ſervice.

II. DUTIES TO OURSELVES.

Maſter-piece of a GOD, on this world, man! it behoves thee to prize the excellence of thy ſoul properly, and to aſſert the worth of this immortal being which thy Creator hath given thee.

Raiſe thyſelf, it crieth to thee, raiſe thyſelf from the duſt! Direct thy views to Heaven, and heroically tread the paſſions under thy feet.

Accuſtom thyſelf early to the exerciſe of virtue. The firſt impreſſions of it will probably never be effaced from the ſoul.

Remind thyſelf inceſſantly, that thy principal buſineſs muſt be, to labour for Eternity, and to ſecure thy happineſs. All elſe is either indifferent or injurious.

Be thy days numerous as the ſand on the ſea-ſhore, what will ſuch a prodigious length of life avail thee, if it muſt conclude with the loſs of thy ſoul?

Flee from evil, and do that which is good; for the Moſt High Judge ſhall carefully weigh thy works in his balance.

The life of Man upon earth is as a path; on each ſide he beholds a frightful abyſs; and ſnares ſpread themſelves under his feet.

Repreſs ſwelling pride, and the raging impulſe of anger. Theſe two monſters, hatched by vengeance, have covered the whole earth with ſin and deſtruction.

Doſt thou give up thyſelf to the impulſe of wrath? It will cut the thread of thy life, and plunge thee into the pit before thy time.

Flee from the contentious man: He is a troubled ocean, whoſe waves mount to the heavens: wrath flaſhes in his eyes, and the pointed dagger in his hand.

But

But it is not enough to ſuppreſs the boiſterous emotions of the ſoul; the door muſt be barred againſt the entrance of vice: ſuffer it not to make its abode in thee. Labour by prayer to obtain that divine aid, which alone can give thee the full and complete victory over it.

Beware of idleneſs, that poiſonous fountain of all evil. On the ocean of life calms are no leſs dangerous than ſtorms.

The laborious are as a gentle ſtream, whoſe cryſtaline waters glide over the ſand, and every where entice forth the riches of the ſpring.

Carefully avoid all connexion with men who drink wickedneſs as water, and who glory in their ſhame.

Immodeſty would ſoon expel every ſentiment of purity, chaſtity and honour from thy heart; would waſh out the traces of ingenuous baſhfulneſs from thy forehead, and ſpread in its ſtead contempt and diſgrace.

Art thou once become the ſport of thy paſſions? then ſhalt thou be as a ſhip deſpoiled by the ſtorm, driven to and fro by the winds; and a melancholy ſinking will be the concluſion of thy tranſgreſſions.

The ſociety of the virtuous and pious is to youth, what a good climate is to the conſtitution, and the waters of the heavens to the fruits of the earth.

One of the moſt dangerous rocks to youth is the reading of improper books, thoſe dumb teachers of vice and infidelity.

Caſt far from thee that poiſonous ſpawn of hell: rather let blindneſs cloſe thine eyes, than thou ſhouldſt employ them to thine own deſtruction.

Heaven and earth, all created beings, and, above all, the Creator himſelf, — all invite, all engage man to the love of wiſdom, and the knowledge of eternal truths.

Nothing is more beautiful, nothing more lovely than wiſdom: its brightneſs eclipſes the ſplendour of gold, and its fruits are ſweeter than honey.

Let temperance and ſobriety, my ſon, preſide at thy table. He who becomes a ſlave to his appetites, deſtroys his body, and weakens his underſtanding.

Conſider the glutton oppreſſed with food. He would make his body the temple of pleaſure, but he converts it into a lazar-houſe.

Stupidity is the conſequence of gluttony. Wiſdom never took up her reſidence in a ſoul enamoured with eating and drinking.

Recollect frequently, that thou art but a paſſenger in this world. This mortal life is but a moment, to introduce the great day of eternity.

O youth! while the light irradiates thine eye, labour for thy ſalvation. Soon, very ſoon the darkneſs of death will overtake thee.

Flatter not thyſelf that the end of thy path is ſtill afar off. How oft is youth deceived, when it preſumes on health and jovial day!

III. Duties toward others.

When thou, my ſon, haſt conſidered, and art determined, with the Divine aid, to fulfil thy duty to thy great Creator and Redeemer; when thou haſt thus formed thy mind, then turn thy heart to others: firſt, toward thoſe to whom, under God, thou oweſt thine exiſtence: Remember inceſſantly, the anxiety thou gaveſt them in thine infancy, and that thy education was to them a fountain of trouble.

Know that the blood of thy parents flows in thy veins: Nature itſelf obliges thee to be grateful.

Doſt thou liſten with pleaſure to the inſtructions of a father? Doſt thou faithfully obſerve the precepts of a mother? Then will the Almighty bleſs thine undertakings, and thy days ſhall be many as the ſtars of heaven.

Woe to him that deſpiſes the judgments of his father, and the reproofs of his mother! His candle ſhall be extinguiſhed, and his face covered with ſhame.

Submiſſion and docility are two of the firſt virtues of youth. Youth ſhould become like the wax which receives any impreſſion; like the reed which yields to the gentle zephyr.

A child that has thrown off the yoke of reſtraint, is like an unbridled horſe, whoſe fire unreſtrained, plunges himſelf headlong down the precipice.

Reſpectfully attend to the voice of inſtruction: Wiſdom ſhall ſpring from it: Divine Grace ſhall accompany it: and the ſeeds of every virtue ſhall ſtrike their roots in it:

All men are brethren, for all are ſprung from the ſame original.

Death unites all together; — the monarch who guided the reins of a mighty kingdom, and the labourer who with the ploughſhare inverts the ſoil of his fathers.

O ye, who bathe in nectar and ambroſia! deſpiſe not the poor countryman whoſe food is bread, moiſtened with the ſweat of his brow.

Let thy affection, my ſon, extend to every one. The works of thy charity ſhould know no other limits but thoſe of thy ability.

The wretch who, helpleſs, wallows in the duſt, bears, like thee, the image of God; like thee he bears the ſtamp of immortality on his ſoul.

Does the poor knock at thy door? Does the complaint of his hunger or of his nakedneſs echo in thy hall; O ſhut not thine ear to his complaints, nor puſh away the hand ſtretched out to thee for help!

To the whole human race, thou art debtor: but thy country has the firſt claim on thee, which thy heart may not deny.

The more thou haſt laboured during the ſummer, the more ſhalt thou taſte and enjoy ſatisfaction in the winter.

Defame no one. The poiſon of adders drops from the tongue of the ſlanderer, and deadly are the wounds it inflicts.

Never

Never ſuffer a thought of vengeance to ariſe in thy heart; it belongs to the Almighty: he has reſerved it for the great day of wrath.

Is thine heart ſenſible of the inſtincts of friendſhip? chooſe one who may be another ſelf, and who in common with thee may take the burthen of human life on his ſhoulders.

True friendſhip is founded on piety and virtue. Never yet did it reſide in a vicious heart.

Before thou placeſt thy confidence in any one, conſider attentively whether he has choſen prudence for his guide, and if his ſoul be not tainted with any vice.

Flee from the friend who flatters thy failings. He is a ſerpent ready to diſcharge his poiſon. Soon, perhaps, it will be in thy bowels.

If pious and virtuous ſentiments exalt thine heart, then ſhalt thou mount as the eagle above the clouds; thou ſhalt gliſten as a ſtar through the blackneſs of the night.

Let integrity govern in all that thou ſayeſt. Never open thy mouth to injure the truth.

A noble boldneſs is the property of the upright; he goeth about with his head erect, and looks down with contempt on the ſubterfuges of vice. His language is always a true copy of his heart.

Hath any one done thee a kindneſs? preſerve a lively ſenſe of it in thy memory. Let ſenſations of gratitude ariſe at the ſight of thy benefactors.

O youth! who haſt ſet thy foot on the ſtage of the world, and art perhaps to act ſome important part, let a prudent conduct adorn thy virtues: let religion, fidelity, and prudence, govern thy heart.

Rough and beſtrewed with thorns is the path leading to theſe virtues and graces: but their abode is tranſporting, and the advantages of it are ſo great that all labour to attain it is but trifling.

The Life and Death of THOMAS CROSSON.

THOMAS CROSSON was a native of Derryaghy in the County of Antrim, in the North of Ireland. He and his family and moſt of his friends, were members of the Church of Rome, and had been inſtructed in the principles of that religion. He was a warm advocate for the rites, ceremonies, and traditions of his Church, and careful to go through the forms preſcribed by the ſame, until the beginning of the year 1769, when it pleaſed God to direct one of the Methodiſt-Preachers to viſit a place near where he lived. Curioſity (or rather over-ruling Providence) led him and his family to hear this ſtrange preacher, whoſe appearance had occaſioned no ſmall ſtir in the neighbourhood. While the deſpiſed meſſenger of the Lord was delivering the divine counſel, the word was powerfully applied to his eldeſt daughter's heart,

heart, ſo that ſhe then received a deep and clear conviction of her ſinful and miſerable ſtate by nature and practice, together with a fixt reſolution to ſeek and ſerve God, let the conſequence be as it might. She immediately joined the ſociety, though oppoſed and perſecuted by moſt of her friends, but by none ſo violently as her father. He was inveterate againſt the Methodiſts in general, but his daughter in particular; and this is not to be wondered at, ſeeing one of the leading principles taught by the Romiſh-Prieſts, is, "That there is no Salvation out of their Church."

However one day Thomas was prevailed upon to go and hear another preacher, who preached in the neighbourhood. And he, who met perſecuting Saul on his way to Damaſcus, met him in mercy, while hearing the word, and fully convinced him of his fallen ſtate. A ſenſe of his ſin and danger overcame his prejudice againſt the truth, ſo fully, that he inſtantly determined to ſeek for the pardon of his ſins through faith in Chriſt. When the Lord graciouſly made this diſcovery to him, he alſo gave him to ſee the need he ſtood in of advice and inſtruction from thoſe who feared God. He applied for admiſſion into the ſociety, which was granted with the greateſt pleaſure: In conſequence of which, he was ſoon made to drink of that cup he had formerly mingled for others. His neighbours oppoſed him warmly, and ſtrove to diſſuade him from his folly, as they called it; aſſerting, that it was a great diſgrace for a man to change his religion when he was old. As this argument had no weight with him, his friends attacked him with much zeal and bitterneſs, particularly the *pariſh prieſt*, who feared, not only the loſs of one, but that many might follow his example, in turning from iniquity and applying to Chriſt *alone* for ſalvation, which would tend to ſet aſide the uſe of holy oil, holy water, maſſes for the dead, &c. and thereby greatly endanger his craft. The prieſt vowed that if Thomas would not quit this ſtart-up-way, and continue as formerly, he would excommunicate him in this world from the only church in which there is Salvation, and perhaps injure him more than he imagined, in the other world. But the menaces of the prieſt were diſregarded; and as Thomas felt the wrath of God abiding upon him, and ſaw clearly his helpleſſneſs, the cry of his heart was, "Lord, ſave, or I periſh!"

He uſed all the Means of Grace with great care and diligence, ſeeking reſt, but could find none; "He eat his meat in bitterneſs, and mingled his drink with his tears." Having travelled for about four months through darkneſs, grief and miſery, he retired one day to an uninhabited houſe, at ſome diſtance, that he might not be interrupted in pouring out his heart before the Lord. In this ſituation his anguiſh became ſo great, that his cries could be heard at a conſiderable diſtance. His ſon, hearing his cries, haſtened to his relief: but when he came near the place, he preſently underſtood the cauſe of his father's diſtreſs; (the Lord having revealed

his love in this young man's heart a few days before :) He kneeled down on the outside of the house, that he might pray for his father, without interrupting him. After some time the old man came out; joy appeared in his countenance, and he said unto his son, "I went in plead with God for mercy; and while at prayer I saw myself without God, and in my sins. I thought Hell was moved from beneath to meet me, and that the enemy was coming to carry me away, which was the cause of the great cry I made unto the Lord. At which time, all of a sudden, satan disappeared, the fear of Hell was removed, light shone from heaven into my dark soul, and I received peace and joy, through believing in Jesus." The Sun of Righteousness did then truly arise upon his soul; the change was instantaneous and great; he was at once happily delivered from the guilt and power of sin, and from the influence and deception of Satan and his agents. Divine Grace was so abundantly bestowed upon him that the combined forces of earth and hell never could shake his confidence, though he was frequently tempted and tried by both his neighbours and relations, who strove to persuade him, that it was all madness and enthusiasm: The priest in particular was indefatigable in this bad work. It is greatly to be lamented, that men, who call themselves the ministers of Christ, and affirm that they, and they alone, are capable of teaching the right way to heaven, should nevertheless be found in the scorner's chair, treating with derision and contempt the work of conversion, and dissuading men from hoping and seeking the attainment thereof. In these conflicts, Thomas faithfully withstood his opponents, and testified, that if they did not repent and believe in Jesus Christ to the salvation of their souls, they would inevitably be lost. In this spirit of stedfastness and humility, zeal and diligence, he continued walking in all the ordinances of God, through various oppositions, for near twenty-three years. He used to say, "I am some times up, and some times down," meaning thereby, that he was some times happy, and at other times less so. But still he acted like one who considered himself only as a stranger and pilgrim in the earth, leaving the things that were behind, he pressed forward towards the mark of the prize of his high calling in Christ Jesus the Lord.

During the course of last winter, it pleased God to suffer him to be afflicted with a cough and difficulty of breathing, but under this dispensation he was perfectly resigned; nothing being of any consequence to him, but the possessing the whole image of God. His disorder increased and seemed to baffle every medical application.

Some short time before he entered into rest, as his son stood by, he looked up, and said, "O! Tommy, how happy are we, that ever the Lord sent us the Methodist Preachers to shew us the scripture way of salvation." Adding with tears, "If I had not heard the Gospel, I should have perished in my sins for ever." His disorder increased daily; and on the Tuesday preceding his death, he

he was ſpeechleſs for ſome time; but after a little he recovered, and ſaid, "O precious, precious Chriſt." Being raiſed up in bed, and appearing as if he wanted ſomething, one aſked, "What do you want?" He replied, "I want a ſermon on, "So run, that ye may obtain." I have ſeen them all running, and I want a ſermon preached on theſe words when I am gone to reſt." [A few years before this, he dreamt, that he ſaw all the world ſet out to run for ſome great prize, and awoke with theſe words on his mind, "So run, that ye may obtain."] He then earneſtly and affectionately exhorted all around him to make their calling and election ſure; repeating many ſcriptures, ſuch as, "The water that I ſhall give you, ſhall be in you a well of water ſpringing up to everlaſting life. He that was rich, for your ſakes became poor, that ye thro' his poverty might be rich." &c: Adding,

My Jeſus to know, And feel his blood flow,
It is life everlaſting, it is Heaven below;
I felt it apply'd, And joyfully cried,

Me, me, Thou haſt lov'd, and for me thou haſt died."

At all opportunities he affectionately exhorted every one who came to ſee him, to ſecure an intereſt in Chriſt. His brethren of the ſociety he warmly intreated to live near God, and attend conſtantly on the means of Grace, at the ſame time to look through all to Jeſus, the Author of the Means: adding, "If you do not, you will be the moſt miſerable of all people." Towards his latter end, when the pain increaſed, he ſhewed no appearance of fretfulneſs; but at intervals, would with great compoſedneſs ſay,

"O for an heart to praiſe my God, An heart from ſin ſet free!
"An heart that always feels thy blood, So freely ſpilt for me!"

"The Lord is my portion, of whom ſhall I be afraid? The Blood of Jeſus cleanſeth from all ſin: God is Love. O for more love!" Some time after, his ſon obſerving him to grow weaker, ſaid, "Father, I believe you are much worſe." He anſwered, "Yes, the thread is now become very weak." After being ſilent awhile, he ſaid with a loud voice, "Farewell, Farewell; meet me in Glory!" and about ſun-riſing on Good Friday, 1793, he entered into the purchaſed poſſeſſion, the inheritance among the ſaints in light. This awful change he underwent without any appearance of pain, juſt as if falling aſleep. I preached a ſermon on the text which the dying ſaint requeſted. Such a ſolemn awe reſted on the congregation as I have ſeldom ſeen, and I believe they all, at that time, at leaſt, determined to run, ſo that they might obtain the pearl of great price. Thus we ſee, notwithſtanding deep ignorance, the prejudice of education, the power and influence of falſe teachers, together with the oppoſition of an ignorant and ungodly world, that Thomas Croſſon continued to live and die a witneſs of the free grace of God, and the power of Chriſt to ſave to the uttermoſt.

Liſburn, May 15th, 1793. JOHN KERR.

WRITTEN IN SICKNESS.

SURELY, O Lord! I now can ſay,
"Thy gracious will be done;"
Thoſe willing words flow freely forth,
Nor loiter on my tongue.

My pain and ſickneſs I receive
As meſſengers of love:
They point to an eternal reſt
With bleſſed ſaints above.

No charge the Adverſary brings
Againſt thy rebel child;
Jeſus has brought my pardon down;
I ſee Thee reconcil'd.

No drag upon my chariot wheels,
Relinquiſh'd all below,
My ſoul would burſt its priſon-bars,
And fly this vale of woe.

A monument of ſov'reign grace,
I yield myſelf to Thee,
Nor caſt one ling'ring look behind;—
Jeſus has ſet me free.

EVENING MEDITATION ON THE CRUCIFIXION.

IMITATION OF AN OLD SPIRITUAL WRITER.

MY Lord, my Saviour died, For guilty ſinners ſake:
The tokens of his love Oft keep mine eyes awake.
I cannot chuſe but mourn, That He ſhould ſuffer ſo;
And yet it is the ſource Whence all my comforts flow.

I cannot chuſe but mourn, Whoſe ſins made Him to bleed;
And yet, ſuch ſacrifice My ſoul from death hath freed.
'Twas not the treacherous Jews That did my Lord betray;
It was my heinous ſins, More treacherous far than they.

'Twas not the ſoldier's ſpear That pierc'd my Saviour's ſide;
'Twas my ingratitude, My unbelief, my pride.
Theſe were the bloody thorns That did his temples wound,
And caus'd thoſe ſacred drops That did bedew the ground.

And when his Father's wrath Drew forth that bitter cry,
He yielded up his life For rebels—ſuch as I.
And can I chuſe but mourn, When ſkies and rocks did rend,
And Nature veil'd her face, At ſight of ſuch an end?

But haſte, my ſoul, to view Thy happineſs reſtor'd,
And death and hell ſubdu'd, By thy triumphant Lord:
Put off thy mourning weed, Thy Jeſus reigns on high;
Receiving gifts for men, For rebels—ſuch as I.



Ridley sculp.

Mr. Samuel Bradburn.

Ætatis 41.

Preacher of the Gospel.

THE Arminian Magazine,

For OCTOBER 1796.

The Life of Mr. JAMES RENWICK, Miniſter of the Goſpel.

MR. JAMES RENWICK was born at Glencairn in Nichdale, Feb. 15, 1662. His parents were of exemplary piety: they had ſeveral children before James, who all died young, which very much diſtreſſed his mother. Her huſband uſed to comfort her by ſaying, "I am well ſatisfied to have children, whether they die young or old, provided they are only heirs of glory." But this did not entirely ſatisfy her, and therefore ſhe earneſtly prayed that the Lord would give her a child, who might not only be an heir of glory, but alſo live to be uſeful in his generation. When James was born, ſhe received him as from the Lord in anſwer to prayer, and likewiſe conſidered herſelf as under the moſt ſerious obligations to dedicate him to the ſervice of the ſanctuary. The Lord indicated his acceptance of the return of his own gift, by giving her to ſee very early evidences of a work of grace upon the child's mind: When he was two years old he began to aim at prayer, which induced her to hope that the Lord would be with him, and make him an inſtrument in his hand of doing good to the ſouls of men; ſo that all the difficulties and dangers he underwent to his dying day, never moved her from this confidence, that the Lord would carry him thro' and bring him off the ſtage of life in ſome honourable way for his own glory. His father alſo was fully perſuaded that his ſon's time in this world would be but ſhort, and that the Lord would make him eminently uſeful.

When he was ſix years old the Lord began to prepare his mind for the work which he intended him to do. He was led to reaſon very much, for the ſpace of two years, how all things were made? and for what end? until by prayer, and meditation upon the hiſtory of the creation, he came to be fully ſatisfied, "That God created all things, and that for the manifeſtation of his own glory." Sometime after this, his mind was much exerciſed reſpecting the Being of GOD; as he was walking in the fields and looking up to the mountains, he ſaid, "If theſe mountains were all devouring furnaces of burning brimſtone, I would be content to go through them all, if by that means I could be fully ſatisfied that there is a God." Out of this diſtreſs the Lord mercifully delivered him, by giving him a clear manifeſtation of his love towards him in Chriſt Jeſus.

From his early years he was remarkable for a tender regard and obedience to his parents, ſo that when they ſpoke of putting him to a trade, he would ſay nothing againſt it, but his inclinations were toward his book; and divine Providence favoured him in this reſpect, by raiſing him up friends, who kindly aſſiſted him at ſchool in Edinburgh, till he was fit for the univerſity; and ſeeing him of an hopeful diſpoſition, they intereſted themſelves in his education, encouraging him to aſſiſt young gentlemen in their ſtudies, in order that he might proceed in his own at the ſame time. This proved a ſnare to him, and greatly hindered him in the purſuit of ſolid piety, while he was endeavouring to lay in a ſtock of uſeful knowledge, which has too often been the caſe with young men. When the time came that he was to leave the college, he refuſed to take the oath of allegiance, which brought him into diſgrace. After this he continued his ſtudies, and attended on the ordinances of God.

He was brought into great diſtreſs of mind on account of the unfaithfulneſs of many miniſters, who, as he thought, yielded too much to thoſe who were then in power; but was delivered by conſidering how remarkably the Lord appeared for thoſe who continued faithful. He obſerved their ſtedfaſtneſs to their principles, their confidence in God, and unwearied patience under all the hardſhips which they endured: Being preſent at the execution of that faithful Servant of God, Mr. Cargil, and obſerving how wonderfully the Lord ſupported and comforted him at the time of his death, Mr. Renwick determined to embark with thoſe faithful witneſſes in that cauſe for which they ſuffered; and was ſo ſtrengthened and eſtabliſhed in this reſolution, from the word of God which was ſealed with a ſtrong hand upon his ſoul, that all the temptations and perſecutions which he afterwards met with, could never ſhake his mind to the day of his death; like Moſes, he accounted the reproach of Chriſt greater riches than all the treaſures of this vain world, and therefore choſe to ſuffer affliction with the people of God, rather than enjoy the pleaſures of ſin for a ſeaſon, for he had reſpect to the recompence of the reward.

In this perſuaſion, he came to a meeting of ſome of his brethren, and by his diſcourſe refreſhed them greatly, teſtifying how much he was grieved on account of thoſe who thro' fear or favour fell off from that which they had believed to be the cauſe of God. He obſerved, That it would be a great eaſe to his mind to be engaged with a faithful remnant who would courageouſly bear a clear and full teſtimony againſt the corruptions of the times: and that he ſhould deſire nothing more than to lend all the help in his power to ſuch perſons. At his firſt coming among them, he was taken great notice of, for while ſome were talking of removing the bodies of the martyrs who were lately executed, and had been buried under the Gallows, he was very active in aſſiſting in that dangerous piece of buſineſs. When the adherents of Mr. Cameron and Cargil were ſcattered abroad throughout the land, Mr. Renwick

wick endeavoured to ſettle a general correſpondence among them, for preſerving union, and preventing their running into extremes of any kind. A door being opened at this time, in the United Provinces, for preſerving a regular ſucceſſion of faithful miniſters, Mr. Renwick, with ſome others, went over to be ordained for the miniſtry. He ſettled at the univerſity of Groningen, where he followed his ſtudies with unwearied diligence, and in a ſhort time was ordained by the miniſters of that place.

He now exceedingly longed to improve his talent for the good of the poor perſecuted people in Scotland, and finding a ſhip ready to ſail, he embarked at the Brill; but was ſo diſcouraged by the wickedneſs of the paſſengers, that he left that ſhip, and went on board another bound for Ireland. A violent ſtorm obliged them to put in at Rye in England, about the time when there was ſo much noiſe about the Rye-houſe plot; here he was expoſed to no ſmall danger, but the Lord preſerved him. After various perils at ſea, he arrived ſafe at Dublin, and had many conflicts with thoſe miniſters who had proved unfaithful. His ſpirit and temper of mind were ſuch, as obliged them to confeſs, that he was a pious and zealous youth. In his paſſage to Scotland he met with conſiderable dangers, and had a proſpect of many more, not knowing where to land, as all the ports were ſtrictly watched, and the captain refuſed to let him go, until he gave in his name. At laſt the captain was prevailed upon to ſet him on ſhore, where he began his weary uncertain wanderings, thro' an unknown wilderneſs, among ſtrangers; it being ſome time before he could meet with any of the ſocieties.

In Sept. 1683, he entered upon the miniſterial work in Scotland, taking up the teſtimony of the ſtandard of Chriſt, where it had been fixed, but had falllen at the death of good Mr. Cargil. In the midſt of many difficulties and dangers, he was received by a poor perſecuted people, who had loſt all their worldly ſubſtance for the ſake of the goſpel; and however they might be miſtaken in ſome things, it is hard to ſay, what other end they could have in view but the glory of God, and the ſalvation of their ſouls, conſidering the extreme hardſhips they were obliged to endure. His firſt public meeting was in a moſs at Darmeed, where he informed the congregation how he was called to the miniſtry, upon what ground he then ſtood, and what he was determined to do through the help of the Lord.

At his firſt entrance upon the miniſtry, he met with great oppoſition from every quarter; reproach in abundance was poured upon him, and all ſorts of falſe reports were ſpread through the country concerning him, in ſo much that many of the miniſters and profeſſors of religion were prejudiced againſt him. In the mean time by the noiſe which went thro' the country concerning him, the Council got notice; and being enraged on account of his preaching in the fields, they raiſed a more cruel perſecution againſt him than againſt any of his predeceſſors. He was publicly

proclaimed a traitor and a rebel; his followers were purſued with the utmoſt fury; notwithſtanding which, the more they were oppoſed, the more they encreaſed in number. Mr. Renwick never omitted one day's preaching, but laboured faithfully in the Lord's vineyard; ſometimes he preached in the churches, when the weather was ſo bad, or the danger ſo great, that he could not preach in the fields; but this offended ſome of the miniſters, who accuſed him with intruding upon their pariſhes, without their conſent. Alas for ſuch miniſters! could that be deemed a crime, when a Servant of God, by the violence of perſecution, or the inclemency of the weather, was drove into a church to preach the goſpel of Chriſt, to a ſtarving and greatly oppreſſed people?

In 1684, the ſoldiers began to double their diligence in ſearching after him, from whom he had many remarkable deliverances. At one time, as he was going to a meeting, a countryman ſeeing him to be weary, lent him his horſe to ride upon for ſome miles. They were ſurprized by a party of ſoldiers, and the two men who were with him were taken and dreadfully wounded. Mr. Renwick was ſo cloſely followed, (the ſoldiers firing upon him all the time) that he was obliged to leave the horſe, and ſeeing no other refuge, he ran to a great heap of ſtones, where being for a ſhort time out of their ſight, he found an hollow place into which he crept, and committed himſelf into the hand of God, with calm ſubmiſſion to his will, either to live or die. In this ſituation he was encouraged to believe that he ſhould be reſerved for greater uſefulneſs in the Church; the words of the Pſalmiſt were brought to his mind, "He ſhall give his angels charge concerning thee." The ſoldiers ſearched all the hill, but were prevented from looking into the place where he lay, ſo that he eſcaped from them at that time. Many ſuch deſperate chaſes he and his followers met with, ſome continuing whole days and nights, in the wildeſt places in the country, being expoſed to all ſorts of hardſhips and dangers.

In the courſe of this year, the Council iſſued a proclamation for apprehending Mr. Renwick, forbiding all perſons from concealing him, or to give him either meat, drink, or any entertainment. The poor ſufferers were reduced to almoſt incredible ſtraits; they were not only in the greateſt danger of being murdered by the ſoldiers, but of ſtarving to death by hunger and cold. Soloman ſays, "Oppreſſion makes the wiſe man mad;" ſo theſe rigorous proceedings drove the oppreſſed people to adopt ſuch meaſures as cannot be juſtified, and which brought them into ſtill greater troubles and hardſhips: They publiſhed a declaration of their political ſentiments, which ſo enraged the men in power, that they ordered a reward of 500 marks for apprehending any one of them; that no perſon above the age of ſixteen ſhould travel without a paſs; and that every one ſhould take the oath of abjuration. The perſecution now became ſo hot, that many were ſhot dead in the fields, without any trial at all; others who refuſed to take the oath, were apprehended, ſentenced, and executed, all on the

the ſame day: And thoſe who attended the executions, were required to ſay, Whether thoſe men ſuffered juſtly or not.

Mr. Renwick's difficulties multiplying, the Lord was pleaſed to lighten his burthen by the help of Mr. David Houſton, from Ireland, and Mr. Alexander Shields, who united with him in bearing a public teſtimony againſt the prevailing evils of the times. Yet he met with unkind treatment even from thoſe who profeſſed to be friends to religion, but none of theſe things moved him: he continued with great diligence in his maſter's work, altho' his body was ſo much weakened, that he was obliged to be carried to the place of meeting; yet he never once complained of his afflictions, but patiently endured them, as ſeeing him who is inviſible. In the mean time the perſecution increaſed, ſo that within five months no leſs than fifteen very ſtrict ſearches were made for him, and an hundred pounds ſterling offered to any one who would bring him in dead or alive.

In the beginning of the year 1688, being now near the end of his courſe, he ran very faſt, and worked hard, both as a miniſter and as a chriſtian. As he went to Edinburgh in his way to Peebles, he narrowly eſcaped being apprehended. From thence he went into Fife, and preached on ſeveral ſabbaths. On the 29th of January, he preached his laſt ſermon at Borrowſtonneſs. He returned to Edinburgh and lodged in a friend's houſe upon the Caſtle-hill, who was ſaid to deal in uncuſtomed goods. A cuſtom-houſe officer hearing him at prayer with the family ſuſpected who he was, and came next morning with ſome other officers, on pretence of ſearching for prohibited goods. Mr. Renwick hearing the noiſe, came out of his room, and was challenged by the officer. Upon which Mr. Renwick went out at another door, but as he was running, he fell ſeveral times, and at laſt was taken and carried before a committee of the council, who ordered him to priſon. He now betook himſelf to prayer, intreating for grace to bring him thro' approaching trials, and that his enemies might not be ſuffered to torture his body; both which requeſts were granted, and by him thankfully acknowledged before his execution. Before he received his indictment, he was taken before the Chancellor, and examined reſpecting his owning the king's authority and ſeveral other particulars; Mr. Renwick delivered himſelf with ſuch freedom and boldneſs as aſtoniſhed all that were preſent.

After receiving his indictment, his pious Mother was permitted to ſee him, to whom he ſpoke many comfortable words. He lamented that he was now obliged to leave his poor flock, and declared, that, notwithſtanding the great perils and hardſhips he had endured for the truth's ſake, yet if he was again permitted to preach in the fields, he durſt not deviate from the Truth, but ſhould look upon himſelf as obliged to bear a faithful teſtimony againſt all ungodlineſs as he had done before: Adding, "I deſire that none will be troubled on my account, but rather rejoice with me, for I am now joyfully waiting in hope for my coronation hour."

At

At another time, his Mother aſked him, how he found himſelf? He anſwered, "Since my laſt examination I can ſcarcely pray, I am ſo taken up with praiſing God; and am ſo raviſhed with the joy of my Lord." His Mother expreſſed her fear of fainting away, when ſhe ſhould ſee his head and his hands ſet up among the reſt of the Martyrs over the gate of the city. He ſmiled and ſaid, "You ſhall never ſee them there; I have offered up my life unto the Lord, and I have prayed unto him that he would bind them up; and I am perſuaded that they will not be permitted to torture my body, nor to touch one hair of my head, farther than to take away my life." At firſt he was much afraid of the torture, but now having obtained this confidence in God, that terror was removed; and he ſaid, "I would rather that they ſhould caſt me into a chaldron of boiling oil, than that I ſhould do any thing againſt the truth." When ſome of his friends were permitted to ſee him, he exhorted them to make ſure of their peace with God, and to be ſtedfaſt in his ways." And when they lamented his loſs, he anſwered "You ſhould rather praiſe the Lord, that I am taken away from thoſe reproaches which have nearly broken my heart, and which could only be wiped off by laying down my life for the truth."

Feb. 8, he appeared before the Juſticiary, and when his indictment was read, the Clerk aſked him, if he adhered to his former confeſſion, and acknowledged all that was in the indictment? He anſwered, "All, except where it ſaid, *I caſt off all fear of God*, that I deny, — for it is, becauſe I fear to offend God, and violate his law, that I am here this day, ready to be condemned." After ſome further examination, he was brought in guilty, and ſentence paſſed upon him, That he ſhould be executed in the Graſs-Market on the Friday following. Lord Linlithgow, Juſtice-general, aſked if he deſired a longer time? He anſwered, "It is all one to me; if it be protracted, it is welcome: if it is ſhortened, it is welcome; my Maſter's time is the beſt time." Being returned to priſon, without his knowledge, he was reprieved till the 17th of February. It is rather remarkable, that altho' none of thoſe who ſuffered in the former part of this dreadful period, ſpoke to the Judges with more freedom and boldneſs, than Mr. Renwick, yet none were treated with ſuch moderation. The lenity of the Judges was admired by many; for they permitted him to ſay what he pleaſed, without threatening or interruption, although he gave none of them the title of lord, except Linlithgow, who was a nobleman by birth. Biſhop Paterſon, often viſited him in priſon, and endeavoured to procure a ſecond reprieve for him, which would eaſily have been granted, had he himſelf petitioned for it. The Biſhop aſked him, if he thought that none could be ſaved, but thoſe who held his principles? Mr. Renwick anſwered, "I never ſaid, nor thought ſo: but there are truths which I ſuffer for, and I have not raſhly concluded upon them, but deliberately; and of a long time I have been ſatisfied, that they are ſufficient points

to

to ſuffer for." The Biſhop took his leave, declaring his ſorrow, that he ſhould be ſo tenacious of his principles: And the night before Mr. Renwick ſuffered, the biſhop ſent to him again, declaring his readineſs to ſerve him to the utmoſt of his power.

Dalrymple, the king's advocate, paid him a viſit, and declared that he was ſorry for his death, and that it ſhould happen in his time. Yet notwithſtanding this, he was kept ſo cloſe a priſoner that he could get nothing wrote; he had only juſt begun to write his teſtimony and this was taken from him, and he was deprived of pen, ink, and paper. A friend aſked him, how he was? He anſwered, "I am very well; but I ſhall be better within three days." And then ſaid to his mother, "The laſt execution I was a witneſs of, was Robert Grays, and I had then a ſtrong impreſſion upon my mind, that I ſhould be the next. I now ſee a neceſſity for my ſuffering, for my death will be of greater uſe, than my life would have been, had I lived many years." One aſked him what he thought God would do with the remnant that he left behind? Mr. Renwick anſwered, "It ſhall be well with them, for God will not forſake his inheritance."

On the day of his execution, the chief jailor begged, that at the place of execution, he would ſay nothing about the cauſe of his death, and that he would forbear all reflections. Mr. Renwick anſwered, "What God ſhall give me to ſpeak, that I will ſpeak, and nothing leſs." The jailor ſaid, "You may ſtill have your life, if you will only ſign this petition." He anſwered, "I never read in the ſcripture or in hiſtory, that the martyrs petitioned for their lives, when they were called to ſuffer for the truth, tho' ſome of them remonſtrated againſt their lives being taken away; but I judge, that in my circumſtances, to ſign that petition, would be to recede from the truth, and to decline from the teſtimony of Chriſt."

His mother and ſiſters, having obtained leave to ſee him, after taking a little refreſhment, he returned thanks, and ſaid, "O Lord, thou haſt now brought me within two hours of eternity, and this is no matter of terror to me, any more than if I was to lie down on a bed of roſes: Nay, thro' grace, I can ſay, to thy praiſe, I never had any fear of death ſince I came to this priſon; but from the place where I was firſt taken, I could have gone very comfortably to the ſcaffold. O how can I contain the thoughts of this, to be within two hours of the crown of glory!" He exhorted them much to prepare for death, "For it is (ſaid he,) the king of terrors, though now it is not ſo to me: Let us be glad and rejoice, for the marriage of the Lamb is come, and the bride has made herſelf ready. Could I ever have thought that the fear of ſuffering and of death would have been ſo taken from me! But it is the Lord's doing, and it is marvellous in my eyes! I have many times counted the coſt of following Chriſt, but never thought it would be ſo eaſy; and who can tell the honour and happineſs of that word, "*He that confeſſeth me before men, him will I confeſs before my Father?*" I am now near the end of time,

time, and I desire to bless the Lord, it affords me unspeakable peace, that he has kept me from complying with his enemies in any degree." Perceiving his mother weep, he said, "Remember, he who loves any thing better than Christ, is not worthy of him. If you love me, rejoice that I am going to my Father, to obtain the enjoyment of what eye hath not seen nor ear heard." Then he went to prayer, and pleaded much in behalf of the suffering remnant; declaring with great confidence, that he was strengthened to hope, that the Lord would yet be gracious to Scotland.

Upon hearing the drums beat for the guards to attend, he said in a transport of joy, "Yonder is the welcome warning to my marriage; the bridegroom is coming, and I am ready; yes, I am ready." Then taking leave of his mother and sisters, he intreated them not to be discouraged on his account; adding, "Before all is done, you shall see matter for praise in this day's work." Being taken to the council-house, where his sentence was read, they desired him to speak what he had to say there. He answered, "I have nothing to say to you, but this one word, Jer. xxvi. 14, 15. "As for me, behold I am in your hand: do with me as seemeth good and meet unto you: But know ye for certain, that if you put me to death, ye will surely bring innocent blood upon yourselves." He was told that the drums would beat at the scaffold all the time, and therefore they advised him to pray there: he replied, "I will not be limited in what I shall say; I have premeditated nothing; but I will speak what the Lord shall give me." They offered him any minister to go along with him: But he answered, "If I would have taken any of them for my counsellors or comforters, I should not have been here this day. I desire none with me but this one man;" meaning a friend that was waiting upon him.

He went to the scaffold with great chearfulness, as one in a transport of triumphant joy. There being an innumerable multitude of spectators, and the drums continually beating, but little could be heard. Mr. Renwick sung the 103d Psalm, and read Rev. xix. then he prayed, recommending his soul to God thro' the Redeemer, and his cause to be vindicated as the Lord should see good. Among other things he said, "This is the most joyful day I have ever seen in this world; a day that I have longed for very much: I praise the Lord, that he has honoured me with the crown of martyrdom; an honour which the angels are not privileged with." He complained of being disturbed in the worship of God, but said, "I shall soon be above these clouds; then I shall enjoy my God without interruption or intermission, for ever." Prayer being ended, he said, "Spectators, I am come here this day to suffer for the truths of Christ; truths for which I am neither afraid nor ashamed to suffer: I bless the Lord, that he ever accounted me worthy, or enabled me to suffer any thing for him: and I desire to praise the riches of his grace, that he

hath

hath not only kept me from the groſs pollutions of the times, but alſo from the many ordinary pollutions of children; and as for ſuch as I have been ſtained with, he hath waſhed and cleanſed me from them in his own precious blood. I die a Proteſtant, and I leave my teſtimony in favour of preaching in the fields, and of all thoſe truths which have been ſealed by the blood ſhed upon the ſcaffolds in this land; againſt all profaneneſs, and every thing contrary to ſound doctrine and the power of godlineſs; particularly againſt all encroachments made upon the kingdom of Chriſt, the Prince of all the kings upon earth, who muſt have the glory of ruling in his own houſe the Church." "You who are the people of God, do not be weary of maintaining the teſtimony of the day, in your ſeveral ſtations and places; and whatever you do, make ſure of an intereſt in Chriſt; for there is a ſtorm coming that will try your foundation. And you who are ſtrangers to God, break off your ſins by repentance, elſe I ſhall be a ſad witneſs againſt you in the day of the Lord."

Here they obliged him to deſiſt, and to go up the ladder, where he prayed and ſaid, "Lord, I die in the faith that thou will not leave Scotland; but that thou wilt make the blood of thy witneſſes the ſeed of thy Church, and return again and be glorious in this land. And now Lord, I am ready; the bride, the Lamb's wife, hath made herſelf ready." The napkin being tied about his face, he ſaid to his friend who attended him, "Farewell; be diligent in duty, make your peace with God through Chriſt. There is a great trial coming. As to the remnant which I leave I have committed them to God. Tell them from me, not to be weary nor diſcouraged, the Lord will provide them miniſters, and make thoſe deſpiſed truths glorious in the end." He was then turned over with theſe his laſt words, "*Lord, into thy hands I commend my ſpirit; for thou haſt redeemed me, O Lord God of Truth!*"

Thus died the faithful, pious, and zealous JAMES RENWICK, when he had juſt entered upon his 27th year; a young man, and a young miniſter, but a ripe chriſtian, and a renowned martyr of Chriſt, for whoſe ſake he loved not his life unto death, by whoſe blood and the word of his teſtimony he overcame; and, to the conviction of many who had formerly deſpiſed him, was ſignally vindicated, being ſo wonderfully ſupported, and favoured with the preſence of God in the trying hour. Such a treaſure of patience, meekneſs, humility, conſtancy, fervent love, and courageous zeal, the Lord had given this youth, as confounded his enemies, comforted his friends, and very much aſtoniſhed all.

Mr. RENWICK was low of ſtature, of a fair complexion, and of a ruddy and beautiful countenance. Moſt men ſpoke well of him after he was dead: even thoſe who condemned him to death, as well as others, ſaid, that they believed he was gone to heaven. Lord Talbot, one of his Judges, declared, "Mr. Renwick was

one of the firmeſt maintainers of his principles that ever came before us. Others we prevailed upon one time or another, to waver, but him we never could move. Where we left him, there we found him. We never could make him yield or vary in the leaſt. He was of all men we have ſeen, determined to abide by the old way of church government; had he lived in Knox's days, he would not have died by any laws then exiſting." Mr. Renwick was the laſt, that on a ſcaffold, ſealed his teſtimony for religion, liberty, and the work of reformation in Scotland.

When we conſider the foregoing account, we can hardly forbear ſaying, that it is pity but ſuch a pious and zealous youth had lived in better days, in which he might have exerciſed all his talents for the glory of GOD and the ſalvation of ſouls. But the ways of GOD are myſterious to us; we cannot fully comprehend them. But we know in whoſe hands are the reſidue of the Spirit, and that he can raiſe up and duly qualify what number of miniſters he ſhall ſee good; therefore it concerns us to pray, that the Lord of the harveſt, will graciouſly condeſcend to ſend forth more faithful labourers into his harveſt.

A SERMON ON MERCY.

[*Concluded from page* 429.]

II. LET us now examine, in the ſecond place, the Productions and Effects of this *Mercy*. Jeſus Chriſt points out *two* in our text; which are, 1. To do no evil to our neighbour, *Judge not, and ye ſhall not be judged: Condemn not, and ye ſhall not be condemned, &c.* 2. To do good to our neighbour. *Give, and it ſhall be given unto you: Forgive, and ye ſhall be forgiven.* The evil which mercy ſhuns, is *judging* and *condemning*. By a ſecret and criminal inclination of nature, corrupted man endeavours always to elevate himſelf above others, and by conſequence, ſeeks for opportunities to depreſs them. In order to this, he magnifies the faults and imperfections of others, and extenuates the good qualities which may be found in them. His jealous and envious heart wiſhes that there may be no good quality but in himſelf, and that others may have none but evil ones, to the end that he alone may be eſteemed, and that all others may be abaſed. Such is the condition of every unconverted man; and it is from this criminal diſpoſition, that evil ſurmiſes, raſh judgments, precipitate deciſions, and all the other unjuſt procedures againſt our neighbour flow.

This malignity of the corrupted heart, ſheds its baneful influence over the beſt things. There is nothing, however innocent or holy, which a proud unmerciful man does not give himſelf liberty to condemn. But to whom does our Lord ſay in the text, *judge not, condemn not?* It is to his *diſciples*, to thoſe who had

had already received a certain meaſure of the gifts of his Spirit. He well knew that his diſciples were as yet liable to be deceived by good appearances, and to make many falſe ſteps, under cover of an indiſcreet zeal. Satan, who is always harraſſing the followers of God, never fails to profit by the weakneſſes of nature, in order to turn the upright from the Truth. The hatred which a man ſhould always feel to ſin, Satan endeavours to turn againſt the perſon in whom the ſin is found. He tempts men to mingle their own judgments with the judgment of GOD, and to unite their own ſtrange fire, with the ſacred flame which is taken from the Altar of the Lord.

This deceit is the more dangerous, becauſe it works imperceptibly; a man will not be upon his guard againſt that which he believes to be good, and as ſoon as he preſumes to have the Word of GOD on his ſide, he may eaſily make uſe of it to juſtify his paſſion, to ſatisfy the ſecret hatred which he bears to his neighbour, and to give elaſticity to his pride. In conſequence of this, his neighbour is judged and condemned under the appearance of truth, juſtice, and zeal for the glory of God. This is one of the remains of the poiſon of the old ſerpent, which ſhould neither be ſuffered in, nor ſpared by thoſe who call on the Name of the Lord Jeſus, and who profeſs to have God for their Father. To ſuch, it is neceſſary to ſay, with our Lord, "Judge not, that ye be not judged:" They alſo ſhould hear that cutting reproach which God gives to the hypocrites among his people, Pſalm l. 19, &c. "Thou giveſt thy mouth to evil, and thy tongue frameth deceit; Thou ſitteſt, and ſpeakeſt againſt thy brother, and ſlandereſt thine own mother's ſon. Theſe things haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether ſuch an one as thyſelf; but I will reprove thee, and ſet them in order before thine eyes."

Immortal Souls! who deſire to eſcape the judgment of condemnation, beſeech him, who is the Judge of quick and dead, that he would put a bridle in your jaws, and a curb on the dangerous inclination you have to judge your neighbour; leſt you be in the great Day confounded before his Throne! Permit the voice of Divine Wiſdom to reprove you, "Judge not, that ye be not judged." Be teachable to the inſtructions of that Eternal Wiſdom, which calls you back from your wanderings, thro' the ſincere deſire of reſcuing you from perdition. When, in judging your neighbour, or in talking of him to his diſadvantage, you hear a ſecret voice, which reproves you, and diſturbs you, praiſe GOD, who does not leave you without a Witneſs in your conſcience; profit by theſe corrections, and permit this ſtrange fire to be quenched, which ſo readily mingles itſelf with the ardour of your zeal. May GOD judge, correct, and amend us here, that we may not periſh with thoſe who prejudge his Judgments!

Let us now ſee what is implied in *judging*, and *condemning*, to the end, that we may avoid all falſe and precipitate judgment on the one hand; and on the other, that we may not take that for

raſh judgment, which is not ſuch. Our bleſſed Saviour, after having ſaid, *Judge not, condemn not*, ſhews us his meaning, by pointing out thoſe judgments which he condemns.

1. A *raſh judgment*, is that which is pronounced by a man who is ſtill in a ſtate of ſpiritual blindneſs, and who, not being illuminated from above, is therefore incapable of judging ſoundly of ſpiritual things, yet notwithſtanding ſets himſelf up as a leader of others, a judge of their actions, and a cenſor of their conduct. It is of ſuch blind guides that Jeſus Chriſt ſpeaks, when he ſays, *Can the blind, lead the blind? Shall they not both fall into the ditch?* ver. 39; as if he had ſaid, "Is it poſſible, that a perſon who is enveloped in the thickeſt darkneſs, ſhould dare to judge of the ſpiritual eſtate of others? If he do, muſt not his judgment be raſh, and fooliſh? and does he not endanger his own Soul, and run the riſque of falling into the ditch, while he is conducting another thither?

This teaches us to underſtand the true value of the judgments which are formed by the world, on the ſtate and conduct of the children of God. Spiritual and divine things are not known by this dark world, and it cannot comprehend them, becauſe it receives not the Spirit of God, by which alone they can be known and diſcerned. Therefore, all the judgments which the natural man forms of a child of God, can be no other than raſh and falſe; and conſequently theſe ſhould not trouble a faithful ſoul. Finally, it is not the animal and impious man only, who is capable of forming precipitate and falſe judgments; young converts, who are advanced but a little way in the knowledge of divine things, are ſubject to this evil alſo: they frequently judge according to *their* contracted view of things, and condemn that which does not correſpond to their own opinion. They do not conſider, that a man in the beginning of his converſion, is like to the blind man in the goſpel, who having *partially* recovered his ſight, ſaw men, who appeared to be like walking trees, and did not ſee *diſtinctly*, till Chriſt had touched his eyes the *ſecond* time. He therefore who is yet partially blind, ſhould not preſume to lead others: in guiding them badly, he is in danger of falling into the pit of pride and vain glory, and into the ſnare of the devil. In this ſtate, the wiſeſt, and ſafeſt part which a perſon, can take, is to pray, that he may be guided and enlightened by the Lord, leſt, that looking with half cloſed eyes, he take *men* for *trees*, *motes* for *beams*, and *gnats* for *camels*.

2. A raſh judgment, is that which is made by a perſon who is himſelf engaged in the things which he condemns, who does not think of plucking the *beam* out of his own eye, before he looks at the *mote* which is in his brother's.

From ſuch a perſon, (who is not fit to reprove in an efficacious and uſeful manner,) Jeſus Chriſt takes away all authority of reproving, when he ſays, *Thou hypocrite! firſt take away the beam that is in thy own eye.* While this is not taken away, he can-

not reaſonably ſtumble at the mote, which is in his brother's eye; nor can he pretend to take it away, without hypocriſy and injuſtice: his judgment is not right: it has not the characters of legitimate judgment: Theſe reproaches of St. Paul, ſhould cover him with confuſion, "Thou who teacheſt another, teacheſt thou not thyſelf? Thou who preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou who ſayeſt, a man ſhould not commit adultery, doſt thou commit adultery? Thou who makeſt thy boaſt of the law, through breaking the law, diſhoureſt thou God?—The name of God is blaſphemed among the Gentiles through you," Rom. v. 21. We may well ſay to each of thoſe cenſors; "Hypocrite, take firſt the *beam* out of thine own eye, and then ſhalt thou diſcern how to take the *mote* out of thy brother's:" Thou liveſt thyſelf in groſs and ſcandalous ſins; thou art ſtill a drunkard, a glutton; thou art a lover of the world, covetous and proud; and dareſt thou arrogate to thyſelf the right of judging and condemning others? Thou pretendeſt to be a teacher, a ſhepherd and leader of others, and thou dareſt to cenſure ſins leſs enormous than thy own!——Hypocrite, take firſt the great beam out of thy own eye, before thou lookeſt at the mote which is in the eye of thy brother.

Finally, a raſh judgment is that which is formed on *motes*, on matters of *ſmall* importance, or on weakneſſes which might be eaſily borne with or excuſed. This happens among thoſe unmerciful perſons, who give no quarter to their neighbour, who exaggerate his ſmalleſt faults, make that paſs for vice, which is perhaps a good quality, interpret his beſt actions in a ſiniſter manner, and criticiſe unmercifully on the ſmalleſt portions of *chaff*, which may be found among the *good grain*. Theſe are wicked, falſe, unjuſt, and raſh judgments. Theſe are what is juſtly termed, "Straining out a gnat, and ſwallowing a camel;" paſſing by the greateſt diſorders, or excuſing them, while they judge and condemn their neighbour for the leaſt, (and often, imaginary) fault. There is nothing more unjuſt than thoſe judgments, nothing more condemnable than thoſe condemnations.

But if our Saviour condemns here, blind, hypocritical, and unjuſt judgments, it is not to the true miniſters of God, that he ſays, *judge not*. On the contrary, he wills, that after having been purified as the children of Levi, after having judged themſelves and been diſciplined by the Holy Spirit, they are to judge between the holy and unclean, between that which is leprous, and that which is not. *Son of man*, ſaid the Lord to Ezekiel, *wilt thou not judge them?* Yes, without doubt, a miniſter of God ought to judge the ſtate of his auditors, condemn their vices, reprove, cenſure, and denounce the judgments of God againſt them, if they do not turn from them. I will go further; every child of God, after having been rendered capable of diſcerning ſpiritual things, may judge and condemn the vicious works of the world: he ſhould bear witneſs of him by whoſe Name he

is

is called, and inſtead of having fellowſhip with the unfruitful works of darkneſs, he ſhould reprove them, by letting his light ſhine before men. Whoever reproves the evil conduct of the ungodly, by his good conduct, and by the word of God, in the ſpirit of love and gentleneſs, with a pure intention of procuring the welfare and edification of his neighbour, ſuch a perſon is not in the ſtate which Jeſus Chriſt condemns here. It is true, the world thinks otherwiſe: "Theſe pretended Religioniſts, ſay they, theſe Pietiſts, * condemn every body, they have no charity, they paſs nothing, they will ſuffer nothing." The reaſon of all this is, that the wicked world pretends, that it ſhould not be diſturbed in its impiety. It would have thoſe denominated true Chriſtians, who deny Jeſus by their works; and wiſhes that we ſhould honour thoſe with the title of the children of God, who are viſibly the ſlaves of Satan. O blind world! thou wouldſt have thy diſſolute cuſtoms conſidered as *motes*, notwithſtanding they are abyſſes of iniquity, and mountains of abomination! and to complete thy injuſtice, of the lighteſt motes, of the ſmalleſt weakneſſes of the children of God, thou wouldeſt make monſters of hypocriſy and iniquity.

Pay attention to this, ye who fear God: when Chriſt ſays, *judge not*, he does not forbid you to teſtify againſt the corruption and wickedneſs of the world, by a holy converſation, by words of reproof and inſtruction, which proceed from a ſincere and loving heart; but he informs you at the ſame time, that when the cenſure does not directly tend to the glory of God, and the edification of your neighbour, you ſhould abſtain from judging and condemning.

Finally, as to what regards your neighbour, who is yet weak in the faith, your Maſter wills, that you who are ſtrong, ſhould bear with the weak, excuſe and cover his faults, and that in every reſpect, you ſhould prove that you have hearts inclined to ſpare and excuſe him, as much as the good of his ſoul, and the glory of God will permit. By this you will evince, that you are the children of your Father, who is in Heaven. To you therefore, who are his diſciples, Jeſus Chriſt particularly ſays, *judge not*: You ſhould, above all others, ſhun raſh, falſe, and precipitate judgments. Remember alſo, that if mercy prohibits a child of God from judging evil of his neighbour, it alſo forbids him to do him any kind of miſchief; as every thing of this kind is incompatible with heavenly Love: A man, therefore, who has obtained mercy, and who has taſted the Power of the Grace of God in Chriſt Jeſus, and to whom ten thouſand talents have been forgiven, will readily remit to his brother, the hundred pence which he owes him.

But it is too ſmall a matter for Mercy, only to do no evil to its neighbour, it will alſo do him good; and this is what Jeſus Chriſt inſinuates when he ſays, "*Give, and it ſhall be given*

1. The firſt act of kindneſs which a merciful man does to his neighbour, is, to forgive him his treſpaſſes, to pardon his offences, and to forget the injuries which he has done to him. Men live in ſuch a ſtate of ſocial union, as renders mutual help neceſſary: and as ſelf-intereſt, pride, and other corrupt paſſions, mingle themſelves ordinarily in their commerce, they cannot fail of offending one another. In civil-ſociety, men muſt, in order to taſte a little tranquility, reſolve to bear ſomething from their neighbours; they muſt ſuffer, pardon, and give up many things; without doing which, they muſt live in a ſtate of continual agitation, which will render life itſelf inſupportable. The children of God, eſpecially, live among a perverſe generation, which not only, has no love for them, but hates and perſecutes them. The wiſeſt part which they can take, is to bear, forbear, and pardon, unleſs they wiſh to be continually tormented with emotions of bitterneſs, hatred, and envy, which will do them more real injury, than all the outward evils put together; for do what we will, we muſt ſail on a very ſtormy ſea, where we cannot eſcape being agitated with all ſorts of adverſe winds. Do we deſire that nothing may croſs us? This is to demand impoſſibilities. And if we meet with oppoſitions, ſhall we reſiſt arm to arm, or vex ourſelves when we cannot ſurmount them? Alas! in this caſe, we ſhould act againſt the intention of God, and ſuffer double evil in conſequence. Our beſt way therefore is, to be clothed with bowels of mercy; to be calm, patient, and reſigned; to ſuffer, give up, and pardon: We owe this, not only to the people of the world, but to the children of God, who are not without their failings; there are weak ones among them, who muſt be ſupported; ignorant perſons, whom we muſt inſtruct; and wandering ſpirits, whom we muſt endeavour to reſtore, in the ſpirit of gentleneſs. Finally, we muſt learn how to *give*, and to *pardon*, if that charity, which is the bond of perfection, is to have any place in us; without this, there will be nothing in civil ſociety, and even in chriſtian congregations, but diviſions, evil ſurmiſings, injurious diſcourſes, outrages, anger, vengeance, and in a word, a total diſmemberment of the myſtical body of Chriſt. Thus our character as chriſtians, and diſciples of Chriſt, and our duty, as brethren and members of the Church of Chriſt, engage us to *give* and to *pardon*, not only, as theſe things may reſpect our brethren and friends, but alſo, as they may reſpect our enemies. This is a genuine production of that true Love, which is ſhed abroad in the hearts of all the children of God, by the Holy Spirit. Hence it is, that the ſame Spirit ſays ſo often by the mouth of the Apoſtles, "Be ye gentle towards each other, full of compaſſion, forgiving one another, as God, for Chriſt's ſake, hath forgiven you." "Put on as the elect of God, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering; forbearing one another, and forgiving one another; if any man have a quarrel againſt any; even

even as Chriſt forgave you, ſo alſo do ye," Eph. iv. 32. Col. iii. 12, 13. This, our bleſſed Lord and Maſter, has taught us by his own example, when touched with compaſſion towards his cruel perſecutors, he pardoned them ſincerely, forgave the cruelties they exerciſed on him, and prayed to his heavenly Father to forgive them, for they knew not what they did.

2. A ſecond good, which Mercy excites us to do to our neighbour, is, to *give: Give* ſays our Lord in the text, *and it ſhall be given unto you.* Mutual ſuccour is indiſpenſably neceſſary to all men: There are ſome who have it in their power to relieve, and there are others who ſtand in need of their aſſiſtance: Mercy employs itſelf in diſtributing both the ſpiritual and temporal bleſſings which it has received, among thoſe who are in want. There is a diſpenſation of temporal bleſſings, and there is a diſpenſation of ſpiritual bleſſings: to ſhare our temporal goods with the neceſſitous, is a neceſſary conſequence of Mercy, and a merciful mind neglects not this duty, when the means are in its power: If any one have the goods of this world," ſays St. John, "and ſee his brother in want, and ſhut up his bowels of compaſſion againſt him, how dwelleth the Love of God in him?" "If a brother or ſiſter be naked, and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be ye warmed, and be ye filled; notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit?" Jam. ii. 15, 16. It is true, that almſgiving is not always an act of mercy and chriſtian charity; one may be charitable without giving, when the means are lacking. On the other hand, one may *give*, and not be charitable. There are many who give alms only thro' hypocriſy, oſtentation, cuſtom, or decency; and often with regret, when by certain conſiderations they are conſtrained to it. Theſe alms are not the fruits of mercy, but of Pride, or of a certain reproach of conſcience, which obliges men ſometimes to provide for the neceſſities of their neighbours. Further, we often ſee almſgiving accompanied with reproaches, bitter words, and other circumſtances which ſufficiently demonſtrate the corrupt ſource whence they proceed. A Chriſtian ſhould not forget the duties of beneficence, but it is neceſſary that he acquit himſelf in them, with a ſpirit of mercy and charity towards the diſtreſſed. St. Paul, in the viii. and ix. chapters of his 2d Epiſtle to the Corinthians, ſhews us the diſpoſitions with which we ſhould do good to others; GOD, (ſays he) loves a cheerful giver. He who ſows ſparingly, ſhall reap ſparingly, and he who gives liberally, ſhall reap liberally. Let every man do as he has purpoſed in his heart, not grudgingly, or of neceſſity, but willingly." See alſo what our Lord ſays on this head, in the 6th chapter of Matthew. St. James ſays, "Pure Religion, and undefiled before GOD, is this, to viſit the orphans and widows in their affliction."

Mercy

Mercy and Charity exerciſe themſelves eſpecially, in the communication of ſpiritual goods. The ſpiritual goods which we ſhould diſtribute among our neighbours, are, The Word of GOD, and the knowledge of the ſacred doctrines of the Grace and Love of God, in Chriſt Jeſus, our common Saviour. When theſe bleſſings have been ſhed abroad in the heart by the Holy Spirit, rivers ſhould *run* from that fountain of living waters, John vii. 38. Then we can, and we ought, to divide with others, in inſtructing the ignorant, in bringing into the way thoſe who have wandered, in comforting the afflicted, and in letting our light ſhine before men that they may be edified: And ſuppoſing that a child of God, have neither the power nor opportunity of doing theſe things, his mercy will lead him to *pray* for others: but let it ſtill be remembered, that the communication of theſe goods, ſhould proceed from a merciful heart: for as mercy, without theſe productions, is not real, ſo theſe exterior effects, are but deceitful appearances, if they proceed not from the fountain of pure Love. It is therefore abſolutely neceſſary, that, before all things, we ſhould be animated by the Holy Spirit of Love, to the end that our hearts being filled with it, we may bring forth thoſe fruits which Jeſus Chriſt attributes to it, and which we have already deſcribed. Then ſhall we feel ourſelves moved with compaſſion toward our neighbours; we ſhall be tender toward them, judge no Evil of them, edify them by our converſation, exhort them, pray for them, and ſtudy, in and thro' all things, to promote their ſpiritual intereſts. And when they have need of our worldly goods, we ſhall give them part according to our power, with chearfulneſs and ſimplicity of heart.

The Mercy which proceeds from this ſource, and produces ſuch effects, cannot fail to have excellent promiſes. Jeſus Chriſt, who ſhall be one Day, the Judge of all things, aſſures us, that God will deal with us, as we have dealt with our neighbours: Thoſe who have not *judged*, nor *condemned*, thro' hatred, bitterneſs, or pride, *ſhall not be condemned:* — Thoſe who have *given*, and *forgiven*, to them, will God give a glorious recompence, *good meaſure, heaped up, ſhaken together*, and *running over*, for mercy *triumphs* over condemnation.

On the contrary, *there ſhall be Judgment without* mixture of *Mercy, to thoſe who have ſhewed no mercy*, Jam. ii. 13. The children of God, who have ſhewed Mercy, according to their ſmall abilities, ſhall receive an hundred fold; and the fidelity which they have ſhewed in little things, ſhall be followed by ineffable joy. On the other hand, the wicked, who have exerciſed their hardneſs and malignity in little things, in the light afflictions which they have cauſed the faithful to ſuffer, ſhall be puniſhed with a heaped up meaſure of the wrath, and rigorous judgments of God. Then ſhall it be ſaid to ſpiritual Babylon and her children, *Render to her a hundred-fold, for the evil which ſhe has*

has done. Woe to thoſe, who in the days of vengeance and retribution, cannot hope for any mercy: but — *bleſſed are the merciful, for they ſhall obtain Mercy.*

May the Lord Jeſus ſhed abroad the mild influence of his Love in our hearts! May he pluck up and deſtroy every root of bitterneſs and malice which may be found in us! May he cleanſe and purify us, and implant thoſe diſpoſitions of Mercy and Love in our ſouls, which ſhall cauſe us to be acknowledged as the children of our heavenly FATHER, to whom MERCY ſhall be eternally manifeſted! AMEN.

A ſhort Account of Alice Entwiſtle, of Bolton.

IN her early days ſhe was in the general, pretty much like other young perſons who knew not God. In the 20th year of her age, ſhe was married, with a tolerable proſpect of doing well for the preſent life; during which time ſhe had four children. But her huſband contracting an acquaintance with baſe company, which led him to drinking and gaming, and other things of a like nature, which ſoon reduced him in his circumſtances; in the end he enliſted for a ſoldier, and left his wife to ſtruggle with her four poor children as ſhe might, for I don't find that ſhe ever ſaw him ſince, or ever heard of him; though it is near forty years ſince he left her.

By the bleſſing of providence upon her hard and honeſt induſtry, ſhe brought up her children to years of maturity, in a creditable way; and after they were all married, ſhe went to live with her eldeſt daughter, where ſhe ended her mortal pilgrimage. All this time ſhe not only lived without God, and without hope in the world, but had in her ſoul a perfect enmity againſt the Methodiſts, believing, and often declaring, that they were all deceivers and hypocrites, yea, every thing that was vile.

However, by the providence of God, her daughter with whom ſhe lived, got happily awakened to ſee and feel her danger, and miſery: She invited the Methodiſts to come to her houſe and keep meetings for ſinging hymns and for prayer. Theſe meetings proved the means of her mother's Salvation; the Lord opened her heart as he did the heart of Lydia, and the people, which before ſhe had hated and deſpiſed, ſhe now found to be the people of God. She ſoon joined the Society, and was very earneſt for four months in ſeeking the Lord her Saviour; when one evening ſhe and her daughter were both ſet at liberty in the claſs-meeting. She was now a new creature, all things were paſſed away, and all were become new. She ſaw every thing in a new light; Chriſt, his word, people, and ways, ſhe ſaw quite different to what ſhe had done before. She and her daughter now went on praiſing the Lord together. She was now grown infirm and weak in body, being in her 68th year, but never omitted either the preaching or her

claſs, when ſhe could attend thoſe means; and it is very remarkable, ſhe never attended her claſs, but it proved a bleſſing to one or more of the people who met with her.

During the two laſt years of her life, ſhe was chiefly confined to her bed; and here kind providence made way for her help; for as ſhe could not go to the claſs, the claſs came and met in the houſe with her, which ſhe eſteemed as an invaluable privilege.

In Bolton, the Lord has ſtirred up the minds of ſeveral young men, who are in the Methodiſt connexion, to viſit ſick perſons, not only ſuch as are Methodiſts, but any who will accept of their labour of love. They ſpend their leiſure hours on the Lord's-day in this laudable employment: they conſtantly viſited Siſter Entwiſtle, and found it contributed to the mutual comfort, both of the patient and themſelves.

Soon after my arrival in Bolton, I found her out, and found it good to viſit her. I don't know that I ever found her without a book in her hand, except the laſt time I viſited her, which was but a little before her death. To me ſhe appeared a pattern of patience and reſignation. I don't find that ſhe ever loſt her evidence for a moment, from the time of her converſion till her ſpirit returned to God. She was exceeding thankful that the Lord had plucked her as a brand from the burning.

On the Saturday morning before her death, ſhe appeared for more than an hour as if ſhe was breathing her laſt; when to the ſurpriſe of all that were about her, ſhe awoke as out of a viſion, and ſaid, "Children, where have we been?" And then in an ecſtaſy of joy, ſhe cried out, "Glory be to God!" At the ſame time her countenance ſhone as if ſhe had been an inhabitant of Glory. Her pains then returned with great violence, with which ſhe ſtruggled till Sunday evening, and about nine o'clock, without ſigh or groan, ſhe entered into the Joy of her Lord, aged 74 years, Nov, 30, 1794. THOMAS TAYLOR.

How to live RIGHTEOUSLY and GODLY in this World.

[EXTRACTED FROM A LATE EMINENT WRITER.]

THAT part of Man's Duty which reſpects his Neighbour, the Apoſtle, (Tit. ii. 12,) expreſſes by the term δικαιως, "We ſhould live *righteouſly*, or *juſtly*;" that is, according to the proper and original meaning of the word, giving to all their *due*. What that due is, the Goſpel hath aſcertained, not, like the mere moraliſts, by a ſyſtem of rules only, but by infuſing a principle, which reduces the law to a compend, and teaches the whole at once, in it's utmoſt extent. The principle here meant is *charity*, which, when ſincere and ardent, needeth not the aſſiſtance of precepts and directions, at every turn, but, by it's own nature and force, ſuperſedes, and even goes beyond them all. "For this," ſays the apoſtle, "Thou ſhalt not commit adultery, thou ſhalt not kill,

thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law," Rom. xiii. 9. It will do all the good in it's power. "Thou ſhalt love thy neighbour, as thyſelf." "Whatever ye ould that men ſhould do unto you, do ye even ſo unto them." Let every man allow that claim of right in another, which he ould think himſelf entitled to make, in like circumſtances; — a precept this, which enables every man to be his own caſuiſt, and puts it out of his power to determine unjuſtly; a precept which ſhould be engraved on every heart, as it was, by the command of the emperor Severus, on his palace, and public buildings; the univerſal rule of life, the moral directory of the world! Reflect, what an appearance ſociety would wear, if men acted upon this evangelical principle. In ſuperiors it would be equity and moderation, courteſy and affability, benignity and condeſcenſion: in inferiors, ſincerity and fidelity, reſpect and diligence. In princes, juſtice, gentleneſs, and ſolicitude for the welfare of their ſubjects: in ſubjects, loyalty, ſubmiſſion, obedience, quietneſs, peace, patience, and cheerfulneſs. In parents, tenderneſs, carefulneſs of their children's good education, comfortable ſubſiſtence, and eternal welfare: in children, duty, honour, gratitude. In all men, upon all occaſions, a readineſs to aſſiſt, to relieve, to comfort one another. — Can we help exclaiming, with a celebrated author, "How admirable the religion, which while it ſeems only to have in view the felicity of the other life, conſtitutes the happineſs of this!" — "How good and how pleaſant would it be, for brethren to dwell together in unity," under the influence of this celeſtial principle, diffuſing itſelf through all the members of a community, from the higheſt to the loweſt, grateful as, "the precious ointment upon the head, that ran down upon the beard, even upon Aaron's beard, and went down to the ſkirts of his garment;" cheering and refreſhing "as the dew of Hermon, or that which fell on the mountains of Sion,"

Man is alſo to live *godly*, εὐσεβῶς. The word conveys the idea of every thing that relates to the acknowledgment and worſhip of God; of devotion, piety, or of *religion*, properly ſo called, as diſtinguiſhed from *morality*. Here it is, that we muſt look for the main ſpring and principle of action; for motives to virtue, capable of controuling the appetites, regulating the paſſions, and overcoming every obſtacle objected by ſelf-love to the practice of juſtice and charity among men. "Godlineſs, εὐσέβεια, is profita-" ble unto all things, having promiſe of the life that now is, as "well as of that which is to come:" and they, who aſſert religion to have been the invention of prieſts, or politicians, to keep the world in order, do thereby confeſs that it is, at leaſt, good for that purpoſe.

Of human words and actions, highly pernicious to ſociety, how many are there, not cognizable at an earthly tribunal! Yet our happineſs or miſery, in our converſe with others, depends upon the regulation of theſe. Now, implant but a thorough ſenſe of religion in the mind; teach a man always to conſider himſelf as acting, ſpeaking, nay even thinking, under the eye of that Being, who ſeeth in ſecret, but will one day reward or puniſh openly; you ſtop the ſtreams at the place of breaking forth, and ſtaunch, at once, the fountain of corruption.

Of crimes that are cognizable by courts of judicature, how few would fall under their ſentence, were it not for the obligation, which religion lays upon thoſe perſons, to ſpeak the truth, by whoſe evidence the facts in queſtion muſt be proved and aſcertained?

There is a connection between religion and morality, like that between ſoul and body, not to be diſſolved without the death of the latter. Speculative men may amuſe themſelves and others with diſquiſitions on the beauty of virtue, and the relations of things, independently of the will of God, and the motives ſuggeſted by the Scriptures. Virtue, without doubt, is beautiful; and there are relations of things, with correſponding duties reſulting therefrom. But will theſe conſiderations charm to reſt the eager appetites and turbulent paſſions of human nature, in it's preſent condition? As well might you think to bind an hungry tiger with a thread.

But obſerve the firm baſis, on which is for ever fixed the morality of the Goſpel. How clear in its principles, how powerful in its motives! — "We love God, becauſe he firſt loved us, and gave his Son to be the propitiation for our ſins. If God ſo loved us, we ought alſo to love one another. For he that loveth him who begat, loveth him alſo who is begotten of him." The head of the moſt unlearned cannot but comprehend the meaning of theſe few words; and the heart of the moſt learned muſt feel the force of them. Such is the *ground* of that charity, which performeth every duty of ſocial life, and fulfilleth the law. To inculcate and produce in us this heavenly diſpoſition, is the end of the Goſpel, and of all its doctrines. It is deduced in Scripture even from thoſe that may ſeem to be of the moſt myſterious and ſpeculative nature; the unity of the divine perſons; the divinity and the ſatisfaction of Chriſt; doctrines, which cannot, therefore, be denied, or degraded, without removing, or proportionably leſſening the moſt endearing and affecting incitements to the Chriſtian life. Indeed, the happy temper, of which we are ſpeaking, is the natural and kindly effect of the great evangelical truths, when treaſured up in the mind, and made the ſubjects of frequent meditation. The ideas of a reconciled God; a Saviour and Interceſſor on high; a gracious Spirit, informing our ignorance, purifying our hearts, relieving our neceſſities, alleviating our cares, and comforting our ſorrows; — ſuch ideas as theſe, enable us to bridle the appetites of the body, and to calm the emotions of the mind;

to bear with patience and cheerfulneſs the calamities of life; they ſweeten the temper, and harmonize the affections, reſolving them all into one, diverſified according to the different ſituation of its proper object; of which *grief* laments the abſence, and *fear* apprehends the loſs; *deſire* purſues it: *hope* has it in view; *anger* riſes againſt obſtruction; and *joy* triumphs in poſſeſſion. Thus religion fixes the heart on its treaſure, in faith without wavering, and reſignation without reſerve: it draws the affections upwards towards heaven, as the ſun does the exhalations of the earth, to return in fruitful ſhowers, and bleſs the world.

Such, then, is the friendly aſpect which Chriſtianity, as repreſented by the Apoſtle, evidently bears to the true intereſts of civil ſociety. Yet a noble writer has objected it to the Goſpel, that by confining a man's views to himſelf, and his ſpiritual concerns, it cauſeth him to ſlight the ſocial affections, as things appertaining to this world, and of little moment. The reverſe, as we have ſeen, is the truth. A diſcharge of all the ſocial duties in this world is, by the Goſpel, pointed out, as the way to promote true ſelf-intereſt, and to obtain ſalvation in the world to come. For the performance of theſe duties, the doctrines of Chriſtianity ſupply new motives; and the grace, which accompanies it, endues us with new powers.

The ſame noble author complains, that there is in the Goſpel no mention made of private friendſhip. Surely, if it be among thoſe things, that are "lovely, and virtuous, and praiſe-worthy," it is commanded, and will be rewarded. Evangelical principles extend it farther, and cement it better, than all others. The Saviour of the world ſtyles his diſciples, *friends*; and, among them, there was one, on account of his heavenly temper and diſpoſition, more peculiarly favoured and beloved than the reſt. Chriſtianity procures, for it's ſincere profeſſor, the *friendſhip* of God; and incites him, in imitation of his dear Lord and Maſter, to deſerve a more glorious title, than ever adorned the imperial diadem — the *friend* of mankind.

It is yet again made matter of complaint, by the aforeſaid author, that public ſpirit, or the love of our country, is paſſed over in ſilence by the Goſpel. That paſſion for the ſuppoſed glory of their country, which led the Romans to carry war into all the kingdoms around them, is not, indeed, inculcated by the Goſpel. Had it been ſo, Jeſus, in conformity to his doctrine, muſt have put himſelf at the head of the Jewiſh armies; and it would ſoon have appeared, that the Son of man came not to ſave men's lives, but to *deſtroy* them. If the love of our country ſignifies a true and affectionate concern for the public good, whither can we go for an example of it in it's higheſt exaltation, better than to the character of our Lord? He was born for his people; he laboured for them; he preached for them; he wept for them; he lived for them — and, to crown all, he DIED for them. — And bleſſed are thoſe ſervants, whom their Lord, when he cometh, ſhall find to be, or to have been employed, like himſelf, in endeavouring to promote

promote the temporal welfare of the community, no leſs than the eternal ſalvation of individuals, by turning their fellow-citizens from ſin to righteouſneſs, and bringing them to the knowledge and obedience of the heavenly law. This is a ſpecies of patriotiſm diſintereſted and unſuſpected: applauding angels view it with delight; and by the Lord of angels it will be had in honourable and everlaſting remembrance.

The celebrated ſceptic, Bayle, had aſſerted, that true Chriſtians could not form a government of any duration. "Why not?" "replies Monteſquieu — "Citizens of this profeſſion being infinitely enlightened with reſpect to the various duties of life, and having the warmeſt zeal to fulfil them, muſt be perfectly ſenſible of the rights of natural defence. The more they believe themſelves indebted to religion, the more they would think due to their country. The principles of Chriſtianity, deeply engraved on the heart, would be infinitely more powerful than the falſe honour of monarchies, than the humane virtues of republics, or the ſervile fear of deſpotic ſtates. And the Chriſtian religion, which ordains that men ſhould love each other, would, without doubt, have every nation bleſt with the beſt civil, the beſt political laws; becauſe theſe, next to this religion, are the greateſt good that men can give and receive."

The laſt objection that ſhall be mentioned, as made againſt the Goſpel, relative to the preſent ſubject — is one, which is very frequently made; and, therefore, ought not to paſs entirely unnoticed. It is this; that Chriſtianity ſeems often not only to have failed in it's deſign of removing evils from ſociety, but to have been, itſelf, the cauſe of introducing ſome of the worſt, as it has given birth to religious controverſies, factions, perſecutions, wars, maſſacres, and the like.

The author of *the Spirit of Laws* has returned in few words, and in his uſual maſterly manner, the proper anſwer to this objection — "To ſay that religion is not a reſtraining motive, becauſe it does not always reſtrain, is equally abſurd as to ſay that the civil laws are not a reſtraining motive. It is a falſe way of reaſoning againſt religion, to collect, in a large work, a long detail of the evils it has produced, if we do not give, at the ſame time, an enumeration of the advantages which have flowed from it. Were I to relate all the evils that have ariſen in the world from civil laws, and civil government, I might tell you of frightful things. The queſtion is not to know whether it would be better, that a certain man, or a certain people, had no religion, than to abuſe what they have; but to know which is the leaſt evil, that religion be ſometimes abuſed, or that there be no ſuch reſtraint, as religion, on mankind." Nothing can be more judicious and ſolid than this reply, as far as it goes. A conſideration or two may be added.

The Goſpel has not always produced its proper effects: — Through whoſe fault has this happened? God gave religion, as he gave the earth, to man: that in peace and comfort he might

cultivate

cultivate and reap the fruits of it. Inſtead of ſo doing, man lays it waſte, and drenches it in blood. Can we blame God, or the earth, or religion? No; to man alone the blame is due; on man alone let it then, be laid.

The Goſpel has not always produced its proper effects: — It was foreknown, it was foretold, that it would not. Nothing has fallen out new; nothing contrary to the expectation of it's divine Author, and his ſervants. Chriſtianity would have all men to be temperate, ſober, pure, induſtrious, meek, peaceable, juſt, and loving, in which caſe, paradiſe would again ſpring up amongſt us, and earth would be a lively image of heaven. In one word, were it perfectly obeyed, it would eſtabliſh the happineſs that is attainable here below; and to it, imperfectly as it is practiſed, is owing the quietneſs, ſecurity, and good order, that a great part of the world now enjoys.

But, after all, the argument againſt religion, drawn from the bad conduct of its profeſſors, though not *concluſive*, will always be *prevalent*; and though many good anſwers may be given to it, the beſt of all would be, to forſake our ſins, and amend our ways. Our good actions would then ſpeak for us, and wipe off this imputation caſt upon our faith. It was a ſingular honour and advantage to the cauſe of Chriſtianity, that its ancient writers, in their apologies for it, could addreſs themſelves to the Romans in ſuch words as theſe; — "We are grown ſo many in number, that if we were only to withdraw ourſelves from your dominions, we ſhould ruin you; you could not ſubſiſt without us. Yet is our innocence as remarkable as our increaſe. Your jails ſwarm with criminals of your own religion: but you ſhall not find there one Chriſtian, unleſs he be there becauſe he is a Chriſtian, and purely on account of his faith. We are not, it will be ſaid, in theſe days, to expect a return of the golden age of religion. But this may be ſaid, and ſaid with truth, that we know not what may be done, till we have made the experiment; that it is in every man's power to take off his ſhare of the objection; and if every man were to do ſo, the whole would be removed."

Let us, then, awake — and, from the riſing up of the ſun, to the going down of the ſame, call all the world to awake, with us, to righteouſneſs; — kings of the earth, and all people; princes, and all rulers of the world; high and low, rich and poor, one with another. It is righteouſneſs which "exalteth a nation;" it is righteouſneſs which "eſtabliſheth a throne." Do we deſire to live in felicity, and would we fain ſee good days? Would the prince have the ſubject loyal and obedient? Would the maſter have his ſervant honeſt and obſervant? Would the parent have his child dutiful and grateful? Would every man have his friend faithful and kind? his neighbour benevolent and charitable? Let all, without delay, become, in truth, diſciples of the Holy JESUS, and take away his reproach among men, by ſtudying to adorn the doctrine of God our Saviour in all things."

Meditations

Meditations on the Providence of God in reſpect to Natural Events, and the Diſaſters incident to Nature.

ALL that happens in the ſky, earth, ſea, or air, is according to the laws preſcribed by the CREATOR. But it would be abſurd not to acknowledge a particular providence of God, which directs natural things, and makes them concur with his views. He makes uſe of natural cauſes to chaſtiſe or reward mankind; and it is thus, for example, that by his command the air corrupts or purifies, and the ſeaſons are fruitful or barren. He prevents, or he aſſiſts the deſigns of man, ſometimes by winds or ſtorms, ſometimes by the flux and reflux of the ſea. It is true, that God does not interrupt, in general, the courſe of nature; but it is no leſs certain, that nature cannot act forcibly without his aſſiſtance and concurrence. The parts of which the viſible world is compoſed, have not the faculty to make uſe of their ſtrength as they pleaſe. In the mean time, God can influence his creatures without interrupting the courſe of nature. Fire, water, wind, and rain, have their natural cauſes and particular virtues; but God makes uſe of them in a manner adapted to their nature, in order to fulfil his views. He makes uſe of the ſun to warm the earth, and to render it fruitful. He employs the rain and wind to purify and cool the air; but it is always in the manner and degree that beſt ſuits his deſigns.

A great part of the bleſſings and evils of this life proceed from the objects around us. Now, as God intereſts himſelf in all which happens to mankind, he muſt neceſſarily direct thoſe objects, and influence all nature. On this is founded the rewards and puniſhments of virtue and vice. He gives peace and proſperity to crown the one, and ſends when he pleaſes famine and plague to puniſh the other. In a word, all natural cauſes are in the hand of God, and are immediately under the guidance of his providence. Men themſelves may furniſh an example of this. How often does their induſtry triumph over nature? They cannot indeed change the nature of things; but they can make uſe of natural cauſes ſo as to produce effects from them, which would not have taken place without the art and direction of man. Now, if God has in ſome meaſure ſubjected natural cauſes to human induſtry, with how much more reaſon may he reſerve to himſelf the government and direction of them. We may from hence conclude how neceſſary it is, that a particular providence ſhould watch over the guidance of the world.

Natural cauſes are certainly excellent inſtruments; but, in order to make them uſeful, they ought to be in the hands of a wiſe Being. It would be unreaſonable to wiſh that God ſhould every moment change the laws of nature once eſtabliſhed; that, for example,

example, if we fall into the fire or into water, we ſhould not be conſumed or drowned. Neither is divine Providence obliged to preſerve us, if we ſhorten our lives through intemperance. For God is not obliged to work miracles to ſave men from misfortunes drawn upon themſelves by their own irregularities. It is our duty to attribute to providence all thoſe particular and beneficent diſpenſations which relieve our wants and reſtore our hearts to peace: But all the diſorders of nature are at the ſame time effects of God's anger, which ſerve to puniſh mankind. On this truth we found our prayers for the heavenly benediction, and our thankſgivings for all the bleſſings which God beſtows upon us. Nature contains within itſelf the ſources of cruel devaſtations. How much miſchief is occaſioned by the overflowing of rivers, too heavy rains, the melting of ſnow and ice: Whole villages overflowed, fruit trees torn up by the roots, crops of corn laid under water, flocks deſtroyed. All theſe are ſad monuments of the deſtructive power of the elements. A Shipwreck appears to be a leſs fatal diſaſter; but a whole commonwealth might have been produced from the men that the ſea has ſwallowed up. Immenſe ſums which required ages perhaps to collect, are loſt in a moment. Whole families are ruined by one ſhipwreck. The very ſight of the ſtormy ſea, the lamentable cries of the dying people, the cruſh of the ſhip when it ſplits, what terror muſt it not ſtrike? What calamities proceed alſo from the exceſſive Heat and long Drought? The graſs and the plants wither, the earth is dried up, and we are ſtifled with the burning ſand. The waters gradually corrupt, and become a poiſon to the flocks. Heat and putrefaction likewiſe breed inſects prodigiouſly. They deſtroy every thing, they devour the country; and if they die to-day, another generation appears to-morrow. The horrid companion of death, Famine, comes next, and is followed by the plague. One ſingle bad year, a war, an infectious diſorder, may cauſe all theſe evils. What confuſion, what deſtruction the earthquakes occaſion, which become more and more common! In the very bowels of the earth peſtilential vapours boil up, and a deſtructive fire ſpreads death on every ſide. Often on a ſudden, in the middle of the night, the earth rumbles and quakes, whole cities are overthrown, and thouſands of people are ſwallowed up. What a formidable ſight is a Volcano! Nature, which in other reſpects is ſo lovely, here becomes terrible. At this dreadful ſcene, I ſay to myſelf, How imperfect is every thing but the CREATOR himſelf! Many people make nature their God, and its beauties make them forget the great Being from whom they proceed. Let us learn the true ſtate of all earthly things, and how much ſuperior the Love of God is to all that can attach us here. To find delight in GOD, as our reconciled Father, thro' his Son Jeſus Chriſt; to contemplate his divine Perfections and glorious attributes; and to know and enjoy

joy his Favour and Image, is the ſure way to triumph over all the deſolations of nature.

What is more proper alſo to increaſe our love and gratitude, than to remember, that he turns even theſe calamities into bleſſings? Theſe apparent diſorders of nature prevent evils infinitely worſe, which would happen if deſtructive matter, ſuch as ſubterraneous fires and vapours were to remain heaped up and confined in the bowels of the earth. Volcanos and inundations preſerve us often from the greateſt calamities. Burning heats ſerve to dry the earth, which is in other parts overflowed with water. Plague and famine deliver the world from a multitude of wicked people that are a burden to it; and the extraordinary mortality which ſometimes happens amongſt men, is a very wiſe means, of preſerving the balance, and of preventing too great population. Perhaps God would not ſend plagues on earth ſo often, if his juſtice and righteouſneſs did not oblige him, from time to time, to puniſh the crimes of the wicked.

When we are mere ſpectators of the miſchiefs that happen, and not immediately intereſted in them, ought not our gratitude to that great Being who has ſpared us, to be attended with ſentiments of compaſſion and charity towards our unfortunate fellow-creatures? Let us never be inſenſible to the misfortunes of others, nor hear with indifference the calamities of people the moſt remote from us; as if nothing was to effect us but what related perſonally to us. In the immenſe chain of events in the world, there is not a ſingle link to which we do not each of us belong more or leſs nearly. Were the unfortunate people who ſuffer ſo many miſeries greater ſinners than we? Why are they fallen, while we are preſerved? Is the place we inhabit leſs ſullied with crimes than the countries where earthquakes and volcanos make ſuch havock? The final cataſtrophe of nature will be ſtill in another manner terrible to us. This world is not eternal. After having ſucceſſively experienced evils of every kind, the moment of its total diſſolution will at laſt arrive. Nature ſtill flouriſhes, but ſhe viſibly grows old. It is only with labour and induſtry that we draw from the earth what it produced of itſelf to our anceſtors, and what they gathered almoſt without trouble. Let it periſh then, this land of our pilgrimage, ſince it is deſigned to periſh. We have no permanent abode here, but let us ſeek that which is to come in the kingdom of God.

To deſtroy and to create, ſuch is, and ever will be, the work of God to the end of time. If he never deſtroyed, we ſhould ſee no new creations. We ſhould have no trials for reſignation or patience. We ſhould not be ſo ſenſible of the value of religion, which ſtrengthens and conſoles in the worſt calamities, and which raiſes us above all the evils of life. Let us then hold by this, and let this be the reſult of our reflections,

An Account of Samuel, and John Hindry, who were executed at Thetford in Norfolk, on Saturday the 2d of April, 1796.

By Mr. T. BROADBENT.

SAMUEL HINDRY, aged 24 years, and John Hindry, aged 13 years, were natives of Horning, in Norfolk. According to their own account, but little care had been taken of their education; tho' they ſaid their parents had never encouraged them in robbery, and ſpoke of their mother, as being inclined to teach them to read, and to bring them up in the Fear of GOD; but that being boys, they ſoon got from under her direction, and gave themſelves up to work wickedneſs with greedineſs. Their mother died on the day they were removed from Norwich to Thetford, to take their trial.

On Thurſday night, the 4th of February laſt, they met William Smith, on the Yarmouth road, and after violently aſſaulting, and beating him, they took from him a ſilver watch, and about twenty-five ſhillings in money. They were ſoon apprehended, and lodged in Norwich Caſtle. At the aſſizes held at Thetford, on Friday the 11th of March, 1796, they were found guilty, and as ſome circumſtances in their conduct were very aggravating, they were both left for execution. There was alſo a man of the name of Watts, charged with a ſimilar crime, who was left with them for execution, but he has ſince been reprieved.

I had not an opportunity of viſiting theſe malefactors before Saturday the 19th of March. In order to convince them of the deplorable ſtate which their ſouls were in, I read and endeavoured to explain the Ten Commandments, and 1 Cor. vi. 9, 10. "Know ye not that the unrighteous ſhall not inherit the kingdom of GOD? Be not deceived, neither fornicators, nor idolaters, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of GOD." And particularly I obſerved, that *Theft* was forbidden by the Law of GOD, and conſequently that all thieves were included in the black liſt of thoſe who were excluded from heaven.

They all profeſſed to believe in the Being of a GOD, and in a future ſtate of rewards, and puniſhments, and that if they died in their ſins, they could not be happy. They appeared willing to receive inſtruction, and ſignified a deſire, that I would pray with them. I aſked, what I ſhould pray for? They replied, "That GOD would forgive us our ſins." The two Hindrys could not read, but as Watts could, I gave him the Sermon, "*Awake thou that ſleepeth*," to read to his fellow-priſoners.

Sunday the 20th, I viſited them again, and aſked what they thought of their ſtate? The two brothers acknowledged, that they had lived a ſinful life; but that they looked upon the crime for which they were condemned, to be the greateſt they ever had committed, and that it was neceſſary they ſhould repent. Upon aſking

aſking them if they knew what repentance was, they ſignified a deſire to be informed.

Tueſday 22d, Mr. Furneſs and I attempted to point them to Chriſt, exhorting them to come to him as loſt ſinners. We ſung the Hymn, "And am I born to die;" and then prayed with them. They appeared to be more affected than I had yet ſeen them, particularly the elder Hindry.

Wedneſday 23d, I converſed and prayed with the priſoners again. They aſſented and conſented to all I ſaid, but I could not perceive that they had any true ſenſe of the awful ſtate their ſouls were in. I gave them that excellent book, "Mr. Allein's Call to the Unconverted," and deſired that it might be read regularly, and with much conſideration.

Tueſday 29th, I came to town again, and found that a reſpite had arrived for Watts. I was alſo informed, that the priſoners had laid a ſcheme to get out of priſon, which being diſcovered, of conſequence they were more heavily ironed. Samuel, the elder brother, appeared exceedingly diſtreſſed; he wept amazingly; upon aſking him the cauſe of it, he replied, "Oh! my ſins are a greater burden than I can bear!" Being afraid that his diſtreſs aroſe from the fruſtration of his intention of eſcaping from priſon, I ſaid, you are diſtreſſed on account of the ſituation you are in, and of the ſhameful death that is approaching?" He replied, "O no! I do not mind theſe things at all, if it would pleaſe GOD to forgive me my ſins." I aſked him, if it were on account of any particular ſin, that he was ſo diſtreſſed? He ſaid, "No; the ſins of my whole life." His brother John alſo was more affected than uſual.

Wedneſday 30, I found the priſoners more comfortable in their minds, and their countenances cheerful. I aſked, what was the cauſe of that ſudden alteration? Samuel anſwered, "I believe GOD has pardoned my Sins." You are ſenſible you have been a great ſinner? He replied, "O yes!" I aſked, When did you find that change? (for they both profeſſed to be happy;) Samuel replied, "Soon after we were locked down in our cell, laſt night, being earneſtly engaged in prayer, we found our diſtreſs removed, and our minds were peaceable and happy." I muſt confeſs I was afraid that they had deceived themſelves, and reminded them, that the day of their departure was faſt approaching. Samuel ſaid, "I am willing to die this day, if it pleaſed GOD; I know it is what we deſerve; and we alſo deſerve hell, for our ſins againſt GOD; but as he has pardoned great ſinners, I hope we ſhall experience mercy." I aſked him, if he could forgive his proſecutor? He anſwered, "Yes; all the world; and I pray GOD to reward all we have injured; for it is not in our power to do it. I wiſh our death may prove a bleſſing to others; particularly our relations, and companions in ſin." John alſo ſaid the ſame.

I adviſed

I adviſed them to pray much, that they might not be permitted to be deceived:—and told them, I was then leaving the town, but hoped to ſee them again before they ſuffered. They expreſſed an earneſt wiſh, that our friends would continue to viſit them in the mean time.

I had not an opportunity of ſeeing them again, till the night before their execution; but ſeveral of our friends had attended them, and found them exceedingly happy. They informed me, that amongſt other things, Samuel ſaid, "I was as miſerable as if I had "been on hot coals, but now my priſon is turned into a palace."

When I attended them in the evening they were rejoicing in the Lord; they had no doubt of the pardon of their ſins, and rejoiced at the thoughts of leaving the world. They ſaid, "We have been much bleſſed ſince you ſaw us laſt, and very much this day." "O, ſaid Samuel, what a mercy it is that we ever "came to this priſon;—it has proved a happy place to us indeed! "What a mercy it is, that God did not cut us off while we were "ſinning againſt him! I never uſed to think of God: but now "I cannot bear to have him out of my mind. I uſed to heat the "people that met together for prayer and hearing the word, but "now I love them;—I love all the world. I find the truth "of what you told me, that when I felt the Love of Chriſt in "my heart, the fear of death would be removed." "O how I "dreaded death, a week ſince! I thought, I would not ſubmit to "be *hanged!* I could not bear the thought of it;—therefore, we "formed a plan, that when the Jailer ſhould come into our "ward, to confine him there, and then to confine the woman, (the "jailer's wife,) but did not intend to hurt either of them. We "then intended to get our irons off, and fight our way through, "if we met with any oppoſition. But I then did not fear GOD: "It was Satan who put it into my heart, to keep me from repenting. No ſooner was our ſcheme diſcovered, but we began to "think about another world. O the mercy of GOD, to work "ſo great a change in ſo ſhort a time! Our whole life, if we had "to live over again, would be little enough to repent in, and yet "HE has pardoned us ſo ſoon!" I found it a very comfortable time to myſelf;—it was a ſeaſon of refreſhing from the preſence of the LORD.

April 2. Several of our friends accompanied me to the priſon, and we found the priſoners calm, reſigned, and happy. They ſaid, "We have no fear of death, and are aſſured of our pardon, thro' Jeſus Chriſt, on whoſe merits our confidence is placed." John ſaid, a little before they came out of the ward, "My fleſh trembles at death, but I feel peace within." He appeared to be more comfortable, as his end approached.

Mr. Furneſs and I rode with the priſoners in the cart. They both continued on their knees all the way, from the priſon, to the place of execution, which I ſuppoſe to be about a mile. They did not appear to take much notice of the crowd of people they

they paſſed through; but were much engaged in prayer. Samuel, whom I chiefly attended, ſaid, "I feel Chriſt precious to me! "This is the moſt glorious day of my whole Life! — Lord "Jeſus! my truſt is in thee. O Lord, in thee have I truſted, "let me never be confounded." He frequently prayed, that poor hardened ſinners might be brought to repentance, by ſeeing them ſuffer. Obſerving a woman ſhake her head, he ſaid, "That dear woman does not know how happy we are, or ſhe would not be grieved for us. This is the happieſt ride I ever had." He then turned to aſk his brother, if he was happy? Who anſwered, "Yes: I long to be gone."

When the cart arrived at the fatal tree, I ſtood upon one of the coffins and gave out ſeveral verſes of that Hymn, "O thou that hear'ſt when ſinners cry;" which were ſung with great ſolemnity. Having permiſſion from the Mayor, and Sheriff, to addreſs the people, I thought it proper to improve the awful occaſion, and endeavoured to explain and enforce, Rom. vi. 23, "The wages of ſin is death," &c. The vaſt concourſe of people who attended the execution, were well ſituated for hearing; on each ſide of me there was a hill; and before me a large plain; and a favourable breeze carried my voice to a conſiderable diſtance. The people behaved with great decency, and ſolemnity.

The diſcourſe being finiſhed, Mr. Furneſs and I joined in prayer, and took our leave of the priſoners. Samuel then addreſſed the people to this effect: "My friends, do not grieve for us; GOD has pardoned our ſins, and we are going to heaven; but repent of your ſins. The leaſt ſinner has need of repentance." Juſt before they were turned off, Samuel ſaid, "Lord, be merciful to us! Lord, lift thou upon us the Light of thy Countenance." They ſubmitted to their fate, with the ſame apparent chearfulneſs and compoſure, as if they had been going to ſleep. The younger brother ſpoke but little; particularly in the former part of my acquaintance with them; but I hope, he alſo experienced a ſaving change. Many of the ſpectators were much affected, and ſaid, "they had never ſeen the like before." I hope good impreſſions were made on many minds; may they be laſting, and come to a good effect.

Bury St. Edmund's, T. BROADBENT.
April 25, 1796.

Converſion and happy Death of MARY PILLING.

MARY PILLING, was born in the pariſh of Sharples, near Bolton, in Lancaſhire, in 1751. Her parents were honeſt and induſtrious; and they brought her up in a decent manner, according to their ability. She was of a ſober, reſerved diſpoſition, ſlow to anger, of a forgiving temper; always making the beſt of a bad matter, or of any evil report; and was a pattern to young people, by ſhewing a conſtant averſion to the empty vanities of this deluſive world. According to cuſtom ſhe attended the Church,

Church, and waited on GOD in the uſe of the means of grace. Perhaps too much cannot be ſaid with regard to her moral character; ſhe was a ſaint in the eyes of the world, and gained the eſteem of moſt, if not all, who were intimately acquainted with her.

About four years ago, the eyes of her underſtanding were opened, and ſhe ſaw the neceſſity of an inward change of heart. She was convinced that her outward religion would not juſtify her in the ſight of a holy GOD, or ſcreen her from the curſe of his perfect law. Being led by the hand of providence to the Methodiſt Chapel, ſhe heard the Word with pleaſure and profit. It was made light and life to her ſoul, and ſhe ſoon felt the want of a Saviour. At her own requeſt, ſhe was admitted a member of our ſociety, and continued ſtedfaſt in the good way, to the time of her death. She attended her claſs regularly every week, unleſs ſickneſs or ſomething very extraordinary prevented. She was exceeding watchful over her whole conduct, eſpecially her words, and was never heard to ſpeak evil of any one. During the period between conviction and converſion, ſhe did not experience thoſe diſtreſſing fears and terrors, common to perſons in that ſtate, but was gradually drawn by the cords of love. She ſought the Lord about a year in good earneſt, when one day, being very uneaſy, ſhe went into her room, and kneeling down, cried mightily to the LORD, that he would have mercy upon her, and reveal his Son in her heart. The LORD heard her ſupplication, and theſe words were applied with great power, "O LORD, I will praiſe thee! though thou waſt angry with me, thine anger is turned away, and thou comforteſt me," Iſa. xii. 1. She now found GOD's diſpleaſure removed, and enjoyed great peace and happineſs; her heart was filled with love, and her mouth with praiſe; her exemplary life evinced the mighty change.

Sometime after ſhe had found peace with GOD, ſome doubts occurred whether the work was real, and being of a diffident diſpoſition, ſhe was afraid to ſpeak freely to others, but it was not long before the Lord manifeſted himſelf a ſecond time, and cleared up her evidence for eternal Life, by applying the ſame words as before. She now went on her way rejoicing, without fear and without a cloud to hide the Sun of righteouſneſs from her eyes. She was always made a bleſſing to thoſe who met with her in claſs and band; they had many good ſeaſons. About the beginning of laſt ſpring, it pleaſed the Lord to afflict her with a fit of ſickneſs, which ſhe endured with calm patience, and reſignation, and ſaid, "The LORD doth all things well; his will is beſt; praiſe GOD and the LAMB for ever." She was much bleſſed in ſinging the praiſes of the LORD Jehovah, particularly while repeating theſe lines, "My Jeſus to know, and feel his Blood flow, It is Life everlaſting, it is Heaven below." She was not carried away with raptures and tranſports of joy, but rather melted into humble love and overwhelmed with the divine preſence.

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She recovered a little from her firſt fit of ſickneſs, but ſoon relapſed: about five weeks ago the diſorder returned, which ended in Death. She ſtill retained the ſame unſhaken confidence as before; the Lord often viſited her with tokens of his Love and Favour which enabled her to bear all afflictions without a murmuring or complaining thought; particularly in the night ſeaſon ſhe was favoured with ſuch comfortable and reviving views of the love of Chriſt and her own acceptance with God, thro' him, as made her long to be diſſolved and to be with him in the Paradiſe above. While Mr. Rhodes was adminiſtering the Lord's Supper to her, ſhe was ſo overpowered with a ſenſe of the Lord's preſence, that ſhe felt no pain of body, and it ſeemed as if ſhe was in Heaven. Her leader aſked, the night before ſhe died, whether ſhe was afraid of Death? She anſwered, "No, no. If the Lord will "be with me in that hour, as he has been with me hitherto, I "ſhall be more than conqueror." In the night ſhe was exceeding happy, and deſired thoſe who were preſent to read ſeveral hymns, with which ſhe was much delighted. For about an hour before her departure ſhe lay in ſweet ſilence, and then quietly gave up her ſpirit into the Hands of her gracious Redeemer, Sept 15, 1795, in the 45th year of her age. C. HOPPER.

On the Authority for believing the Bible to be the Word of GOD:

Extracted from the firſt Letter of the Biſhop of Landaff, to Thomas Paine.

"THE firſt queſtion you propoſe for conſideration is—"Whether there is ſufficient authority for believing the Bible to be the Word of God, or whether there is not?"—You determine this queſtion in the negative, upon what you are pleaſed to call moral evidence. You hold it impoſſible that the Bible can be the Word of God, becauſe it is therein ſaid, that the Iſraelites deſtroyed the Canaanites by the expreſs command of God: and to believe the Bible to be true, we muſt, you affirm, unbelieve all our belief of the moral juſtice of God; for wherein, you aſk, could crying or ſmiling infants offend?—I am aſtoniſhed that ſo acute a reaſoner ſhould attempt to diſparage the Bible, by bringing forward this exploded and frequently refuted objection of Morgan, Tindal, and Bolingbroke. You profeſs yourſelf to be a deiſt, and to believe that there is a God, who created the univerſe, and eſtabliſhed the laws of nature, by which it is ſuſtained in exiſtence. You profeſs that from the contemplation of the works of God, you derive a knowledge of his attributes; and you reject the Bible, becauſe it aſcribes to God things inconſiſtent (as you ſuppoſe) with the attributes which you have diſcovered to belong to him; in particular, you think it repugnant to his moral juſtice, that he ſhould doom to deſtruction

the crying or ſmiling infants of the Canaanites.—Why do you not maintain it to be repugnant to his moral juſtice, that he ſhould ſuffer crying or ſmiling infants to be ſwallowed up by an earthquake, drowned by an inundation, conſumed by a fire, ſtarved by a famine, or deſtroyed by a peſtilence? The word of God is in perfect harmony with his work; crying or ſmiling infants are ſubjected to death in both. We believe that the earth, at the expreſs command of God, opened her mouth, and ſwallowed up Korah, Dathan, and Abiram, with their wives, their ſons, and their little ones. This you eſteem ſo repugnant to God's moral juſtice, that you ſpurn, as ſpurious, the book in which the circumſtance is related. When Catania, Lima, and Liſbon, were ſeverally deſtroyed by earthquakes, men with their wives, their ſons, and their little ones, were ſwallowed up alive:—why do you not ſpurn, as ſpurious, the book of nature, in which this fact is certainly written, and from the peruſal of which you infer the moral juſtice of God? You will, probably, reply, that the evils which the Canaanites ſuffered from the expreſs command of God, were different from thoſe which are brought on mankind by the operation of the laws of nature.---Different! in what?---Not in the magnitude of the evil---not in the ſubjects of ſufferance---not in the author of it---for my philoſophy, at leaſt, inſtructs me to believe, that God not only primarily formed, but that he had through all ages executed, the laws of nature; and that he will through all eternity adminiſter them, for the general happineſs of his creatures, whether we can, on every occaſion, diſcern that end or not.

I am far from being guilty of the impiety of queſtioning the exiſtence of the moral juſtice of God, as proved either by natural or revealed religion; what I contend for is ſhortly this---that you have no right, in fairneſs of reaſoning, to urge any apparent deviation from moral juſtice as an argument againſt revealed religion, becauſe you do not urge an equally apparent deviation from it, as an argument againſt natural religion: you reject the former, and admit the latter, without conſidering that, as to your objection, they muſt ſtand or fall together.

As to the Canaanites, it is needleſs to enter into any proof of the depraved ſtate of their morals: they were a wicked people in the time of Abraham, and they, even then, were devoted to deſtruction by God; but their iniquity was not then full. In the time of Moſes, they were idolaters, ſacrificers of their own crying or ſmiling infants; devourers of human fleſh; addicted to unnatural luſt; immerſed in the filthineſs of all manner of vice. Now, I think, it will be impoſſible to prove, that it was a proceeding contrary to God's moral juſtice, to exterminate ſo wicked a people. He made the Iſraelites the executors of his vengeance; and, in doing this, he gave ſuch an evident and terrible proof of his abomination of vice, as could not fail to ſtrike the ſurrounding nations with aſtoniſhment and terror, and to impreſs on the

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minds of the Iſraelites what they were to expect, if they followed the example of the nations whom he commanded them to cut off. "Ye ſhall not commit any of theſe abominations---that the land ſpue not you out alſo, as it ſpued out the nations that were before you." How ſtrong and deſcriptive this language! the vices of the inhabitants were ſo abominable, that the very land was ſick of them, and forced to vomit them forth, as the ſtomach diſgorges a deadly poiſon.

I have often wondered what could be the reaſon that men, not deſtitute of talents, ſhould be deſirous of undermining the authority of revealed religion, and ſtudious in expoſing, with a malignant and illiberal exultation, every little difficulty attending the ſcriptures, to popular animadverſion and contempt. I am not willing to attribute this ſtrange propenſity to what Plato attributed the atheiſm of his time---to profligacy of manners---to affectation of ſingularity---to groſs ignorance, aſſuming the ſemblance of deep reſearch and ſuperior ſagacity;---I had rather refer it to an impropriety of judgment, reſpecting the manners, and mental acquirements, of human kind in the firſt ages of the world. Moſt unbelievers argue as if the thought that man, in remote and rude antiquity, in the very birth and infancy of our ſpecies, had the ſame diſtinct conceptions of one, eternal, inviſible, incorporeal, infinitely wiſe, powerful, and good God, which they themſelves have now. This I look upon as a great miſtake, and a pregnant ſource of infidelity. Human kind, by long experience; by the inſtitutions of civil ſociety; by the cultivation of arts and ſciences; by, as I believe, divine inſtruction actually given to ſome, and traditionally communicated to all; is in a far more diſtinguiſhed ſituation, as to the powers of the mind, than it was in the childhood of the world. The hiſtory of man is the hiſtory of the providence of God; who, willing the ſupreme felicity of all his creatures, has adapted his government to the capacity of thoſe, who in different ages were the ſubjects of it. The hiſtory of any one nation throughout all ages, and that of all nations in the ſame age, are but ſeparate parts of one great plan, which God is carrying on for the moral melioration of mankind. But who can comprehend the whole of this immenſe deſign? The ſhortneſs of life, the weakneſs of our faculties, the inadequacy of our means of information, conſpire to make it impoſſible for us, worms of the earth! inſects of an hour! completely to underſtand any of its parts. No man, who well weighs the ſubject, ought to be ſurpriſed, that in the hiſtories of ancient times many things ſhould occur foreign to our manners, the propriety and neceſſity of which we cannot clearly apprehend.

It appears incredible to many, that God Almighty ſhould have had colloquial intercourſe with our firſt parents; that he ſhould have contracted a kind of friendſhip for the patriarchs, and entered into covenants with them; that he ſhould have ſuſpended

the laws of nature in Egypt; ſhould have been ſo apparently partial as to become the God and governor of one particular nation; and ſhould have ſo far demeaned himſelf as to give to that people a burdenſome ritual of worſhip, ſtatutes and ordinances, many of which ſeem to be beneath the dignity of his attention, unimportant and impolitic. I have converſed with many deiſts, and have always found that the ſtrangeneſs of theſe things was the only reaſon for their diſbelief of them: nothing ſimilar has happened in their time; they will not, therefore, admit, that theſe events have really taken place at any time. As well might a child, when arrived at a ſtate of manhood, contend that he had never either ſtood in need of or experienced the foſtering care of a mother's kindneſs, the wearifome attention of his nurſe, or the inſtruction and diſcipline of his ſchoolmaſter. The Supreme Being ſelected one family from an idolatrous world; nurſed it up, by various acts of his providence, into a great nation; communicated to that nation a knowledge of his holineſs, juſtice, mercy, power, and wiſdom; diſſeminated them, at various times through every part of the earth, that they might be a "leaven to leaven the whole lump," that they might aſſure all other nations of the exiſtence of one ſupreme God, the creator and preſerver of the world, the only proper object of adoration. With what reaſon can we expect, that what was done to one nation, not out of any partiality to them, but for the general good, ſhould be done to all? that the mode of inſtruction, which was ſuited to the infancy of the world, ſhould be extended to the maturity of its manhood, or to the imbecility of its old age? I own to you, that when I conſider how nearly man, in a ſavage ſtate, approaches to the brute creation, as to intellectual excellence; and when I contemplate his miſerable attainments, as to the knowledge of God, in a civilized ſtate, when he has had no divine inſtruction on the ſubject, or when that inſtruction has been forgotten, (for all men have known ſomething of God from tradition,) I cannot but admire the wiſdom and goodneſs of the Supreme Being, in having let himſelf down to our apprehenſions; in having given to mankind, in the earlieſt ages, ſenſible and extraordinary proofs of his exiſtence and attributes; in having made the jewiſh and chriſtian diſpenſations mediums to convey to all men, through all ages, that knowledge concerning himſelf, which he had vouchſafed to give immediately to the firſt. I own it is ſtrange, very ſtrange, that he ſhould have made an immediate manifeſtation of himſelf in the firſt ages of the world; but what is there that is not ſtrange? It is ſtrange that you and I are here---that there is water, and earth, and air, and fire---that there is a ſun, and moon, and ſtars---that there is generation, corruption, reproduction. I can account ultimately for none of theſe things, without recurring to Him who made every thing. I alſo am his workmanſhip, and look up to him with hope of preſervation through all eternity; I adore him for

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his word as well as for his work: his work I cannot comprehend, but his word hath aſſured me of all that I am concerned to know---that he hath prepared everlaſting happineſs for thoſe who love and obey him. This you will call preachment:---I will have done with it; but the ſubject is ſo vaſt, and the plan of providence, in my opinion, ſo obviouſly wiſe and good, that I can never think of it without having my mind filled with piety, admiration, and gratitude."

An Account of Mr. WILLIAM PRICE.

William Price was born near Eniſkillen in Ireland. At an early period, he commenced a ſoldier in the Eniskillen Dragoons. He ſtood two Flanders wars, ten campaigns, and twelve general engagements, without receiving the ſlighteſt wound. At his firſt going to Flanders, ſeeing himſelf expoſed to danger on all hands, and not knowing the moment he might fall a victim to the horrors of war, he endeavoured to prepare for Eternity: But being ignorant of the way of attaining juſtification by faith in Chriſt, he ſet about eſtabliſhing his own righteouſneſs, as the foundation of acceptance with God. And now he thought all was well, becauſe he forſook bad company, ſaid his prayers, went to Church and Sacrament, and bore a good character among men. But that God, who "weigheth the ſpirits, and ſearcheth the hearts of the ſons of men," ſaw the ſincerity of his deſires, and while he continued walking in the light of his inferior diſpenſation, provided means for bringing him out of all darkneſs into his marvelous light.

The firſt converted man that Mr. Price remembers to have converſed with, was Mr. John Haime, who at that time was publiſhing ſalvation thro' faith in Jeſus, in the Britiſh camp. As Mr. Haime was a ſtrict attendant on the church, and ſacrament; Mr Price took particular notice of his ſerious deportment, which led to an intimate acquaintance with each other. Mr. Haime urged the neceſſity of experiencing a death unto ſin, and a new birth unto righteouſneſs: but Mr. Price did not readily underſtand this doctrine at firſt. However, that he might be entirely freed from his former ungodly companions, and improve an acquaintance with a few pious ſoldiers, who frequently met for the purpoſe of worſhipping God, and taking ſweet counſel together, of things pertaining to the kingdom of heaven, Mr. Price gladly caſt in his lot among them. After ſome time, the rod of affliction was laid upon him, which brought him to the margin of the grave. And now the fears of death and judgment overwhelmed him, his ſins ſtared him in the face, his righteouſneſs failed and his hopes of heaven vaniſhed away. In this ſituation the conſtant cry of his guilty ſoul was, —"Mercy! Mercy! Mercy!" In the midſt of his diſtreſs, it ſounded through his mind, "that Chriſt

Chriſt died to ſave the vileſt of ſinners:" he believed the report and immediately felt the ſalutary effects thereof in his mourning ſoul. The guilt and burden of ſin was removed, and his freed ſpirit rejoiced in GOD his Saviour. Then his tongue became as the pen of a ready writer, in declaring the goodneſs of God to his ſoul.

The Lord having raiſed him from the bed of ſickneſs, he went forth to the field of battle, knowing that, "for him to live was Chriſt, and to die was gain." He found much confidence in the Lord in the greateſt dangers; particularly at the battle of Fountainoy, his ſoul was unſpeakably happy.

At the concluſion of the war, the army returned to England, where he was introduced to Mr. Weſley and other pious friends, whoſe converſation and pious inſtructions ſtrengthened him much in the Lord. Being diſcharged he returned to the place of his Nativity, where for many years he was like a bird on the houſe top, having none to converſe with upon Bible Religion. However he looked forward in expectation of the time when pure and undefiled religion would find its way to that benighted corner. The firſt Preacher that came that way, rouzed the holy flame more abundantly in his breaſt; and from that time his heart and houſe were open to the Meſſengers of Chriſt.

The work of the Lord now began to ſpread, and perſecution aroſe: Mobs headed by the clergy frequently aſſaulted them at the time of preaching. Mr. PRICE accompanied the Preachers, when brought before Magiſtrates, &c. being always willing to ſhare with them in reproach and ſufferings, for the Truth's ſake. He had a good talent for ſtrengthening young converts, and eſtabliſhing new Societies. As a claſs leader, his labours were almoſt indefatigable. For upwards of thirty years, he attended Societies ten Miles round; And even a few months before his death, I have known him travel fourteen miles to meet a new ſociety, notwithſtanding his age and infirmities. As a Chriſtian, he thought very meanly of himſelf, confeſſing that he was a dependant mortal, having no ſtock of grace, but always poor and needy, living by the moment; and tho' blameleſs in life and converſation, yet he wept to the laſt, for his unfaithfulneſs.

I viſited him in his laſt illneſs, and found him happy in the Lord, and reſigned to his will. As I perceived him making haſty ſtrides toward death, I left word with the family, that if he died before my return, they would ſend for me, that I might preach a funeral ſermon; contrary to my wiſhes, he heard of my intentions, and deſired they would call me back again. He got me by the hand, and with tears in his eyes ſaid, "If a funeral ſermon "is to be preached, I beg that very little may be ſpoken concern- "ing me, leſt it ſhould rob God in any wiſe of his Glory. If I "ſtood long in the ways of the Lord, no thanks to me, but the "grace of God. If I withſtood perſecution, it was Jeſus who "ſtood by me, and without his ſupport I could do nothing. If I

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" opened my door to the meſſengers of God, it was himſelf who " gave me the place and all in it. It was not mine; no thanks " to me for it; I was but the Steward over it. I was nothing; " I am nothing; and can plead nothing, but GOD be merciful " to me a ſinner."

On the ſabbath day, the miniſter came to ſee him, to whom he related the particulars of his paſt experience, his repentance, converſion, and growth in grace; and that at that moment he felt the divine preſence, ſupporting his ſoul. He aſked the miniſter, if he thought the work was of God. Upon being anſwered in the affirmative, he exhorted the miniſter to ſeek diligently, till he obtained the divine peace and conſciouſneſs of pardon, and then his heart would be filled with love to GOD and man; and by preaching from ſuch a heart it would reach the hearts of others; ſinners would be convinced, mourners converted and the church of Chriſt built up in living faith.

A few days before his death he was uncommonly bleſſed of the LORD, and as many came to ſee him, he gladly embraced the opportunity offered, and ſpoke feelingly to them, as their ſeveral ſtates required. But the grand enemy of mankind, either to ſtop his uſefulneſs in this labour of love, or to ſhake his confidence in GOD, brought all his former ſins to his mind, with all the ſhort-comings and wanderings, from the day of his converſion to that moment. In this conflict, the Holy Spirit ſo fitly and powerfully applied the great and precious promiſes to his ſoul, that he was more than conquerer. The enemy then ſtrove to make him doubt of the reality of the work of grace accompliſhed in his heart; but not being ignorant of the devices of ſatan, he cried out, " the love, the joy, the peace, I now feel in my heart, never grew in nature's garden; nor could any beſtow theſe bleſſings but GOD." Theſe temptations, tho' ſevere for a ſeaſon, were ſucceeded by a bleſſed time of refreſhing from the preſence of the LORD; ſo that till the hour of his death, his ſoul was filled with peace and joy, longing to be gone. A ſhort ſpace before his departure he was ſpeechleſs; nevertheleſs his joyful countenance, and uplifted hands and eyes, ſhewed that tho' his health and ſtrength failed him, yet Chriſt was the ſtrength of his heart, and his portion for ever. Thus died WILLIAM PRICE, after adorning the Goſpel upwards of fifty years, in the month of March 1795. I am not certain of his age, but ſuppoſe it was about four-ſcore.

Slygo Circuit, May 5, 1796. THOMAS RIDGEWAY.

A ſeaſonable Admonition to the People of GOD.

YOU profeſs to believe *the Communion of Saints*: You have been admitted to the privileges of this communion: You thought it not ſafe or good for man to be alone; to live retired from the Society of Chriſtians: You have been inrolled among them; and yet what an unprofitable hermit haſt thou been in Zion?

Zion? Thou art no way ſerviceable to the body. How can Chriſtians content themſelves with the privileges of GOD's Houſe, and neglect the mutual duties that are incumbent on them. The Apoſtle tells us, that "the meaneſt members in the Church are neceſſary." But alas! how many are there, who immure themſelves within their own walls; who are ſo involved in worldly buſineſs, and have ſo little care and zeal for the houſe of GOD, that they no way profit, no way edify their brethren? How can you overlook theſe plain ſcriptures? "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Wherefore comfort (or exhort) yourſelves together, and edify one another. From whom, (i. e. Chriſt) the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love. Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers. Let every one of us pleaſe his neighbour, for his good to edification. Exhort one another daily, while it is called to-day, leſt any of you be hardened through the deceitfulneſs of ſin. And let us conſider one another, to provoke unto love, and unto good works: Not forſaking the aſſembling of ourſelves together, as the manner of ſome is, but exhorting one another; and ſo much the more, as ye ſee the day approaching. Look not every man on his own things, but every man alſo on the things of others." None are excluded: It is every man's work. "Look diligently, leſt any man fail of the grace of GOD, leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled." If they do not overlook, how dare they contemn all theſe commandments of our Lord Jeſus Chriſt? How can they look upon themſelves as no way concerned in theſe duties? It is a lamentation, that ſo many members of ſociety, through ſpiritual ſloth, through a lothneſs to diſpleaſe, through want of pity to the ſouls of their brethren, ſuffer them to periſh in careleſſneſs, ſenſuality, formality; rather than they will labour to quicken, reſtore, and ſave them. An engroſſer is hateful to men: But of "how much ſorer puniſhment ſhall ye be thought worthy," who engroſs your graces, your gifts, your experiences, wherewith the church of Chriſt might be edified? Every man is a ſteward; but you are ſtewards in an eſpecial manner: You are ſtewards of the gifts of the Spirit, which are "given to profit withall. How dare ye "hide your talents in a napkin?" You have a greater truſt committed to you, than others have: You have ſouls committed to your care; for the members of ſociety are to care even naturally one for another. What are you afraid you ſhall have the leſs light, the leſs grace, the leſs comfort from Chriſt, becauſe others ſhare with you? Know the more uſeful you are, the more you yourſelves will be enriched and ſupplied; and

while

while you are dividing your loaves, GOD will multiply the bread. You ſhall receive, while you are diſburſing: Your light and heat will increaſe by your diſtributing it.

2. How *is ſpiritual Converſation neglected even among the Members of Society?* What! are you aſhamed of your GOD? Is the ſpeaking of grace and glory ſome kind of diſparagement to your tongues? When you come together, precious time is devoured in back-biting, in cenſuring of abſent perſons, who are not capable of making their defence; or elſe in impertinent diſcourſes of worldly matters. Few, like the diſciples in their journeyto Emmaus, diſcourſe of ſuch matters, as to engage Chriſt himſelf to join with them, and cauſe their hearts to burn: When do you warm one another's hearts, and fit each other to enter into communion with GOD in ſecret? How do many complain of you, that their hearts are eſtranged from GOD by converſe and intimacies with you, and that they loſe their Affections by keeping up correſpondence with you; and therefore count it their wiſdom to retire into their cloſets, rather than miſpend precious Hours in unprofitable communication? How many weak Chriſtians are there, who are not acquainted with the wiles of Satan, and they ſit down penſive and dejected, thinking no condition like theirs, and conclude hereupon that they are none of GOD's children, whom (if you were ſpiritual, pitiful, active, and free to acquaint them with your own experience,) you might ſuccour under their temptations, and comfort them with the comforts wherewith you have been comforted, and eaſe them by hearkening to their doubts and complaints, and ſhewing them a way how their ſouls may be delivered? Were you of a Chriſt-like ſpirit, you would *not break theſe bruiſed reeds*; but labour to ſcatter thoſe miſts, which over-cloud their ſouls: You ſhould be eyes to the blind; but you are not: You ſhould be of a merciful ſpirit to all ſouls; more eſpecially to the ſouls of all good men; moſt eſpecially to the ſouls of thoſe to whom you are peculiarly united, but you are not. In the old law GOD took care of *Aſſes*; *if they lay under a burden*, Iſrael *was to help them*. Doth GOD take care for beaſts; and will not ye for men, for the redeemed of the LORD? GOD requires of you, that you "comfort the feeble-minded. The manifeſtation of the ſpirit is given to every man to profit withall. Chriſt expects his own with increaſe. They that feared the LORD ſpake often one to another;" (to comfort one another with the promiſes of GOD, made to his people, againſt the flouriſhing of the wicked, and overflowing of ungodlineſs) "and the LORD hearkened and heard it, and a book of remembrance was written before Him." The LORD booked that good ſervice, He put it upon record: But though the LORD hearkeneth and heareth, yet He ſeldom finds us ſo employed: Our neglects are ſealed up in his bag. I pray GOD we may lay it to heart, repent, and reform. Bernard's

complaint may juſtly be revived: "Not a word of the ſcriptures; "nothing of the ſalvation of the ſoul; but trifles and toys, laugh- "ter, and words as light as the wind, eat up the time." Let us not neglect to build up ourſelves *in our moſt holy faith.* Mutual duties ſhould be exerciſed between chriſtian and chriſtian: The Apoſtle is expreſs for it in the places already quoted: I ſhall add one more, "Let the word of Chriſt dwell in you richly, in all wiſdom, teaching and admoniſhing one another." O that GOD could prevail with you, to go and viſit one another, and ſtir up one another, that "knowing the terrors of the LORD, you may perſuade men!" O! bewail thy unſerviceableneſs, thy want of love and bowels of compaſſion to others. Surely, there is no time wherein chriſtian Fellowſhip is more called for, and wherein it may be more profitable, than at this time: But alas! how few are there like Jonathan and David? How few enter into a brotherly promiſe to exhort one another, to call one another to account, to tell one another their fears, to know of one another their growth in religion.

Extract of the MINUTES of the CONFERENCE,

held in LONDON, July 25th, &c. 1796: Between the PREACHERS late in Connection with the REV. Mr. WESLEY.

THE following Preachers were admitted into full connection, namely, Richard Gower, Joſeph Bowes, Joſeph Robins, John Stephens, Robert Smith, John Ward, Richard Hardacre, James Bridgnell, William Fenwick, Iſaac Muff, John Brice, George Morley, George Smith, Thomas Fearnley, Henry Anderſon, Matthew Tobias, James Stuart, Robert Banks, James Jordan, James Smith, John Mc Archer.

Preachers who have died ſince the laſt Conference.

1. JOHN MILLER, a German. He was a travelling Preacher for ſixteen years; and though the diſadvantages of his pronounciation were always objections to him on his firſt viſit to the Circuit, yet he ſoon gained the affections and eſteem of the people. Love and zeal were the two diſtinguiſhing traits in his character. After a very uſeful life, he died happy, rejoicing in Chriſt Jeſus.

2. JOHN BRETTELL. He was brought to the knowledge of GOD, when he was very young: and laboured in the LORD's vineyard more than three and twenty years, with a ſteady, upright character. In his laſt illneſs he was remarkably happy. One of his dying teſtimonies was, "I bleſs GOD, I was never more re- "ſigned to the Divine Will: I have no pain, nor have had any "doubt of my acceptance with GOD, ſince my affliction begun."

3. WILLIAM DENTON: A truly ſerious, watchful and exemplary Chriſtian; of great humility, meekneſs, and patience; and an acceptable and edifying Preacher. After having travelled four

four years on trial, and being much approved of in the Circuit, in which he laboured, he was admitted into full connection at the laſt Conference, but was immediately obliged to deſiſt from travelling, through a painful and diſtreſſing diſorder, which aroſe from a hurt received in the work. This affliction, which continued and increaſed upon him for many months, he ſupported with great reſignation to the Divine Will; and although frequently exerciſed with ſore temptations and much heavineſs, yet he went off the ſtage of Life in great peace and triumph.

The Stations of the Preachers for this Year.

1 *London*,	John Pawſon, Francis Wrigley, William Weſt, Adam Clarke, Richard Reece, George Marſden, Peard Dickinſon, James Creighton, George Story, Editor, &c. George Whitfield, Book-Steward.
2 *Rye*,	Thomas Tatterſhall, Robert Swan, Joſeph Kyte, Martin Vaughan.
3 *Rocheſter*,	John Woodrow, Peter Haſlam.
4 *Canterbury*,	George Deveral, William Howarth, James Townley.
5 *Colcheſter*,	John Reynolds, John Stephens.
6 *Harwich*,	John Hickling, John Cricket.
7 *Norwich*,	Charles Kyte, Duncan Kay.
8 *Yarmouth*,	James Anderſon, Richard Hardacre, John Leppington.
9 *Diſs*,	William Collins, Thomas Rogerſon.
10 *Bury*,	Thomas Broadbent, Francis Weſt.
11 *Lynn*,	Benjamin Leggatt, Edmund Shaw.
12 *Walſingham*,	John Saunderſon, Joſiah Hill.
13 *Bedford*,	James Watſon, John Furnace.
14 *Higham Ferrers*,	Thomas Gill, Edward Towler.
15 *St. Ives, Hunts*,	Edward Gibbon, Stephen Wilſon, James Scholfield, John Wittam.
16 *Northampton*,	Jonathan Couſſins, Charles Tunnicliff.
17 *Banbury*,	Joſeph Harper, Cuthbert Whiteſides.
18 *Oxford*,	William Shelmerdine, John Dean, John Murlin, Supernumerary.
19 *Newbury*,	William Holmes, Thomas Dunn.
20 *Glouceſter*,	William Jenkins, Joſeph Burgeſs, Samuel Harris.
21 *Worceſter*,	Walter Griffith, Jonathan Crowther, James Bridgnell.
22 *Saliſbury*,	John Mackerſy, Robert Smith, Jun.
23 *Blandford*,	Theophilus Leſſey, Thomas Stanton, John Jones, Iſaac Lilly.
24 *Portſmouth*,	Joſeph Alger, Thomas Rough, Jonathan Brockhouſe, Charles Greenly.

25	*Iſle of Jerſey,*	Thomas Simeonite, William Dieuade, Henry Mahy.
26	*Iſle of Guernſey,*	William Palmer, Francis Balliau.
27	*Iſles of Alderney and Sark,*	John De Quetville.
28	*Bath,*	Samuel Bradburn, Richard Gower.
29	*Bradford, Wilts,*	James Rogers, William Moulton.
30	*Briſtol,*	Joſeph Bradford, John Pritchard, Charles Atmore, Thomas Roberts, Owen Davis, Andrew Mayor.
31	*Shepton Mallet,*	William Aſhman, Thomas Kelk.
32	*Taunton,*	James Byron. James Jay, Joſeph Robbins, Humphry Parſons.
33	*Collumpton,*	Mark Daniel, James Lawton.
34	*Plymouth-Dock,*	William Horner, William Aver.
35	*Launceſton,*	John Smith, Thomas Yates, James Evans.
36	*St. Auſtle,*	John Boyle, Edward Milward, Robert Green, Thomas Stanley.
37	*Redruth,*	Francis Truſcott, John Clarke, Richard Trefry, Thomas Trethewy.
38	*Penzance,*	Lawrence Kane, Joſeph Cooke, John Sandoe, John Grant, Joſeph Bowes.
39	*Haverford-weſt,*	Clealand Kirkpatrick, William Pearſon, James Gill.
40	*Swanſea,*	Samuel Taylor, Hans Shrowder.
41	*Cardiff,*	Caleb Simmonds, John Hughes.
42	*Brecon,*	James Buckley, John Wood, John Jennings.
43	*Birmingham,*	William Thompſon, Richard Elliott, John Pipe, Jonathan Barker.
44	*Dudely,*	Joſeph Taylor, John Simpſon, William Hicks.
45	*Shrewſbury,*	George Baldwin, Thomas Blanchard.
46	*Burſlem,*	John Maſon, Richard Rodda, Thomas Hutton.
47	*Leek,*	William Simpſon, James Ridal.
48	*Maccelsfield,*	George Snowden, Miles Martindale, Thomas Greaves.
49	*Stockport,*	Jeremiah Brettell, James Mc. Donald.
50	*Manchester,*	Alexander Mather, Thomas Rutherford.
51	*Oldham,*	Thomas Taylor, Joſeph Collier.
52	*Rochdale,*	John Gualtier, Robert Miller.
53	*Bolton,*	Benjamin Rhodes, David Barrowclough.
54	*Wigan,*	Thomas Wood, George Sykes.
55	*Cheſter,*	John Goodwin, Robert Crowther, Richard Emmet.
56	*Liverpool,*	Henry Moore, John Allen, George Morley.
57	*Northwich,*	John Booth, Thomas Fearnly.
58	*Blackburn,*	Timothy Crowther, John Denton.

59 *Colne,*

59 *Colne*, Jonathan Edmonſon, John Atkins, Charles Gloyne.
60 *Lancaſter*, Robert Harriſon, Thomas Shaw.
61 *Leiceſter*, Simon Day, Samuel Bardſley.
62 *Hinkley*, John Beaumont, James Penman.
63 *Caſtle Dunnington*, George Sargeant, William Timperley.
64 *Newark*, Jonathan Parkin, Charles Bland.
65 *Nottingham*, Thomas Hanby, Thomas Bartholomew, George Low.
66 *Derby*, Thomas Longley, William Ainſworth.
67 *Aſhov-de-la-Zouch*, Thomas Cooper, John Birdſel,
68 *Sheffield*, Henry Taylor, William Bramwell, Michael Emmet.
69 *Rotherham*, George Button, John Croſsby.
70 *Grimſby*, Thomas Vaſey, John Nelſon, Thomas Edmunds.
71 *Horncaſtle*, William Saunderſon, George Dermott, James Burley, Robert Carr Brackenbury, Supernumerary.
72 *Boſton*, John Wilſhaw, John Akienhead.
73 *Gainſborough*, Robert Smith, ſenior, William Hunter, junior.
74 *Barrow*, John King, William Harriſon.
75 *Epworth*, Jaſper Robinſon, George Mowatt, James Hall.
76 *Leeds*, Joſeph Benſon, William Myles, Robert Hopkins.
77 *Wakefield*, Joſeph Entwiſle, Robert Lomas.
78 *Pontefract*, John Furnace, William Heath
79 *Huddersfield*, John Barber, John Kerſhaw, Joſeph Drake.
80 *Birſtal*, George Highfield, John Brice.
81 *Dewſbury*, Iſaac Brown, Booth Newton.
82 *Bradford*, Robert Roberts, John Aſhall.
83 *Halifax*, William Thom, Joſeph Suttcliffe.
84 *Keighley*, Edward Jackſon, John Leech.
85 *Otley*, George Gibbon, John Ogilvie.
86 *Whitehaven*, George Holder, John Braithwaite.
87 *Iſle of Man*, John Barrett, Arthur Hutchinſon, Alexander Cummins.
88 *York*, William Blagbourn, Zechariah Yewdall, John Stamp.
89 *Malton*, Joſeph Peſcod, Thomas Harriſon, Thomas Parſons.
90 *Pocklington*, Lancelot Harriſon, Thomas Carlill.
91 *Hull*, James Wood, William Percival, Joſeph Cole.
92 *Bridlington*, William Stevens, William Saunders.
93 *Scarborough*, Jonathan Brown, John Foſler, John Dutton.
94 *Whitby*, Thomas Dixon, John Hudſon.

95 *Rippon*,

95 *Rippon*, Samuel Gates, Iſaac Muff.
96 *Middleham*, Philip Hardcaſtle, Anthony Seckerſon.
97 *Stockton*, Daniel Jackſon, John Riles.
98 *Barnard Caſtle*, Matthew Lumb, John Philips.
99 *Hexham*, William Cox, Abraham Moſley.
100 *Sunderland*, William Hunter, ſen. John Moon, Samuel Botts.
101 *Newcaſtle*, Robert Johnſon, Richard Condy.
102 *Alnwick*, Alexander Suter, Henry Anderſon.

SCOTLAND.

103 *Edinburgh*, James Bogie, Joſeph Croſs, Thomas Ingham, Joſeph Saunderſon, Supernumerary.
104 *Glaſgow*, Thomas Warwick, John Townſend.
105 *Dumfries*, Robert Dall.
106 *Berwick*, John Doncaſter.
107 *Dundee*, James Thom, John Ward.
108 *Brechen*, Stephen Eversfield, George Douglas.
109 *Aberdeen*, William Stephenſon, Richard Waddy.
110 *Inverneſs*, Duncan Mc Allum, William Fenwick, Richard Thompſon.

IRELAND.

111 *Dublin*, William Smith, John Hurley, Matthias Joyce, Book Steward.
112 *Wicklow*, Alexander Moore, Andrew Taylor.
113 *Carlow*, Robert Banks, Thomas Edwards.
114 *Waterford*, William Mc Cornook, John Stuart.
115 *Youghall*, William Hamilton, William Sturgeon.
116 *Cork*, John Dinnen, John Darragh.
117 *Bandon*, Samuel Mitchell, Joſeph Anderſon.
118 *Mallow*, Michael Murphy, James Mc Quige, Geo. Stephenſon.
119 *Limerick*, John Mc Farland, Thomas Patterſon.
120 *Birr*, Samuel Steele, John Price, Zachariah Worrel: John Bredin, Supernumerary.
121 *Connomarah*, John Hamilton. N. B. This circuit is to be under the inſpection of Brother Steele.
122 *Caſtlebar*, George Brown, James Mc Keown.
123 *Athlone* Francis Ruſſel, John Gillis.
124 *Mountrath*, Charles Graham, John Clegg: Adam Averill, Supernumerary.
125 *Longford*, John Stephenſon, James Bell, James Jordan.
126 *Sligo*, Thomas Ridgeway, William Wilſon, Matthew Langtree.
127 *Ballyconnell*, Thomas Hewitt, Archibald Montgomery, Thomas Booth.
128 *Cavan*, Andrew Hamilton, jun. James Irwin, James Smith.
129 *Clones*, Robert Smith, James Stuart, Alexander Sturgeon.

130 *Brook-*

130 *Brookborough*, Francis Armſtrong, Thomas Barbor.
131 *Enniſkillen*, William Ferguſon, William Douglas.
132 *Balinamallard*, Matthew Tobias, Blakely Dowling.
133 *Ballyſhannon*, Robert Crozier, John Clendinnen.
134 *Newtown-ſtuart*, Joſeph Armſtrong, William Little, John Hagan: Thomas Kerr, Supernumerary.
135 *Londonderry*, Samuel Wood, Lawrence Kane.
136 *Coleraine*, Matthew Stuart, David Gordon, Daniel Mc. Mullen.
137 *Dungannon*, John Kerr, Samuel Alcorn.
138 *Armagh*, Andrew Hamilton, Sen. James Mc Kee.
139 *Tanderagee*, John Malcomſon, Thomas Brown, John Mc Arthur.
140 *Belfaſt*, James Mc Mullen, William Armſtrong.
141 *Liſburn*, Guſtavus Armſtrong, Joſeph Hennin.
142 *Downpatrick*, James Rennick, Daniel Pedlow, John Grace, Supernumerary.
143 *Newry*, John Crook, Charles Mayne.

Miſſionaries for Africa, Archibald Murdock, William Patten.*

The BRITISH DOMINIONS *in America.*

Nova Scotia, New Brunſwick and Newfoundland.

William Black, General Aſſiſtant.

Haliſax, James Mann.
Liverpool, Iſaac Lunsford.
Shelborne, Daniel Fidler.
Newport, John Mann.
Horton, Theodore Harding.
Annapolis, James Boyd.
St. John's, William Jeſſop.
Frederiction, William Grandine.
St. Stephen's, Duncan Mc Coll.
Cumberland, Benjamin Wilſon.
Newfoundland, William Thoreſby, George Smith.

WEST-INDIES.

Dr. Coke ſuperintends the Weſt-India Miſſionaries.

Antigua, John Baxter, William Warrenner.
St. Chriſtopher's, *Nevis.* } Thomas Owens, Thomas Dumbleton, Richard Brownell.

* Dr. Coke laid before the Conference an account of the failure of the colony, intended to be eſtabliſhed in the Foulah Country in Africa: After mature conſideration, the Conference unanimouſly judged, that a trial ſhould be made in that part of Africa on the proper miſſionary plan. The two brethren above mentioned, having voluntarily offered themſelves for this important work, the Conference ſolemnly appointed them for it, and earneſtly recommend them and their great undertaking to the public and private prayers of all the members of the Methodiſt Connection.

Dominica,	John Kingſton.
St. Vincent's,	Richard Pattiſon.
Barbadoes,	James Alexander.
Grenada,	Thomas Hallett.
Jamaica,	John M'Vean, William Staniforth.
Tortola,	Edward Turner, Thomas Iſham.
Honduras-Bay,	William Fiſh.

N. B. John Harper, and Richard Andrews, are removed to the Continent of America.

MEMORANDUM for the time of CONFERENCE.

Some years ago I wrote the following Rules for my own conduct during the time of the Conference; but never let any one ſee them till this Conference. When I ſhewed them to Mr. Benſon, he ſaid they ought to be put in the Minutes for general good. I intended reading them firſt; but in the multiplicity of buſineſs, forgot it. But as the Preachers to whom I ſhewed them, were all of the ſame mind, I have ventured to comply with their deſire.

S. BRADBURN.

1. Be tender of the character of every Brother; but keep at the utmoſt diſtance from countenancing ſin.

2. Say nothing in the Conference but what is ſtrictly neceſſary and to the point.

3. If accuſed by any one, remember recrimination is not acquitance; therefore avoid it.

4. Beware of impatience of contradiction: be firm; but be open to conviction. The cauſe is God's, and he needs not the hands of an Uzzah to ſupport his ark The being too tenacious of a point, becauſe you brought it forward, is only feeding ſelf. Be quite eaſy, if a majority decide againſt you.

5. Uſe no craft or guile to gain any point. Genuine ſimplicity will always ſupport itſelf. But there is no need always to ſay all you know or think.

6. Beware of too much confidence in your own abilities; and never deſpiſe an opponent.

7. Avoid all lightneſs of Spirit, even what would be innocent any where elſe. —— Thou, GOD ſeeſt me!

Directions concerning the attendance of Preachers at the Conference.

1. We confirm the Rule recorded in the Minutes of the laſt Conference, Queſtion 23. p. 24. Rule 7. namely, "The Diſtrict-Committees reſpectively ſhall from year to year fix upon the Preachers, who are to attend the Conference: and the expences of their going to, and returning from the Conference ſhall be defrayed by their reſpective Circuits. 2. "No Circuit ſhall be left without a Preacher during the time of Conference.

And

And if any Preacher, ſo left in the Circuit, ſhall during the meet- of the Conference, leave ſuch Circuit, he ſhall be ſuſpended till the next Conference. Large Minutes, p. 88.

The Conference appointed Mr. Mather and Mr. Pawſon to ſuperintend the examination of the Books in London, and to print a ſtatement of the Book-Account for the information of the Preachers.

N. B. Meſſrs. Mather and Pawſon have a diſcretionary power to call in any of the Preachers appointed for London to aſſiſt them in this work.

Some regulations being judged neceſſary, in order to prevent improper publications, the matter was candidly examined, and the Conference came to the following concluſions:

1. That, as the Preachers are eminently *one body*, nothing ſhould be done by any one individual, which would be prejudicial to the whole or any part thereof. Therefore *no Preacher ſhall publiſh any thing* but what is given to the Conference, and printed in our own preſs. The Book-Committee to determine what is proper to be printed.

2. That, as a reward for his labour, whatever ſhall be approved of by the Book-Committee, and printed, the Author ſhall have one hundred out of every thouſand of the Books whether great or ſmall. And if publiſhed in the Magazine, he ſhall have a reaſonable allowance; the Conference being judges.

3. That any Preacher who has books on hand, may ſell them; but if another edition of any book be wanted, he ſhall give it to the Conference, as though it were a new manuſcript.

N. B. Several of the Preachers, whoſe writings have been highly approved of, agree to the above regulations, merely to reſtrain improper perſons from publiſhing; the peace and honour of the Connection outweighing with them every other conſideration.

The Building of Chapels is referred to the Diſtrict-Meetings, with this caution, That no Chapel ſhall be built but where it is abſolutely neceſſary, and where *two thirds* of the expence are ſubſcribed. See Large Minutes, *Q.* 70.

If men will build of their own accord, without the conſent of the Diſtrict, we are not anſwerable for conſequences. N. B. This rule does not affect thoſe places where buildings are begun, or where we are already engaged, as in Mancheſter, Sheffield, &c.

In order to ſimplify the Account of our Annual Expenditure, it was agreed. 1. That all Doctors bills ſhall be diſcharged in the Circuit, and if the Stewards cannot pay the Quarterage of the Preachers, their Wives and Children, the deficiencies ſhall be paid by the Conference.

Let no demand for a Preacher's Board, whether he be ſick or well, be ever brought to the Conference.

To prevent unruly or unthinking perſons from diſturbing our people, it was ordered, That no man, or number of men, in our connection, ſhall circulate letters, call meetings, or attempt to do any thing *new*, till it has firſt been appointed by the Conference.

To avoid being entangled in Law, it was enacted, That no Diſtrict-meetings, Preachers, or People whatſoever, ſhall involve the Conference in a Lawſuit, or have any demand on the Conference for the expences, or any part of the expences of a Lawſuit; more eſpecially concerning Chapels or Preaching-houſes, without the conſent of the Conference previouſly obtained.

To ſupport the Miſſions in the Weſt Indies, and Newfoundland, it was agreed, That a general Collection be made by the Preachers in every Town in England, where Dr. Coke has not made application, within ſix months before the meeting of the Conference; and the money ſo collected, be depoſited in the hands of Mr. Whitfield.

As the Regulations reſpecting the Sacrament have not been ſtrictly attended to, but ſome complaints have ariſen on both ſides, to remedy which in future, the Conference agree, 1. That, thoſe Societies who have the Sacrament allowed according to the Rules of Pacification, ſhall have it duly adminiſtered; and that if the Superintendent will not adminiſter it himſelf, he ſhall provide ſome other Preacher, who is properly qualified, to do it; ſo that the people may not be deprived of their privilege.

2. That every Preacher ſhall attend, with the utmoſt exactneſs, to that Rule in the Pacific Plan, which ſtates, That no Preacher ſhall, directly or indirectly, endeavour to excite any Society to deſire to have the Lord's Supper. Nor, on the other hand, ſtrive to ſet any Society againſt that Ordinance; but leave the people every where entirely free.

It was likewiſe enacted, That the Lord's Supper be adminiſtered to the members of our ſociety only, or ſuch as receive a note of admiſſion from the Aſſiſtant, which note muſt be renewed quarterly. And if any Leaders, Stewards, or Truſtees, refuſe to be regulated by this rule, the ſacrament ſhall not be adminiſtered where this is the caſe

Inaſmuch as ſundry queſtions have been agitated in the courſe of laſt year, reſpecting divers things in our plan of diſcipline, ſuch as the admiſſion or excluſion of Members, the appointment or change of Leaders and Stewards, and the reception of local and travelling Preachers,

Our rules, or cuſtom, reſpecting theſe particulars, are as follow;

1. As to the *admiſſion* of Members, the rule by which we have been accuſtomed, and ſtill intend to walk, is contained in the large Minutes of Conference, Queſtion xvi. p. 12. "How

"ſhall

" ſhall we prevent improper perſons from inſinuating into the " Society?"

A. 1. "Give tickets to none till they are recommended by a " Leader, with whom they have met at leaſt two months on trial."

2. "Give Notes to none but thoſe who are recommended by " one you know, or till they have met three or four times in a " Claſs."

3. "Give them the Rules the firſt time they meet. See that " this never be neglected."

2. As to the *excluſion* of Members, our rule is fixt, and our cuſtom expreſſed in the rules of the Society, where it is ſaid,

"These are the general rules of our Societies; all which we " are taught of God to obſerve, even in his written word, the " only rule and the ſufficient rule both of our Faith and Practice. " And all theſe we know his Spirit writes on every truly awaken- " ed heart. If there be any among us who obſerve them not, " who habitually break any of them, let it be made known unto " them who watch over that ſoul, as they that muſt give an ac- " count. We will admoniſh him of the error of his ways: we " will bear with him for a ſeaſon. But then if he repent not, he " hath no more place among us."

3. As to the appointment and change of Leaders and Stewards, our rule is not to appoint or change any Leader or Steward without conſulting the Leaders and Stewards.

4. Reſpecting the admiſſion of perſons to be Local Preachers, Let the Aſſiſtant regularly meet the local Preachers once a Quarter, and let none be admitted but thoſe that are propoſed and approved at that meeting, and if in any Circuit this be not practicable, let them be propoſed and approved at the Quarterly Meeting.

5. With reſpect to perſons that propoſe to travel, Let none be recommended to be received on trial, but ſuch as have firſt been mentioned at the Quarterly Meeting in March, and approved of at the Diſtrict Meeting following.

6. Reſpecting Collections, it was enacted laſt year, and we now confirm the Rule, that the money collected in each Circuit for the yearly Collection, for Kingſwood School, and the Preachers Fund, be entered in the General Steward's Book, in their reſpective Circuits. To this we add, That from henceforth, all the diſburſements ſhall be publiſhed in detail in the yearly Minutes of Conference as they are this year.

7. As we deſire to have every proper information on whatever concerns ourſelves or our people, he will gladly receive intelligence not only from the Leaders and Quarterly Meetings, but from any individual Member of Society, as well as at the Diſtrict-meeting, as at the Conference, provided always the Poſtage of Letters,

Letters containing ſuch information, be paid by thoſe perſons who write or ſend them.

N. B. The Letters that relate to the ſtations of the Preachers, ſhould be ſent ſo as to be at the place of Conference the week before the time appointed for the Meeting thereof.

It was judged expedient to bring forward into the view of the Preachers and People, ſome of our Rules, which are either forgotten or overlooked, particularly the following:

1. "Let no Anthems be introduced into our Chapels, (unleſs on extraordinary occaſions and with the conſent of the Aſſiſtant) becauſe they cannot be properly called *joint* worſhip. Alſo we agree with our late Rev. Father, that our own Tunes ſhould be learned and ſung in preference to others, as in theſe the whole congregation, can in general join." Minutes 1782.

"Do not ſuffer the people to ſing too ſlow. This naturally tends to Formality, and is brought in by them who have either very ſtrong or very weak voices. Let the women conſtantly ſing their parts alone. Let no man ſing with them, unleſs he underſtands the Notes, and ſings the Baſs, as it is pricked down in the book. Let no Organ be placed any where, till propoſed in the Conference. Recommend our Tune-book every where: and if you cannot ſing yourſelf, chuſe a perſon or two in each place to pitch the tune for you. Exhort every one in the Congregation to ſing; not one in ten only. If a Preacher be preſent, let no Singer give out the words." Large Minutes p. 27.

2. "Let no Preacher go out to ſupper or be from home, if poſſible, after nine o'clock." Minutes 1789.

3. "Let us preach expreſsly, now and then, on Sabbath-breaking, evil ſpeaking, unprofitable converſation, lightneſs, expenſiveneſs or gaiety of apparel, and contracting debts without due care to diſcharge them. Read in every Society the Sermon on evil ſpeaking. Let the Leaders cloſely examine and exhort every perſon to put away the accurſed thing. Let the Preacher warn every Society that none who is guilty herein can remain with us." Large Minutes p. 14.

It appears from the ſtate of the Accounts relating to the Preachers Fund, now laid before us, that the amount, (if in our hands, or in any of the Funds, from whence regular intereſt is paid,) would have been Six thouſand pounds. But this whole ſum (except about £70) is all expended in the payment of Mr. Weſley's debts, and in carrying on the work before and ſince his death.

THOMAS TAYLOR, Preſident.

SAMUEL BRADBURN, Secretary.



MR. JOHN SAUNDERSON,

Aged 32.

Preacher of the Gospel.

THE

Arminian Magazine,

For NOVEMBER 1796.

The Life of Mr. WILLIAM GUTHRIE, Miniſter of the Goſpel.

MR. GUTHRIE was born at Pitfrothy in the ſhire of Angus, in 1620. He was the eldeſt ſon of the laird of Pitfrothy. The Lord was pleaſed to bleſs his parents with a numerous offſpring: they had three daughters and four ſons, who were all (except one) remarkable for piety; and each of them had a large ſhare in the perſecutions and oppreſſions of that age, on account of their religious principles.

Mr. Guthrie ſoon gave proof of his capacity and genius, by the extraordinary progreſs which he made in the Latin and Greek languages. He was ſent to the univerſity of St. Andrews, where he ſtudied philoſophy under the memorable Mr. James Guthrie, his couſin, who was afterwards miniſter of Sterling, and was publicly executed at Edinburgh for his nonconformity: He died full of faith and the love of God.

The maſter and ſcholar, being near relations, the latter became the peculiar care of his couſin, and lodged in the ſame chamber with him: and had the principles of learning inſtilled into his mind with the greateſt accuracy.

Having taken the degree of Maſter of Arts, Mr. Guthrie applied himſelf, for ſome years, to the ſtudy of divinity, under the direction of Mr. Samuel Rutherford, who was made the happy inſtrument, in the hand of the Lord, of his converſion; and was the firſt fruits of that good man's pious labours in St. Andrews. Mr. Guthrie being awakened to a ſenſe of his loſt and ruined ſtate by nature, he laboured for ſome time under very painful convictions; but the Lord mercifully viſited him, and bleſſed him with a clear manifeſtation of his pardoning love, ſo that he greatly rejoiced in the God of his ſalvation.

After this happy change, Mr. Guthrie reſolved to obey the call of God, and to ſerve him in preaching the goſpel: And that he might not be encumbered with temporal things, but be at full liberty to devote himſelf to the work of the miniſtry, he gave up his eſtate to one of his brothers. Being licenſed to preach, he left St. Andrew's, with the approbation of the profeſſors in that univerſity. Mr. Guthrie was appointed tutor to the eldeſt ſon of the Earl of Loudon: In this ſituation he continued, till he entered upon a parochial charge.

Mr. Guthrie happening to preach at Galſton, on a preparation-

day before the celebration of the Lord's-ſupper, and ſeveral of the inhabitants of Fenwick, near Kilmarnoch being there, they were greatly edified by his ſermons, and conceived ſuch a value for him, that they were determined to make choice of him for their miniſter; in conſequence of which, they gave him a call, which he accepted of. He preached within the walls of the church before it was finiſhed, and was ordained to the ſacred office on Nov. 7, 1644. He had many difficulties and diſcouragements to ſtruggle with at the firſt, yet through the divine bleſſing, the word preached had ſurprizing ſucceſs, and became in an eminent degree, the wiſdom and the power of God, to the ſalvation of many ſouls.

When he firſt came to his pariſh, many of the people were ſo rude and barbarous, that they never attended upon divine worſhip, and did not ſo much as even know the face of their miniſter. To theſe perſons, every thing which related to religion was diſagreeable, and many of them refuſed to be viſited or catechized by him; neither would they admit him into their houſes. However he ſometimes went in the evening, under the character of a traveller, and aſked for lodging with them, which frequently was not granted him without much intreaty: but having obtained this permiſſion, he endeavoured to engage their attention by ſome entertaining converſation, and then aſked them, How they liked their miniſter? When they told him, that they did not go to church, he would perſuade them to go for once and make a trial: Others he hired with money to go. When the time for family worſhip came, he aſked them if they had any? and if not, what reaſon they could give for neglecting it. There was one perſon in particular that he viſited, whom he requeſted to perform family worſhip, but the man plainly told him, that he could not pray. Mr. Guthrie aſked him, What was his reaſon? He replied, "I never have prayed in all my life, and I cannot pray now." However he would not take this for an anſwer, but ſtrongly inſiſted upon the poor man's going to prayer, juſt then and there, with his family. Upon this the man prayed thus, "O Lord, thou knoweſt that this man will have me to pray, but thou knoweſt that I cannot pray". Mr. Guthrie ſaid, "You have done enough;" and then prayed himſelf, to the no ſmall ſurprize of the family. When prayer was over, the woman whiſpered to her huſband, "Surely this is a miniſter." For although they were his pariſhioners, they did not ſo much as know him. In the concluſion, he engaged them to go to church next Lord's-day, and ſee how they could like their miniſter. They did ſo, and to their aſtoniſhment found that he was the very perſon whom they had entertained as a ſtranger. By this means they became his conſtant hearers, and through the mercy of God, were brought to experience the riches of his grace in their own ſouls, and brought forth fruit to his glory.

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There was a man in his pariſh who continually went a fowling on the Lord's-day, and entirely neglected the church, in this ſinful practice he had continued for a conſiderable time. Mr. Guthrie aſked him, "What reaſon he could give for ſo doing?" The man replied, "The Lord's-day is the moſt fortunate day in all the week for that exerciſe." Mr. Guthrie aſked, "What can you make by that day's work?" He replied, "I can make half a crown." I will give you half a crown, ſaid Mr. Guthrie, if you will promiſe me to go to church the next Lord's-day. The man promiſed he would, and kept his word. After the ſermon, Mr. Guthrie aſked the man, if he would come again the next Lord's-day, and he would give him the ſame ſum: The man came accordingly, and from that time conſtantly attended public worſhip, and afterwards was one of his elders.

In order to gain thoſe of the genteeler ſort, who uſed fiſhing, fowling, and playing upon the ice, he endeavoured to make himſelf quite familiar to them, till an opportunity offered to give them ſuitable reproofs or inſtructions, and to ſet before them the greatneſs and importance of ſpiritual and eternal things. It was obſerved of him, by one who knew him well, That he was animated with flaming zeal for the glory of his bleſſed maſter, and a tender compaſſion for the ſouls of men: This induced him to deſire life and health, that he might employ them in turning tranſgreſſors from their evil ways, ſo that the hours of relaxation were dedicated by him to this purpoſe; and he preached Chriſt wherever he went.

He was exceeding comely in his perſon, had a fine taſte for muſic, and employed that talent to the nobleſt purpoſe, the praiſing of his Lord and Saviour: In this part of divine worſhip, his ſoul and body acted with united and unwearied vigour.

He was very happily married, and his family affairs were eaſy and comfortable. His wife was truly pious, and endued with all the amiable qualities which could render her a bleſſing to her huſband. She had a good natural underſtanding, much improved by a liberal education; to this were added a modeſt, mild, and agreeable temper. They lived together twenty years, in the moſt compleat friendſhip, and mutual ſatisfaction, founded on the nobleſt principles, one faith, one hope, one ſovereign love to Jeſus Chriſt, which inſpired them both. By her he had ſix children, but only two of them, both daughters, ſurvived him: They endeavoured to follow the example of their excellent parents.

When Mr. Guthrie was young, and but newly married, he was appointed by the General Aſſembly to attend the army. But while preparing for his departure, a violent fit of the gravel, (to which he was ſubject,) brought him into the greateſt danger. This affliction led his pious partner, to underſtand and improve the divine diſpenſations. She clearly ſaw how ſoon God could put an end to his life (which ſhe was but too careful about); and hence ſhe formed a reſolution, never to oppoſe her own inclination to

his entering upon any employment, whereby he might bring glory to God, let the hazard or danger be ever ſo great which might attend it.

While he was with the army, upon the defeat of a party he was then with, his life was preſerved in an extraordinary manner. A ſenſe of this deliverance, led him to a clearer ſight of the divine goodneſs. Returning to his pariſh, he was remarkably diligent in the work of the miniſtry, both among his own people, and all round the neighbourhood. His public preaching, eſpecially at the adminiſtration of the Lord's-ſupper, and his private converſation conſpired together for theſe noble purpoſes.

When the Engliſh army was in Scotland, Mr. Guthrie's pleaſant and entertaining converſation procured him univerſal reſpect from the officers; while at the ſame time his courage and conſtancy were often uſeful in cruſhing the extravagancies of thoſe who would have introduced diſorder into the worſhip of God. An inſtance of this kind happened at Glaſgow, when Mr. Andrew Grey was adminiſtering the Lord's-ſupper. Several of the Engliſh officers had formed a reſolution to come to the Lord's-table, contrary to the order of the Church of Scotland, without acquainting the miniſter, receiving from him a Token, or being judged proper perſons to ſit down at that ordinance. It being Mr. Guthrie's turn to ſerve that table, when he ſaw them leaving their pews in order to make the attempt, he ſpoke to them in ſo ſerious and ſolemn a manner, that they ſat down and made no farther diſturbance.

He had various calls to different pariſhes, of far greater importance than that in which he laboured. But the air and exerciſe of a country life agreeing with his conſtitution; and more eſpecially, the unfeigned love of his flock, induced him reſolutely to withſtand every offer which was made to ſeparate them.

When Mr. Guthrie preferred Fenwick, a poor obſcure pariſh, to the moſt conſiderable charges in the nation, it was a full proof of his mortification to this preſent world, and that he was moved by views ſuperior to temporal intereſt.

The laſt time he was in company with his couſin, Mr. James Cuthrie, he happened to be very much dejected, which led Mr. James to ſay, "A penny for your thoughts, couſin." — He replied, "There is a poor man at the door, give him the penny," which being done, he proceeded and ſaid, "I will tell you what "I am not only thinking upon, but what I am ſure of, if I am "not under a ſtrong deluſion: Thoſe enemies of the Goſpel of "Chriſt, will prove your death: and this gravel will be mine; "but you will have the advantage of me, for you will die ho"nourably before many witneſſes, with a rope about your neck: "and I ſhall die whining upon a bundle of ſtraw, and ſhall en"dure more pain before I riſe from your able, then you will "have in your death." He deſigned to attend upon his beloved couſin, when under ſentence of death, but his friends prevailed

vailed upon him, with much intreaty, to forbear; as his life would certainly have been in great danger had he done it.

Through the interpoſition of the Earl of Eglinton, and the Lord Chancellor, whom he had obliged before the reſtoration, (when he was impriſoned for his loyalty,) he was favoured above many; and had four years reſpite with his people at Fenwick. In which time the church, tho' a large one, was greatly crowded every Lord's-day, and many were obliged to ſtand without doors; as the people came from all the neighbouring pariſhes, who hungered ed after the pure goſpel. It was their uſual practice to come to Fenwick on the Saturday, and to ſpend the greateſt part of the night in prayer and pious converſation. They attended the public worſhip on the Sabbath, and employed the remainder of that day in religious exerciſes, and then returned home on Monday, ſome ten, others twenty miles, without complaining of the length of the way, or the want of ſleep, or other refreſhment: Neither did they find themſelves the leſs prepared for the neceſſary duties of the ſubſequent week. A remarkable bleſſing deſcended upon the people who came with ſuch a diſpoſition of mind: Great numbers were ſavingly converted and built up in their moſt holy faith. When Mr. Guthrie was taken away from them, they could never hear his name mentioned, without being greatly affected: and for many years afterwards, they were conſidered above many other pariſhes, as a religious people; their minds being eſtabliſhed with holy boldneſs and ſteadineſs, ſo that they did not turn with the times.

The extraordinary reputation and uſefulneſs of Mr. Guthrie, at length awakened the indignation and envy of the biſhops, ſo that they could no longer endure him. The earl of Glencairn made a viſit to the biſhop of Glaſgow at his own houſe, and at parting aſked, as a particular favour of him, that Mr. Guthrie might be overlooked, as well knowing him to be an excellent man. The biſhop not only refuſed this requeſt, but ſaid, with a diſdainful and haughty air, "He is a ringleader of thoſe people, and a keeper up of ſchiſm in my dioceſe." The Earl being offended, ſaid, "We have ſet up theſe men, and they will tread us under their feet." The biſhop having ſuſpended Mr. Guthrie, with much difficulty prevailed upon one of his curates to notify this ſentence; for moſt of them dreaded to meddle with that great and good man. Mr. Guthrie being informed of the biſhop's proceedings againſt him, was adviſed by his friends to make no reſiſtance, as his enemies only wiſhed for an opportunity to proſecute his criminally for his former zeal and faithfulneſs.

On Wedneſday 20th, Mr. Guthrie with his congregation, kept that day with faſting and prayer. He preached from Hoſea xiii. 9. "O Iſrael, thou haſt deſtroyed thyſelf." He laid before them with great plainneſs, their own ſins, and the ſins of the land and age in which they lived. At the cloſe of the day, he gave notice

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for a ſermon the next Lord's-day, very early in the morning. Accordingly, his people, and many others, met him at the Church, ſoon after four o'clock, when he preached to them from the cloſe of his laſt text, "But in me is thy help." And, as he had formerly done on the Lord's-day, he preached two ſermons, with a ſhort interval between them, and diſmiſſed the people before nine o'clock. Upon this melancholy occaſion, he commended them to God, who alone could build them up, and help them in time of need.

The curate came to Fenwick, attended by twelve ſoldiers, on the Lord's-day, and diſcharged Mr. Guthrie from preaching any more in that place; He declared to Mr. Guthrie, that the biſhop and committee, after much lenity ſhewed to him for a long time, were obliged to paſs ſentence of ſuſpenſion againſt him, for not keeping preſbyters and ſynods with the reſt of his brethren, and for his unpeaceableneſs in the church; of which ſentence he was appointed to make public intimation unto him, for which purpoſe he read his commiſſion, under the hand of the arch-biſhop of Glaſgow.

Mr. Guthrie replied, "I judge it not expedient to ſay much in anſwer to what you have ſaid; only as you ſay, that much lenity has been uſed towards me, be it known unto you, that I take the Lord for a party in that, and thank him for it, firſt of all. Yea, I look upon it as a door which God opened to me for the preaching of his goſpel, which neither you, nor any man elſe, was able to ſhut, till he gave you leave. And as to that ſentence which you have paſſed againſt me, I declare before theſe gentlemen, (meaning the officers of the party) that I lay no weight upon it, as it comes from you; only, I reſpect the civil authority, who by their law, lay the ground for this ſentence being paſſed. Were it not for that, I would not give up the exerciſe of my miniſtry for this ſentence. And as for the crimes charged againſt me, I do keep preſbyteries and ſynods with the reſt of my brethren, but I do not judge thoſe you have in view, to be my brethren, who have turned their backs upon the truth of God. As to my peaceableneſs, I know that it is my duty to follow peace with all men, but I know alſo that it is my duty to follow it with holineſs; and ſince I could not obtain peace without prejudice to holineſs, I thought myſelf obliged to let it. As to your commiſſion, ſir, to intimate this ſentence, I here declare that I believe myſelf called of God to the work of the miniſtry, and did forſake the neareſt relations I had in the world, and gave up myſelf to the ſervice of the goſpel in this place. I bleſs the Lord, he has given me ſome ſucceſs in my work, and ſeals to my miniſtry. And now ſir, if you will take it upon you to interrupt me in my work among this people, I pray God to forgive you, but I muſt leave all the bad conſequences which may fall out upon it, between God and your own conſcience. I am ſuſpended from my miniſtry for abid-

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ing by the cauſe of God and his truth, from which you and many others have apoſtatized."

At parting with the curate, Mr. Guthrie ſignified his apprehenſion, that ſome evident mark of God's diſpleaſure awaited him, for what he had been doing, and ſeriouſly warned him to prepare for the event. When the curate left the houſe, he went to the church with the ſoldiers, his guard, but now his hearers, and preached to them near a quarter of an hour. He then read from the pulpit the biſhops ſentence againſt Mr. Guthrie. Nobody came to hear him but a few children, who created ſome diſturbance till they were driven away by the ſoldiers. Indeed the people of the pariſh were ready to have ſacrificed their all, in defence of Mr. Guthrie, if he would have permitted them. The poor unhappy curate never preached any more after he left Fenwick, he went to Glaſgow, but it is not certain, whether he got to his own home, which was only four miles from Glaſgow, and he died in a few days in great torment. His wife and all his children died in about a year after, ſo that none of his poſterity were left. The reward of five pounds given him by the biſhop for that piece of bad work, was of little ſervice to him: it was the wages of unrighteouſneſs, and therefore neither he nor his, had any ſatisfaction in it. So dangerous a thing it is to meddle with the faithful ſervants of Chriſt.

Mr. Guthrie continued in Fenwick till the year 1665, when his brother, to whom he had given his eſtate, died; which obliged him and his wife to take a journey into Angus, in order to ſettle their temporal affairs. He had not been long there, before he was ſeized with a complication of diſorders, the gravel, the gout, and an ulcer in the kidneys, ſo that he endured great pain. In the midſt of theſe ſufferings he ſaid, "The Lord has been exceeding kind to me; and I know that if I ſhould die diſtracted, "through the extremity of pain, yet I ſhall die in the Lord." He added, "Bleſſed are the dead who die in the Lord, at all times, "but more eſpecially ſo when a flood of errors, ſnares, and judgments, are coming upon a nation, church, or people."

In his ſevere afflictions, he ſtill adored the conduct of Divine Providence; tho' at the ſame time, he longed for his diſſolution, and expreſſed the ſatisfaction and joy with which he ſhould make the grave his dwelling place, when it pleaſed God to give him reſt. His compaſſionate Lord indulged the pious breathings of his ſoul; for after eight or ten days illneſs, he was gathered to his fathers, in the houſe of his brother-in-law, at Brechin, on October 10, 1665, in the 45th year of his age.

During his ſickneſs, he was viſited by the biſhop of Brechin, and ſeveral of the epiſcopal miniſters, who all had an high value for him, notwithſtanding he expreſſed his ſorrow, with great freedom, for their compliance with the corrupt eſtabliſhment in religious affairs. He died in the full aſſurance of faith, as to his own intereſt in Chriſt, and under the pleaſing hopes that the Lord would return in mercy to the church of Scotland.

Mr. John Livingſton has given him the following character: "Mr. Guthrie was a man of a moſt ready wit, fruitful invention, and appoſite compariſons: qualified both to awaken and to pacify the conſcience; upright and zealous for the cauſe of Chriſt, and a great light in the weſt of Scotland. In his doctrine, he was as full and free as any one had ever been; which, together with the excellency of his preaching gifts, did ſo recommend him to the affections of his people, that they turned his glebe-land into a little town, every one building a houſe upon it, in order that they might be near their beloved miniſter, and have all the advantages of his pious labours and holy converſation which they could obtain."

Mr. Crawford ſays of him, "He was a burning and a ſhining light: by the favour of the old Earl of Eglinton, he was ſuffered to ſhine after many others were put out. He converted and confirmed many thouſands of ſouls, and was eſteemed the beſt preacher in Scotland."

Mr. Guthrie was accounted a very extraordinary perſon for comforting thoſe who were under ſpiritual exerciſes. Many reflected on him for giving up his miniſtry on account of the biſhop's ſentence; but his reverence for the civil power was very great, and like many others in Scotland he almoſt idolized the family of the Stuarts, notwithſtanding they cruelly oppreſſed the religious people of Scotland.

Mr. Guthrie never preached in Fenwick after his ſuſpenſion; but he went with many of his pariſhioners to Sturton, to hear a young miniſter. On one of theſe occaſions, as he was returning home, ſome of the people were not ſatisfied with the young man's preaching. Mr. Guthrie replied, "You are miſtaken in the man, he has made a good ſermon; and if you pleaſe you ſhall hear a good part of it over again: Accordingly they ſat down on the ground, while he rehearſed the ſermon, with his uſual fervor of ſpirit, and they were convinced of their miſtake: So much had the ſermon loſt by the manner of the miniſter's delivery, and ſuch was the people's attachment to Mr. Guthrie.

All who knew him allow, that he was a man of an excellent underſtanding; his voice was ſtrong and clear, and managed with an agreeable cadence. He was ſingularly uſeful in adminiſtering conſolation to the wounded ſoul: Perſons afflicted in ſpirit, came far and near to him, and received much ſatisfaction and comfort. Thoſe who were very ignorant in his pariſh, when he came firſt into it, were ſorrowful at his departure, and would have reſiſted the curate had Mr. Guthrie permitted them.

The Character

The Character and Encouragement of CHRIST's Miniſters: a SERMON preached before the Conference at Leeds, Auguſt 6, 1793. By Mr. THOMAS TAYLOR.

MATTHEW XXVIII. 20.

"And lo, I am with you alway, even unto the end of the world."

SUCH is the gracious declaration of our adorable MASTER, to all whom he hath commiſſioned to go forth in his name, to call poor, periſhing ſinners out of darkneſs into his marvellous light. Indeed, the work is awful, very awful, and highly important; and every one who engages in it, has great need to look at his Call, and to be fully convinced that he is ſent of GOD his Saviour, who is the LORD of the Vineyard. For if he run, and is not ſent, he is an intruder into the ſervice, and will not profit the people. His having a little learning, the hand of a biſhop, a preſbytery, or a conference, are not ſufficient evidences, that he is called by our Saviour into this great and important work. No, virtually his Call muſt be previous to any of theſe, or he is merely ſent by men: Theſe can only give him a formal commiſſion to act in their reſpective denominations. Miniſters muſt firſt be approved of by the MASTER, and then received by the ſervants. It is right that this ſovereign Prince ſhould chuſe his own Miniſters.

When the Apoſtles were about to elect one to fill up the place of Judas, they requeſted that GOD himſelf would make the choice. "Thou, Lord, (ſaid they,) which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, that he may take part of this miniſtry and apoſtleſhip. * The great Apoſtle accounted it the higheſt honour that he was ordained and ſent by the Head of the Church, without the formality of ordination, even by the other apoſtles. Hence he addreſſes the Galatians, "Paul, an Apoſtle, not of men, neither by man, but by Jeſus Chriſt, and GOD the Father, who raiſed him from the dead." † Moreover he obſerves, when it pleaſed GOD to reveal his Son in him, that he might preach him among the Heathen, he conferred not with fleſh and blood; he neither waited for ordination, nor ſtarted at difficulties, but ſet about the work aſſigned him immediately: And I preſume, in ſome degree, this muſt be the caſe with every Servant ſent into the Vineyard. And if he is ſent forth, what abundant need is there for him to take heed of his miniſtry that he fulfil it. Many are his own wants and weakneſſes; and many will be his enemies: and great is the wiſdom which is neceſſary to guide the ſouls of men thro' the ſtorms of life, the temptations of ſatan, and the numerous errors and ſnares of the World. Nevertheleſs, be of good cheer, while you hear your Maſter ſay, "Lo I am with you alway, even to the end of the world." That this is a Promiſe made to all his ſervants, in every age and country, is plain from the unlimited time, emphatically declared to be *even to the*

* Acts i. 24. † Gal. i. 1.

end of the World. From hence, with all due reſpect to my Brethren in the Miniſtry, and this numerous audience, I purpoſe

I. To conſider the gracious Promiſer.
II. To whom the Promiſe is made.
III. The Promiſe itſelf.

I. Firſt then, reſpecting the Promiſer. 1. If we conſider him in his divine character, we ſhall find him the Lord, the Lord GOD, gracious and merciful, forgiving iniquity, tranſgreſſion, and ſin. He is the high and lofty One that inhabiteth Eternity; whoſe Name is holy, who ſpake and it was done, who commanded, and it ſtood faſt; before whom "the morning ſtars ſung together, and all the ſons of GOD ſhouted for joy." It is he who meaſured the waters in the hollow of his hand, meted out heaven with a ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the mountains in ſcales and the hills in a balance. Before him the nations are as a drop of the bucket, and are accounted as the ſmall duſt of the balance, and he taketh up the iſles as a very little thing. It is he who ſitteth on the circle of the earth, and the inhabitants thereof are as graſshoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in.* From theſe and many other paſſages, it appears, that he is King of Kings, and Lord of Lords, ruling in the armies of the heavens above, and doing his pleaſure among the inhabitants of this lower world; Being GOD over all, he is the SOURCE of Wiſdom, Love, Power, Life, Liberty, and Happineſs.

2. Let us attend to his more complex character as Mediator, as GOD and Man united in one Perſon. Here we ſee him "the Brightneſs of his Father's Glory, and the Expreſs Image of his Perſon." Here we behold him performing his three eſſential Offices for us, as Prophet, Prieſt, and King. Here we ſee him as our Wiſdom, Righteouſneſs, Sanctification, and Redemption. Having made ſatisfaction by the Blood of his Croſs, for our numerous offences, and continually interceding for us. How much depends upon that prevailing Interceſſion! By that glorious undertaking, we can with confidence draw nigh to GOD, and our prayers find acceptance; ſo that "having a great High Prieſt, who is paſſed into the Heaven, JESUS, the SON of GOD, let us come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." This is a never-failing ſpring of conſolation, and therefore he ſays, "becauſe I live, ye ſhall live alſo." How much depends upon this great and important truth? Here is GOD in our nature, putting away ſin by the ſacrifice of himſelf! Does Juſtice demand ſatisfaction? The wounds of our Immanuel can anſwer for us. Does the Law plead it's broken precepts, and denounce it's tremendous curſes? There ſits its ample Fulfiller, who hath redeemed us from all its threatnings. Should Satan, the Accuſer of the Brethren, dare to plead our numerous ſins and follies? there is his bruiſer who will plead our cauſe.

3. If

* Iſa. xii. 23.

3. If we contemplate his human Nature, it is matter of aſtoniſhment, that the Ancient of Days ſhould become an infant of years, ſubject to the innumerable mortifications and abaſements of human nature; expoſed to pain, ſhame, and poverty: in the form of a ſervant: yea in the likeneſs of ſinful fleſh, ſubject to ſcorn and contempt; and breathing out a ſinleſs ſoul in unknown agonies on the Croſs! By his ſhame, pain, and ſuffering, our ſin is expiated, and our ſouls are ſaved. All is aſtoniſhment! Angels look with wonder and amazement, Devils with horror and conſternation, at the wonders tranſacted by GOD manifeſted in the fleſh, by which the ſerpent's head is bruiſed, the world is overcome, the attributes of the Deity harmonized, and a loſt race redeemed. Such is the perſon, and ſuch are the characters of the glorified Head of the Church, who ſends his miniſters in his Name, to call a world of ruined ſinners to himſelf, and has promiſed to be with them alway, even to the End of the World.

II. I am to conſider the Characters to whom the Promiſe is made.

1. They are ſuch as are called and made real Chriſtians. They are begotten again to a lively hope, by the reſurrection of Jeſus from the dead, and are therefore reconciled to GOD. A King never ſends a rebel as his ambaſſador; he muſt be deemed a loyal ſubject, before ſo great a truſt can be repoſed in him. And are the princes of this world, wiſer than the Moſt High? This is therefore a moſt eſſential qualification in the character of a miniſter. If his ſtock of learning is but ſmall, he may be uſeful; if his gifts are weak, he may nevertheleſs be profitable, yea, a real miniſter of Chriſt: But if he is a ſtranger to himſelf, and the GOD of his ſalvation, he is an intruder; he runs, and is not ſent; and it would be impoſſible to prove that ſuch an one hath any right to engage in the ſacred work. Nay, is he not expreſsly forbidden by Jehovah himſelf? Hear ye him: "But unto the wicked GOD ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant into thy mouth?"* Is not this a prohibition? and if GOD forbids ſuch men to preach, does he not forbid us to hear them? Surely, if the King forbids any man taking the command of his fleet or army, does he not virtually forbid others ſubmitting to that man's command? When our Lord ſays, "Beware of falſe Prophets," it is as much as if he had ſaid, countenance them not; for he that countenanceth them, bids them *God ſpeed*, and ſuch an one is a *partaker of their evil deeds*.† From hence it is plain, that men muſt be true ſubjects, before they can be ambaſſadors; ſo likewiſe, they muſt be genuine Chriſtians, before they can be Chriſtian Teachers. But even all Chriſtians are not called to the work of the miniſtry; for how can they preach except they be ſent? They muſt have a conviction that GOD has called them to that high vocation. Like the prophet, the Hand of the Lord muſt be upon them, and they muſt be carried out in the Spirit of the Lord. All ſubjects are not put into public offices; they muſt be properly authorized, or they are in-

* Pſalm l. 16. † 2 John 11.

truders. I need not tell you, that every candidate for orders in the church, profeſſes himſelf to be "moved by the Holy Ghoſt, to take upon him that office and miniſtry:" which indeed is a confirmation of all I have ſaid, and I moſt ſincerely wiſh that we ourſelves may properly attend to this, and inſtead of judging thoſe that are without, only judge ourſelves, and leave others to ſtand or fall to their own maſter. Brethren, let us not think ourſelves out of danger in this particular; but rather let us pray with the Pſalmiſt, "Examine me, O Lord, and prove me, try my reins and my heart;" Pſa. xxvi. 2. And if we are open to conviction, our gracious Lord will ſhew us wherein we are ſtill wanting, and will lead us into all truth and righteouſneſs. We ſhall certainly find far more profit to our own ſouls, by conſidering our own ways, and enquiring what we ought to be, than in attempting to condemn others, many of whom are bad enough, God knoweth: But nevertheleſs our buſineſs is not with them, but with ourſelves: nor is this diſcourſe intended for them, (for I have little expectation that they will read it,) but it is deſigned for our own profit and that of our people; this being duly attended to, no one will be offended.

Being by Grace made chriſtians and miniſters of the New Teſtament, hear your commiſſion; "Go ye into all the world, and preach the Goſpel to every Creature:" That is, "wherever you find an opportunity, declare my ſalvation to ſinners; no matter where, or what kind of place, whether a ſolemn temple, or a market-place, the deck of a ſhip, the top of a mountain, a palace, or a priſon." Preach the Goſpel; that is to ſay, the pure word of God; declare his whole counſel. If Jonah goes to Nineveh, he muſt preach what GOD bids him, ſo if we go out into the World, we muſt preach what the Bible directs: We muſt not preach ourſelves, but CHRIST JESUS the LORD. We muſt ſhew the human race, their diſeaſe and their cure. Tell them, they are loſt, but that the true Shepherd came to ſeek and to ſave them. Tell them they are ruined, but in Jeſus is their help; that all their Remedy lies in the blood and wounds, the life and death, of a crucified Saviour. That he is not only the cure, but alſo the very food of a never-dying ſoul: All which implies, preaching Repentance towards GOD, Faith in a dying Saviour, and Holineſs, without which none can ſee the Lord.

This muſt be done in the moſt public manner we poſſibly can: I need not tell ſome of you, my brethren, that the word κηρυξ, rendered preacher, is from κραξω, which ſignifies *to call*, or *proclaim*, and therefore means a *public Crier*, one who announces his meſſage in the moſt public manner; which may be a ſufficient apology for our going forth in the public manner which we ſometimes do.

3. But a miniſter of the goſpel muſt not be ſatisfied with public Preaching only, he muſt alſo teach in a more private way, all things which Chriſt has taught us to obſerve; and he muſt be ca-

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pable of doing this. He muſt often anſwer objections, endeavour to remove ſcruples, and reſolve caſes of Conſcience. The word μαθητευσατε, in the context rendered *teach*, means *to diſciple* or make *diſciples* of all Nations, both in doctrine and practice. And the moſt effectual way to do this, muſt be to form them into churches or ſocieties, and then give them all the private inſtruction you poſſibly can, ſo that their judgment may be informed, their experience genuine, and their life and conduct ſuitable thereunto; ſo that they may be found in the faith, and upright in all manner of converſation, glorifying their Creator and Redeemer, in their day and generation.

[*To be concluded in our next.*]

The Experience of Mrs. REBECCA COMBE, eldeſt daughter of the Rev. Mr. DAVID CLARKSON: Written by herſelf.

IN giving an account of the dealings of GOD with my ſoul, I am ſenſible it will be in much weakneſs, but I hope my end is, that GOD may have the glory of his own work, which he hath wrought on ſo mean and unworthy a creature as myſelf. I had the advantage, and invaluable bleſſing of a religious education; both my parents being eminent for wiſdom and piety. Under the inſtructions of my good mother, I had early and frequent convictions: though theſe impreſſions laſted not long, becauſe I wore them off by a formal engaging in ſome religious duties, and by running into ſuch diverſions as were ſuited to my childhood. But my convictions were renewed as I grew up; and it being impreſſed on my mind, that this way of performing duties, by fits and merely to quiet an accuſing conſcience, would not ſatisfy the deſires of an immortal ſoul, capable of higher enjoyments than I took up with; this put me on ſerious thoughtfulneſs what method to purſue, in order to bind myſelf to a more ſtated performance of thoſe duties which I was convinced the Lord required of me.

Accordingly I made a ſolemn reſolution to addreſs myſelf to GOD by prayer, both morning and evening, and never, on any occaſion whatever, to neglect it; calling the Lord to witneſs againſt me if I broke this ſolemn engagement. But, alas! I was only found in the performance of duty through fear, and as a taſk; and having once omitted it at the ſet time, I concluded my promiſe was now broke, and for ſome time continued in a total neglect of prayer; till it pleaſed the Almighty Spirit to return with his powerful operations, and ſet my ſins in order before me. Then my unſuitable carriage under former convictions, together with my breaking the moſt ſolemn engagements to the Lord, wounded me deep. Indeed I was tempted to conclude I had ſinned the unpardonable ſin, and ſhould never be forgiven.

Yet in my greateſt diſtreſs and anguiſh of ſpirit, I could not give up all hope, having ſome views of the free grace of God, as extended to the vileſt of ſinners, tho' I could not take the comfort

ſort of it to myſelf. My ſins appeared exceeding ſinful. I even loathed and abhorred myſelf on account of them, and was continually begging a deeper ſenſe and greater degrees of humiliation. I thought I could have been content, yea, I was deſirous, to be filled with the utmoſt horror and terror of which I was capable, if this might be a means of bringing me to that degree of ſorrow which I apprehended the Lord expected from ſo vile a creature. The heinous nature of my ſins, and their offenſiveneſs to his pure eyes was ever before me, inſomuch that I thought I could not be too deeply wounded, or feel trouble enough.

This put me on a conſtant and reſtleſs application to God thro' Chriſt, from whom alone I now ſaw all my help came. I had tried the utmoſt I could do, and found it left me miſerably ſhort of what the law required and I wanted. I was convinced, that an expectation of ſome worthineſs in myſelf, as the condition of my acceptance with God, was that which had kept me ſo long from Chriſt, and the free promiſes of the goſpel; and therefore, as enabled, I went to the Lord, and pleaded thoſe promiſes in his word, which are made to ſinners thro' his Son. I was enabled to urge thoſe encouraging words, Rev. xxxii. 27, "Let him that is athirſt come, and whoſoever will let him take the water of life freely;" with many more of the like nature. I endeavoured to come to Chriſt, unworthy as I was, and caſt my ſoul entirely upon him, for I clearly ſaw that all I had heretofore done profited me nothing, ſince my very prayers, conſidered as a ſinner, were an abomination to the Lord. There was nothing left for me to take the leaſt comfort and encouragement from, but the free grace of God thro' Chriſt Jeſus, which I continued to plead with much earneſtneſs, and found my ſoul enlarged beyond whatever I had experienced before.

Soon after, I providentially opened a manuſcript of my father's, and caſt my eye upon that part of it, where he was ſhewing, what pleas a convinced ſinner might make uſe of in prayer. Many things were mentioned which were very reviving. I was miſerable, and that might be a plea. I might alſo plead his own mercy; the ſuitableneſs, the largeneſs, and the freeneſs of his mercy. I might plead my own averſion to believe, of which I was very ſenſible. — I might alſo plead the Will of GOD, for he commands ſinners to believe, and is highly diſhonoured by their unbelief — I might likewiſe plead the examples of others, who were enabled to believe to the ſaving of their ſouls, and that againſt the greateſt unlikelihood and improbabilities that might be. I might and could plead further, my willingneſs to ſubmit to any thing, ſo that I might but find this favour with the Lord. Moreover, I might plead Chriſt's prayer, and his compaſſions; — the work of his Spirit already begun; — that regard which the Lord ſhews to irrational creatures; he hears their cries, and will he ſhut out the cries of a poor periſhing ſinner? — In ſhort, I might plead my neceſſity and extreme need of faith, a ſenſe of which was deeply impreſſed on my ſoul.

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On reading theſe pleas I found great relief, yea, they were to me as a voice from heaven, ſaying, "This is the way, walk ye in it." I was enabled to go and act faith upon the Redeemer, and could give up my all to him, and truſt in him alone for all. I was now convinced by his Spirit, that he would work in me what was well pleaſing and acceptable to GOD, and that he required nothing of me but what his free rich grace would beſtow upon me. Now was Chriſt exceeding precious to my ſoul, and I longed for clearer diſcoveries of him, both in his perſon and offices, as Prophet, Prieſt, and King.

And, O how did I admire his condeſcending love and grace to ſuch a poor, wretched, worthleſs creature as myſelf! I was greatly delighted in frequent acts of reſignation to him, deſiring that every faculty of my ſoul might be brought into an entire obedience, and could part with every offenſive thing; neither did I ſpare ſo much as one darling luſt, but was ready to bring it forth and ſlay it before him. In ſhort, I could now perceive a change wrought in my whole ſoul. I delighted in what before was my greateſt burthen, and found that moſt burthenſome in which I before moſt delighted. I went on pleaſantly in duty; my meditation on him was ſweet, and my heart much enlarged in admiring his inexpreſſible love and grace, ſo free and ſovereign, to ſo wretched a creature, which even filled my ſoul with wonder and love.

But this delightful frame did not long continue, for I was ſoon ſurpriſed with ſwarms of vain thoughts, which appeared in my moſt ſolemn approaches to GOD; and ſuch violent hurries of temptation, as greatly ſtaggered my faith, which was but weak. Hereupon I was ready to give up all, and to conclude that I had mocked God, and deceived my own ſoul; that theſe wandering thoughts, and this unfixedneſs of mind in duty, could never conſiſt with a ſincere love to the things of God. I thought my heart had been fixed, but, O! how exceeding deceitful did I then find it! which greatly diſtreſſed me, and made me conclude my ſins were rather increaſed than mortified, inſomuch that I was ready to cry out, "O wretched creature that I am, who ſhall deliver me from the body of this death!" and in conſideration of the power and prevalency of indwelling corruptions, and daily temptations which I had to grapple with, I was ready to ſay, "I ſhall one day fall by the hands of theſe enemies."

But theſe diſcouragements were fully removed by reading ſome of my father's writings, where it was obſerved, "That a perſon had no reaſon to conclude his ſins were more increaſed, merely becauſe they appeared more, and became more troubleſome; ſince this aroſe from the oppoſition they now met with, from that principle of grace which now was implanted." Hence I learned, that before, the fleſh reigned quietly in me, and therefore I perceived not the luſts thereof, but now all the powers and faculties of my ſoul were engaged againſt them, they gave me the greateſt diſturbance, and ſtruggled more and more. Alſo theſe words were impreſſed

preſſed on my mind with an efficacious power, "My grace is ſufficient for thee," which gave me peace in believing that it ſhould be to me according to his Word.

Thus, after many conflicts, comforts, and ſupports, I determined to give myſelf up to ſome church, that I might partake of the Lord's-ſupper, and have my faith confirmed in the blood of that everlaſting covenant which I hoped the Lord had made with me, ſince he had given me his Spirit as the earneſt thereof. I accordingly waited upon the Lord in his ordinances, and found great delight: my faith was ſtrengthened, and my love increaſed, from that ſweet communion I then enjoyed with my Lord by his bleſſed Spirit, who often filled me with joy unſpeakable and full of glory. Thus I walked under the ſweet and comfortable ſenſe of his love; and while in the way of my duty, I was indulged with ſuch ſights of the Redeemer's glory, and ſuch a taſte of his grace, that I frequently wiſhed that I might never more go back to the world again.

But after all theſe manifeſtations (O wretched creature!) God in his providence called me more into the world, by changing my condition. This new relation brought new affections, and new temptations; which, being too much yielded to, inſenſibly prevailed, and brought me into ſuch perplexing darkneſs, that I want words to expreſs it. I loſt the ſenſe of the love of GOD; and hence my duty was performed without that delight which I had once experienced; the want of which made me often neglect it, and eſpecially in private; while I attended on public worſhip with little advantage or pleaſure.

The conſideration of this decay in my love, and the loſs of thoſe quickening influences of the Spirit, which I uſed to experience in duty, increaſed my darkneſs, and I had doleful apprehenſions of my ſtate. And my inordinate love to the creature, and want of ſubmiſſion to the Will of the Lord, in diſpoſing of what I had ſo unduly ſet my heart on, prepared me to look for awful things, in a way of judgment, from the righteous God; which I afterwards found. His hand was ſoon laid on that very object, by which I had ſo provoked him; for a diſorder ſeized him, under which he long languiſhed till it ended in his death †.

This was a melancholy ſtroke, and more ſo, as I ſaw his hand ſtretched out ſtill; for I continued in an unſuitable temper, and without that ſubmiſſion which ſuch a diſpenſation called for. The Lord ſtill hid his face from me, and it is impoſſible to give a particular account of thoſe perplexing thoughts and tormenting fears which filled my mind. Every thing appeared dreadfully dark, both within and without. O! were it poſſible to deſcribe it to others, as I then felt it, they would dread that which will ſeparate between them and God! I expected, if the Lord did return, it would be in a terrible way, by ſome remarkable judgment or other; but oftentimes, from the frame I was in, I could ſee no ground to hope he would ever return at all.

† Her Huſband died of a conſumption.

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But was it to me according to my diſmal apprehenſions and fears? Oh! no: My ſoul, and all that is within me, bleſs and adore his Name, under a ſenſe of his free grace and love, who manifeſted himſelf unto thee, as a GOD pardoning iniquity, tranſgreſſion, and ſin. This was the title by which he manifeſted himſelf to Moſes, when he cauſed his glory to paſs before him (Exod. xxxiv. 6. 7.) And it was in the clear apprehenſion, and powerful application of this, by the Almighty Spirit, that I was brought to admire ſo greatly, the grace of God thus diſcovered to me in ſo extraordinary a manner, that it even tranſported my very ſoul with love and thankfulneſs, beyond any thing that I had experienced in the whole of my paſt life.

The beginning of this wonderful alteration in my frame, was hearing the experience of one which I thought very much like my own when the Lord firſt began to work on my ſoul. I concluded that this perſon was the ſubject of a real and univerſal change. On this occaſion I determined to conſider my former experience; in doing of which, I found the bleſſed Spirit of grace aſſiſting me, and witneſſing to his work upon my heart; inſomuch, that my ſoul was wonderfully enlivened in duty, and enlarged in thankfulneſs to God for thus manifeſting himſelf, and directing me to thoſe means which he had ſo inexpreſſibly bleſſed beyond my expectation *

Thus the Lord drew me by the cords of love, and lifted up the light of his countenance upon me, ſo that in his light I ſaw light, which ſcattered that miſerable cloud of darkneſs that had enwrapped my ſoul ſo long. Yea, he diſpelled all thoſe unbelieving thoughts which are apt to ariſe, on account of that low eſtate out of which he had newly raiſed me. The enemy ſuggeſted to me, that this was not the Lord's ordinary way of dealing with ſuch provoking creatures as myſelf, but that they are uſually filled with terrors, and brought down even to a view of the loweſt hell, &c. Thus ſatan endeavoured to hold me under believing fears. But the bleſſed Spirit, by taking of the things of Chriſt and ſhewing them unto me, prevailed over the temptation.

I had a diſcovery of the glory of the Father; and likewiſe, of the glory of the Son, as proceeding from the Father, and offering a ſacrifice of a ſweet-ſmelling ſavour, and in bringing in an everlaſting righteouſneſs, which by his Spirit he enabled me to reſt wholly upon, as the foundation of every bleſſing which I have received, or he has promiſed, for the whole of my acceptance be-

* This ſhews the benefit of communicating experiences: "As in water face anſwereth to face, ſo the heart of man to man," Prov. xxvii. 19. And though this great duty is much neglected in the preſent day; yet thoſe who faithfully and diligently regard it, the Lord makes it exceeding uſeful in the quickening, comforting, and eſtabliſhing their ſouls in their moſt holy faith. The wiſe man ſays, ver. 17. "As iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend." Good men's graces, are ſharpened by converſe with thoſe that are good; and bad men's luſts are ſharpened by thoſe that are bad.

fore God, for my juſtification, ſanctification, and full redemption. On this foundation he has enabled me ſtedfaſtly to rely, which greatly enlivens and enlarges my ſoul, in its addreſſes to the Father, through the Son, by the aſſiſtance of the Holy Spirit.

O the love! the infinite, condeſcending, and unchanging love of the Father! And, O that fulneſs of grace which is treaſured up in my Redeemer, to be beſtowed on me by his promiſed Spirit! of which ſo much hath already been communicated, that my ſoul is even overwhelmed under the ſenſe and conſideration of it! The Lord appears to me as reſting in his love, and joying over me with ſinging, as it is expreſſed, Zeph. iii. 17: which ſcripture, with many others, have been ſo opened and applied, as makes my approaches to him exceeding delightful. This ſenſe of his love lays me low, in the views of my own vileneſs and unworthineſs, and conſtrains me to love him and live to him, and to give him all the glory of that change which of his own free and ſovereign grace he has wrought in me. There was nothing in me to move him to this; yea, what was there not in me to provoke him to caſt me off for ever? But thus it hath pleaſed him to magnify his grace and mercy on a creature the moſt unworthy of any that ever received a favour at his hands.

I know not where to end. He has recovered me from amongſt the dead, and he ſhall have the glory of it while I live: Yes, I will praiſe him, and tell of the wonders of his love to others, that ſo he may be honoured, and none may diſtruſt him. He has filled me with his praiſes, though he has not given me that natural capacity which ſome have been bleſſed with, to expreſs what I feel and find of his work on my ſoul. But this I can ſay, "I have found him whom my ſoul loves;" he hath manifeſted himſelf to me; and there is nothing I dread ſo much as loſing ſight of him again. His preſence makes all his ordinances, and all his providences, and every thing delightful unto me. It is impoſſible to expreſs the joy of my ſoul in ſweet communion with him, with a ſenſe of his love and experience of his preſence, under the influences of his Spirit, whoſe office it is to abide with me, and to guide, direct, and comfort me for ever.

London, *Dec.* 17, 1697. RECECCA COMBE.

This valuable chriſtian lived to a good old age. She was confined by illneſs for four years before her death; during which ſhe had large experience of the divine preſence and conſolations. She greatly valued her ſtated habitual ſeaſons for converſe with God, and longed much for the time when all hindrances and reſtraints ſhould be for ever removed. She ſlept in Jeſus, Nov. 20, 1744, aged 79 years, and her remains were interred in Bunhill-Fields.

To the Editor of the ARMINIAN MAGAZINE.

THE Writer of the following Letter, was a gentleman of good family and fortune in France, who at the beginning of the preſent troubles left that country in company with an only Brother, older than himſelf. He was at that time juſt come from college, where he had finiſhed his education, and believing his duty to GOD and his king required it, he was eaſily perſuaded to go and arrange himſelf under the ſtandard of the Duke of Brunſwick. After that General had been forced to retreat before Dumourier, he left the army and ſettled for a ſhort time in Holland. From whence he came to the Iſland of Jerſey. Here my acquaintance with him commenced, and during a year and a half ſpent in habits of intimacy, he always diſcovered a ſincere deſire to know the Truth. From his conſtantly attending the preaching, as might be expected where there is an inquiſitive mind poſſeſſed of more than ordinary powers, his knowledge of himſelf and Religion daily increaſed; and in ſpite of all the oppoſition he met with from his countrymen, eſpecially the prieſts, he avowed himſelf our friend. In July 1795. I left the Iſlands, and in Auguſt, he was ordered with the reſt of his unhappy companions who had reſided in Jerſey, on the Quiberon expedition; but owing to ſome unavoidable delay, the veſſel in which he embarked was too late to join the ſquadron in the Channel, and ſo ſailed for England. That this was a providential eſcape from death, all who are acquainted with the melancholy iſſue of that expedition, will readily grant. Being in England, and knowing that I was in London, he came to ſee me. Here another providential door was opened: Dr. Coke wanting a perſon verſed in the French Language, was very glad to accept of Mr. Pontavice, who was equally glad to meet with ſuch a ſituation. With the Doctor he has travelled ever ſince, and I believe the whole of his conduct affords ſufficient proof of the reality of the change he profeſſes to have experienced.

One cannot but remark the chain of favourable Providences, by which he has been brought to a knowledge of himſelf and GOD. Many of them painful enough, but all neceſſary to accompliſh that great and important end. Had he remained in his own country, it is probable he would have been engulphed in the whirlpool of infidelity, towards which he was verging. Had he remained in Holland, he would have fallen into the hands of the Republicans. Had he gone to the Bay of Quiberon, he had in all probability ſhared the fate of the thouſands who there fell. He was firſt brought to the Iſland of Jerſey where the Goſpel is preached, and here he was awakened and began to enquire the way to Zion with his face thitherwards. After that, having every advantage from viſiting the Societies with Dr. Coke, and converſing with Religious People, the work of Grace was carried on in his Mind till he was prepared for the event related in the following Letter,

which I have tranſlated, and preſent to you to be inſerted in the Arminian Magazine, if it be judged worthy of a place in that uſeful Publication. Many, I doubt not, will be happy to hear a French Emigrant, late a nobleman, ſpeaking his Experience, and relating the Dealings of GOD, with all that evangelical ſimplicity to which they have been accuſtomed. Others will be encouraged to confide in the care of Divine Providence, which ſometimes leads us thro' paths rough and gloomy, to do us good in the latter end. And all Chriſtians will rejoice in proſpect of a glorious harveſt of converſions, of which this is the firſt fruit, among a people whom we have been accuſtomed to call "our *natural enemies*." R. R.

My dear Friend. Cheſter, May 12, 1796.

GLORY be to GOD, he hath at laſt compleated the work, he had begun under your miniſtry. When I firſt became acquainted with you, I was, alas! in a deplorable ſtate. Plunged in every kind of crime, my heart depraved and hard; and my conſcience aſleep. My ſoul, palſied by ſin, was incapable of elevating itſelf to the GOD who made it. Inſtead of communing with him and ſitting in heavenly places in CHRIST JESUS, it grovelled in the duſt. And what is ſtill worſe, I had begun to call in queſtion the Divinity of him who alone could heal me. In a word, I had abandoned my GOD. You ſpoke to me of his goodneſs and mercy, when my ſoul began to awake from her lethargy, and I ardently deſired to be farther inſtructed in the things that make for my peace. You gave me a Bible, the contents of which I devoured. I was ſoon convinced of the Divinity of JESUS CHRIST, and that I was a miſerable ſinner. I proſtrated myſelf before him, and with many tears, implored the pardon of my ſins. Many times I had a perſuaſion that GOD was not inattentive to my prayers, for he gave me conſolation, and at ſome moments I was quite happy. But ſtill there were great obſtacles remaining in the way of my converſion. The prejudices of education yet remained with me. I was ſurrounded with men of corrupt principles and depraved morals, who cried, "Stop, unhappy youth, you are on the brink of Ruin." The Methodiſts were repreſented to me as the offſcouring of all things. But GOD had pity on me when he ſaw me expoſed to ſo many dangers, and drew me from among them, and caſt my lot with a pious people, from whoſe Example I might learn to ſerve him. My old prejudices then vaniſhed before the Light of Truth, which I received with all readineſs of mind, and became more and more confirmed in the doctrines of the Goſpel which I heard. When I recollect the circumſtances of my life, ſince I firſt knew you, I am aſtoniſhed, and ſee the Hand of GOD in them. The books I have met with, appeared to have fallen from the ſkies, for my peruſal; and many times I have been conſtrained to acknowledge the interpoſition of Divine Providence in opening on a paſſage directly ſuited to my ſtate of mind. Thus was my ſoul prepared for the day, ever memorable

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to me; the day of my new-birth. Sheffield is the place where I experienced this great change. Laſt Tueſday was a fortnight, I went to Mr. Bramwell's to inſtruct him in the French Language. I had been reading the Bible all the morning, and was particularly affected with ſome paſſages in which Pardon is promiſed to the Penitent, and we are aſſured that whatſoever we aſk in faith we ſhall have. I prayed earneſtly that GOD would pardon me, and was enabled to truſt in his Word. I laid down the book, firmly perſuaded I ſhould ſee his Salvation. It then was ſuggeſted to my mind that GOD had ſaid, "The effectual fervent prayer of a righteous man availeth much," and I thought I ſhould do well to deſire Mr. Bramwell to pray for my converſion. That day he dined with us at Mr. Holy's, and after dinner he deſired me to return with him to his houſe. Mr. H. Taylor joined us, and after ſome converſation on indifferent ſubjects, at leaſt, indifferent to me, Mr. Taylor propoſed prayer before he left us. I fell on my knees expecting to receive the Bleſſing I ſo much deſired. They began to pray for my converſion: when by degrees my heart was much affected, till I was diſſolved in tears. Meſſ. T. and B. appeared to me to pray by the aſſiſtance of the Holy Spirit, and the Room to be filled with the Preſence of GOD. No doubt GOD was in the midſt of us. I trembled as a criminal before his tribunal, and with many ſighs and tears beſought him to forgive my ſins. He graciouſly looked on my diſtreſs and did not ſuffer me to remain long in this anguiſh of mind, but in his abundant mercy ſpoke theſe kind words to my heart, "I will remember thy ſins no more: I will wipe away all tears from thine eyes." I believed, I felt an aſſurance of pardon. My ſoul was filled with joy unſpeakable, and all I could ſay for a ſeaſon was, "O infinite goodneſs! doſt thou condeſcend thus to notice a wretch like me." From that moment I have rejoiced in the Lord, and his Spirit hath witneſſed with my ſpirit, that I am a child of GOD. I feel that GOD dwells in me and I in him. And as Chriſt prayed that the faithful might be one in him, I now feel united to them as I never did before. GOD grant we may never be diſunited, but that our union may be more and more intimate, in time and in Eternity. Thus prays the whole ſoul of him who is your ſincere friend for ever,

DU PONTAVICE.

LETTER II. from the Biſhop of Landaff to Thom. Paine.

"BEFORE you commence your grand attack upon the Bible, you wiſh to eſtabliſh a difference between the evidence neceſſary to prove the authenticity of the Bible, and that of any other ancient books. I am not ſurpriſed at your anxiety on this head; for all writers on the ſubject have agreed in thinking that St. Auſtin reaſoned well, when, in vindicating the genuineneſs of the Bible, he aſked—"What proofs have we that the works of Plato, Ariſtotle, Cicero, Varo, and other profane authors, were

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written by thoſe whoſe names they bear; unleſs it be that this has been an opinion generally received at all times, and by all thoſe who have lived ſince theſe authors?" This writer was convinced, that the evidence which eſtabliſhed the genuineneſs of any profane book, would eſtabliſh that of a ſacred book; and I profeſs myſelf to be of the ſame opinion, notwithſtanding what you have advanced to the contrary.

In this part your ideas ſeem to me to be confuſed: I do not ſay that you, deſignedly, jumble together mathematical ſcience and hiſtorical evidence; the knowledge acquired by demonſtration, and the probability derived from teſtimony.—You know but of one ancient book, that authoritatively challenges univerſal conſent and belief, and that is Euclid's Elements.—If I were diſpoſed to make frivolous objections, I ſhould ſay that even Euclid's Elements had not met with univerſal conſent; that there had been men, both in ancient and modern times, who had queſtioned the intuitive evidence of ſome of his axioms, and denied the juſtneſs of ſome of his demonſtrations: but, admitting the truth, I do not ſee the pertinency of your obſervation. You are attempting to ſubvert the authenticity of the Bible, and you tell us that Euclid's Elements are certainly true.—What then?—Does it follow that the Bible is certainly falſe? The moſt illiterate ſcrivener in the kingdom does not want to be informed, that the examples in his Wingate's Arithmetic, are proved by a different kind of reaſoning from that by which he perſuades himſelf to believe, that there was ſuch a perſon as Henry VIII. or that there is ſuch a city as Paris.

It may be of uſe, to remove this confuſion in your argument, to ſtate, diſtinctly, the difference between the genuineneſs, and the authenticity, of a book. A genuine book, is that which was written by the perſon whoſe name it bears, as the author of it. An authentic book, is that which relates matters of fact, as they really happened. A book may be genuine, without being authentic; and a book may be authentic, without being genuine. The books written by Richardſon and Fielding are genuine books, though the hiſtories of Clariſſa and Tom Jones are fables. The hiſtory of the iſland of Formoſa is a genuine book; it was written by Pſalmanazar; but it is not an authentic book, (though it was long eſteemed as ſuch, and tranſlated into different languages,) for the author, in the latter part of his life, took ſhame to himſelf for having impoſed on the world, and confeſſed that it was a mere romance. Anſon's Voyage may be conſidered as an authentic book, it, probably, containing a true narration of the principal events recorded in it; but it is not a genuine book, having not been written by Walters, to whom it is aſcribed, but by Robins.

This diſtinction between the genuineneſs and authenticity of a book, will aſſiſt us in detecting the fallacy of an argument, which you ſtate with great confidence in the part of your work now under conſideration, and which you frequently allude to, in other

parts,

parts, as concluſive evidence againſt the truth of the Bible. Your argument ſtands thus — If it be found that the books aſcribed to Moſes, Joſhua, and Samuel, were not written by Moſes, Joſhua, and Samuel, every part of the authority and authenticity of theſe books is gone at one. — I preſume to think otherwiſe. The genuineneſs of theſe books (in the judgment of thoſe who ſay that they were written by theſe authors) will certainly be gone; but their authenticity may remain; they may ſtill contain a true account of real tranſactions, though the names of the writers of them ſhould be found to be different from what they are generally eſteemed to be.

Had, indeed, Moſes ſaid that he wrote the five firſt books of the Bible; and had Joſhua and Samuel ſaid that they wrote the books which are reſpectively attributed to them; and had it been found, that Moſes, Joſhua, and Samuel, did not write theſe books; then, I grant, the authority of the whole would have been gone at once; theſe men would have been found liars, as to the genuineneſs of the books; and this proof of their want of veracity, in one point, would have invalidated their teſtimony in every other; theſe books would have been juſtly ſtigmatized, as neither genuine nor authentic.

An hiſtory may be true, though it ſhould not only be aſcribed to a wrong author, but though the author of it ſhould not be known; anonymous teſtimony does not deſtroy the reality of facts, whether natural or miraculous. Had Lord Clarendon publiſhed his Hiſtory of the Rebellion, without prefixing his name to it; or had the hiſtory of Titus Livius come down to us, under the name of Valerius Flaccus, or Valerius Maximus; the facts mentioned in theſe hiſtories would have been equally certain.

As to your aſſertion, that the miracles recorded in Tacitus, and in other profane hiſtorians, are quite as well authenticated as thoſe of the Bible — it, being a mere aſſertion deſtitute of proof, may be properly anſwered by a contrary aſſertion. I take the liberty then to ſay, that the evidence for the miracles recorded in the Bible is, both in kind and degree, ſo greatly ſuperior to that for the prodigies mentioned by Livy, or the miracles related by Tacitus, as to juſtify us in giving credit to the one as the work of God, and in with-holding it from the other as the effect of ſuperſtition and impoſture. This method of derogating from the credibility of chriſtianity, by oppoſing to the miracles of our Saviour, the tricks of ancient impoſtors, ſeems to have originated with Hierocles in the fourth century; and it has been adopted by unbelievers from that time to this; with this difference, indeed, that the heathens of the third and fourth century admitted that Jeſus wrought miracles; but leſt that admiſſion ſhould have compelled them to abandon their gods and become chriſtians, they ſaid, that their *Apollonius*, their *Apuleius*, their *Ariſteas*, did as great: whilſt modern deiſts deny the fact of Jeſus having ever wrought a miracle. And they have ſome reaſon for this proceeding; they

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are ſenſible that the Goſpel Miracles are ſo different, in all their circumſtances, from thoſe related in pagan ſtory, that, if they admit them to have been performed, they muſt admit Chriſtianity to be true; hence they have fabricated a kind of deiſtical axiom —that no human teſtimony can eſtabliſh the credibility of a miracle.—This, though it has been an hundred times refuted, is ſtill inſiſted upon, as if it's truth had never been queſtioned, and could not be diſproved.

You "proceed to examine the authenticity of the Bible; and you begin, you ſay, with what are called the five books of Moſes, Geneſis, Exodus, Leviticus, Numbers, and Deuteronomy. Your intention, you profeſs, is to ſhew that theſe books are ſpurious, and that Moſes is not the author of them; and ſtill farther, that they were not written in the time of Moſes, nor till ſeveral hundred years afterwards; that they are no other than an attempted hiſtory of the life of Moſes, and of the times in which he is ſaid to have lived, and alſo of the times prior thereto, written by ſome very ignorant and ſtupid pretender to authorſhip, ſeveral hundred years after the death of Moſes."—In this paſſage the utmoſt force of your attack on the authority of the five books of Moſes is clearly ſtated. You are not the firſt who has ſtarted this difficulty; it is a difficulty, indeed, of modern date; having not been heard of, either in the ſynagogue, or out of it, till the twelfth century. About that time *Aben Ezra*, a Jew of great erudition, noticed ſome paſſages (the ſame you have brought forward) in the five firſt books of the Bible, which he thought had not been written by Moſes, but inſerted by ſome perſon after the death of Moſes. But he was far from maintaining, as you do, that theſe books were written by ſome ignorant and ſtupid pretender to authorſhip, many hundred years after the death of Moſes. *Hobbes* contends that the books of Moſes are ſo called, not from their having been written by Moſes, but from their containing an account of Moſes. *Spinoza* ſupported the ſame opinion: and *Le Clerc*, a very able theological critic of the laſt and preſent century, once entertained the ſame notion. You ſee that this fancy has had ſome patrons before you; the merit or the demerit, the ſagacity or the temerity of having aſſerted, that Moſes is not the author of the Pentateuch, is not excluſively your's. *Le Clerc*, indeed, you muſt not boaſt of. When his judgment was matured by age, he was aſhamed of what he had written on the ſubject in his younger years; he made a public recantation of his error, by annexing to his commentary on Geneſis, a Latin diſſertation—concerning Moſes, the author of the Pentateuch, and his deſign in compoſing it. If in your future life you ſhould chance to change your opinion on the ſubject, it will be an honour to your character to emulate the integrity, and to imitate the example of *Le Clerc*. The Bible is not the only book which has undergone the fate of being reprobated as ſpurious, after it had been received as genuine and authentic for many ages. It has been maintained that the hiſtory of

Herodotus was written in the time of *Conſtantine*: and that the Claſſics are forgeries of the thirteenth or fourteenth century. Theſe extravagant reveries amuſed the world at the time of their publication, and have long ſince ſunk into oblivion. You eſteem all prophets to be ſuch lying raſcals, that I dare not venture to predict the fate of your book.

Before you produce your main objections to the genuineneſs of the books of Moſes, you aſſert — "that there is no affirmative evidence that Moſes is the author of them." — What! no affirmative evidence! In the 11th century *Maimonides* drew up a confeſſion of faith for the Jews, which all of them at this day admit; it conſiſts of only thirteen articles; and two of them have reſpect to Moſes; one affirming the authenticity, the other the genuineneſs of his books. — The doctrine and prophecy of Moſes is true — The law that we have was given by Moſes. — This is the faith of the Jews at preſent, and has been their faith ever ſince the deſtruction of their city and temple; it was their faith in the time when the authors of the New Teſtament wrote; it was their faith during their captivity in Babylon; in the time of their kings and judges; and no period can be ſhewn, from the age of Moſes to the preſent hour, in which it was not their faith. — Is this no affirmative evidence? I cannot deſire a ſtronger. *Joſephus*, in his book againſt *Appion*, writes thus — "We have only two and twenty books which are to be believed as of divine authority, and which comprehend the hiſtory of all ages; five belong to Moſes, which contain the original of man, and the tradition of the ſucceſſion of generations, down to his death, which takes in a compaſs of about three thouſand years." Do you conſider this as no affirmative evidence? Why ſhould I mention *Juvenal* ſpeaking of the volume which Moſes had written? Why enumerate a long liſt of prophane authors, all bearing teſtimony to the fact of *Moſes* being the leader and law-giver of the jewiſh nation? and if a law-giver, ſurely, a writer of the laws. But what ſays the Bible? In Exodus it ſays — "Moſes wrote all the words of the Lord, and took the book of the covenant, and read in the audience of the people." — In Deuteronomy it ſays — "And it came to paſs, when Moſes had made an end of writing the words of this law in a book, until they were finiſhed, (this ſurely imports the finiſhing a laborious work,) that Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying, "Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee." This is ſaid in Deuteronomy, which is a kind of repetition or abridgment of the four preceding books; and it is well known that the Jews gave the name of the Law to the firſt five books of the Old Teſtament. What poſſible doubt can there be that Moſes wrote the books in queſtion? I could accumulate many other paſſages from the ſcriptures to this purpoſe; but if

what I have advanced will not convince you that there is affirmative evidence, and of the ſtrongeſt kind, for Moſes's being the author of theſe books, nothing that I can advance will convince you.

What if I ſhould grant all you undertake to prove (the ſtupidity and ignorance of the writer excepted)? --- What if I ſhould admit, that *Samuel* or *Ezra*, or ſome other learned Jew, compoſed theſe books, from public records, many years after the death of Moſes? Will it follow, that there was no truth in them? According to my logic, it will only follow, that they are not genuine books; every fact recorded in them may be true, whenever, or by whomſoever they were written. It cannot be ſaid that the Jews had no public records; the Bible furniſhes abundance of proof to the contrary. I by no means admit, that theſe books, as to the main part of them, were not written by Moſes; but I do contend, that a book may contain a true hiſtory, though we know not the author of it, or though we may be miſtaken in aſcribing it to a wrong author.

The firſt argument you produce againſt Moſes being the author of theſe books is ſo old, that I do not know it's original author; and it is ſo miſerable a one, that I wonder you ſhould adopt it: --- "Theſe books cannot be written by Moſes, becauſe they are written in the third perſon --- it is always, The Lord ſaid unto Moſes, or Moſes ſaid unto the Lord. This, you ſay, is the ſtyle and manner that hiſtorians uſe in ſpeaking of the perſons whoſe lives and actions they are writing." This obſervation is true, but it does not extend far enough; for this is the ſtyle and manner not only of hiſtorians writing of other perſons, but of eminent men, ſuch as *Xenophon* and *Joſephus*, writing of themſelves. If General *Waſhington* ſhould write the hiſtory of the American war, and ſhould, from his great modeſty, ſpeak of himſelf in the third perſon, would you think it reaſonable that, two or three thouſand years hence, any perſon ſhould, on that account, contend, that the hiſtory was not true? *Cæſar* writes of himſelf in the third perſon --- it is always, Cæſar made a ſpeech, or a ſpeech was made to Cæſar, Cæſar croſſed the Rhine, Cæſar invaded Britain; but every ſchool-boy knows, that this circumſtance cannot be adduced as a ſerious argument againſt Cæſar's being the author of his own Commentaries.

But Moſes, you urge, cannot be the author of the book of Numbers, --- becauſe he ſays of himſelf --- "that Moſes was a very meek man, above all the men that were on the face of the earth." If he ſaid this of himſelf, he was, you ſay, "a vain and arrogant coxcomb, (ſuch is your phraſe!) and unworthy of credit --- and if he did not ſay it, the books are without authority." This your dilemma is perfectly harmleſs: it has not an horn to hurt the weakeſt logician. If Moſes did not write this little verſe, if it was inſerted by Samuel, or any of his countrymen, who knew his character and revered his memory, will it follow that he did

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not write any other part of the book of Numbers? Or if he did not write any part of the book of Numbers, will it follow that he did not write any of the other books of which he is uſually reputed the author? And if he did write this of himſelf, he was juſtified by the occaſion which extorted from him this commendation. Had this expreſſion been written in a modern ſtyle and manner, it would probably have given you no offence. For who would be ſo faſtidious as to find fault with an illuſtrious man, who, being calumniated by his neareſt relations, as guilty of pride and fond of power, ſhould vindicate his character by ſaying, My temper was naturally as meek and unaſſuming as that of any man upon earth? There are occaſions, in which a modeſt man, who ſpeaks truly, may ſpeak proudly of himſelf, without forfeiting his general character; and there is no occaſion, which either more requires, or more excuſes this conduct, than when he is repelling the foul and envious aſperſions of thoſe who both knew his character and had experienced his kindneſs: and in that predicament ſtood *Aaron* and *Miriam*, the accuſers of Moſes. You yourſelf have, probably, felt the ſting of calumny, and have been anxious to remove the impreſſion. I do not call you a vain and arrogant coxcomb for vindicating your character, when in the latter part of this very work you boaſt, and I hope truly, "that the man does not exiſt that can ſay I have perſecuted him, or any man, or any ſet of men, in the American revolution, or in the French revolution; or that I have in any caſe returned evil for evil." I know not what kings and prieſts may ſay to this; you may not have returned to them evil for evil, becauſe they never, I believe, did you any harm; but you have done them all the harm you could, and that without provocation.

I think it needleſs to notice your obſervation upon what you call the dramatic ſtyle of Deuteronomy: it is an ill-founded hypotheſis. You might as well aſk, where the author of Cæſar's Commentaries got the ſpeeches of Cæſar, as where the author of Deuteronomy got the ſpeeches of Moſes. But your argument ... that Moſes was not the author of Deuteronomy, becauſe the reaſon given in that book for the obſervation of the ſabbath is different from that given in Exodus, merits a reply.

You need not be told that the very name of this book imports, in Greek, a repetition of a law; and that the Hebrew doctors have called it by a word of the ſame meaning. In the fifth verſe of the firſt chapter it is ſaid in our Bibles, "Moſes began to declare this law;" but the Hebrew words, more properly tranſlated, import that Moſes "began, or determined, to explain the law." This is no ſhift of mine to get over a difficulty; the words are ſo rendered in moſt of the ancient verſions, and by *Fagius*, *Vetablus*, and *Le Clerc*, men eminently ſkilled in the Hebrew language. This repetition and explanation of the law, was a wiſe and benevolent proceeding in Moſes; that thoſe who were either not born, or were mere infants, when it was firſt (forty years before) deli-

vered in Horeb, might have an opportunity of knowing it; eſpecially as Moſes their leader was ſoon to be taken from them, and they were about to be ſettled in the midſt of nations given to idolatry and ſunk in vice. Now where is the wonder, that ſome variations, and ſome additions, ſhould be made to a law, when a legiſlator thinks fit to republiſh it many years after it's firſt promulgation?

With reſpect to the ſabbath, the learned are divided in opinion concerning it's origin; ſome contending, that it was ſanctified from the creation of the world; that it was obſerved by the patriarchs before the flood; that it was neglected by the Iſraelites during their bondage in Egypt; revived on the falling of manna in the wilderneſs; and enjoined, as a poſitive law, at mount Sinai. Others eſteem it's inſtitution to have been no older than the age of Moſes; and argue, that what is ſaid of the ſanctification of the ſabbath in the book of Geneſis, is ſaid by way of anticipation. There may be truth in both theſe accounts. To me it is probable, that the memory of the creation was handed down from Adam to all his poſterity; and that the ſeventh day was, for a long time, held ſacred by all nations, in commemoration of that event; but that the peculiar rigidneſs of it's obſervance was enjoined by Moſes to the Iſraelites alone. As to there being two reaſons given for it's being kept holy, --- one, that on that day God reſted from the work of creation --- the other, that on that day God had given them reſt from the ſervitude of Egypt --- I ſee no contradiction in the accounts. If a man, in writing the hiſtory of England, ſhould inform his readers, that the parliament had ordered the fifth of November to be kept holy, becauſe on that day God had delivered the nation from a bloody-intended maſſacre by gunpowder; and if, in another part of his hiſtory, he ſhould aſſign the deliverance of our church and nation from popery and arbitrary power, by the arrival of King William, as a reaſon for it's being kept holy; would any one contend, that he was not juſtified in both theſe ways of expreſſion, or that we ought from thence to conclude, that he was not the author of them both?

You think --- "that law in Deuteronomy inhuman and brutal, which authorizes parents, the father and the mother, to bring their own children to have them ſtoned to death for what it is pleaſed to call ſtubbornneſs." — You are aware, I ſuppoſe, that paternal power, amongſt the *Romans*, the *Gauls*, the *Perſians*, and other nations, was of the moſt arbitrary kind; that it extended to the taking away the life of the child. I do not know whether the Iſraelites in the time of Moſes exerciſed this paternal power; it was not a cuſtom adopted by all nations, but it was by many; and in the infancy of ſociety, before individual families had coaleſced into communities, it was probably very general. Now Moſes, by this law, which you eſteem brutal and inhuman, hindered ſuch an extravagant power from being either introduced or exerciſed amongſt the Iſraelites. This law is ſo far from countenancing the arbitrary power of a father over the life of his child, that it

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takes from him the power of accuſing the child before a magiſtrate --- the father and the mother of the child muſt agree in bringing the child to judgment --- and it is not by their united will that the child was to be condemned to death; the elders of the city were to judge whether the accuſation was true; and the accuſation was to be not merely, as you inſinuate, that the child was ſtubborn, but that he was "ſtubborn and rebellious, a glutton and a drunkard." Conſidered in this light, you muſt allow the law to have been an humane reſtriction of a power improper to be lodged with any parent.

That you may abuſe the prieſts, you abandon your ſubject — "Prieſts, you ſay, preach up Deuteronomy, for Deuteronomy preaches up tythes."---I do not know that prieſts preach up Deuteronomy, more than they preach up other books of ſcripture; but I do know that tythes are not preached up in Deuteronomy, more than in Leviticus, in Numbers, in Chronicles, in Malachi, in the law, the hiſtory, and the prophets of the jewiſh nation.--- You go on --- "It is from this book, chap. xxv. ver. 4, they have taken the phraſe, and applied it to tything, "Thou ſhalt not muzzle the ox when he treadeth out the corn:" and that this might not eſcape obſervation, they have noted it in the table of contents at the head of the chapter, though it is only a ſingle verſe of leſs than two lines. O prieſts! prieſts! ye are willing to be compared to an ox for the ſake of tythes!"---I cannot call this---reaſoning---and I will not pollute my page by giving it a proper appellation. Had the table of contents, inſtead of ſimply ſaying --- the ox is not to be muzzled --- ſaid --- tythes enjoined, or prieſts to be maintained --- there would have been a little ground for your cenſure. Whoever noted this phraſe at the head of the chapter, had better reaſon for doing it than you have attributed to them. They did it, becauſe St. Paul had quoted it, when he was proving to the Corinthians, that they who preached the goſpel had a right to live by the goſpel: it was Paul, and not the prieſts, who firſt applied this phraſe to tything. St. Paul, indeed, did not avail himſelf of the right he contended for; he was not, therefore, intereſted in what he ſaid. The reaſon, on which he grounds the right, is not merely this quotation, which you ridicule; nor the appointment of the law of Moſes, which you think fabulous; nor the injunction of Jeſus, which you deſpiſe; no, it is a reaſon founded in the nature of things, and which no philoſopher, no unbeliever, no man of common ſenſe can deny to be a ſolid reaſon: it amounts to this --- that "the labourer is worthy of his hire." Nothing is ſo much a man's own, as his labour and ingenuity; and it is intirely conſonant to the law of nature, that by the innocent uſe of theſe he ſhould provide for his ſubſiſtence. Huſbandmen, artiſts, ſoldiers, phyſicians, lawyers, all let out their labour and talents for a ſtipulated reward: why may not a prieſt do the ſame? Some accounts of you have been publiſhed in England; but, conceiving them to

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have proceeded from a deſign to injure your character, I never read them. I know nothing of your parentage, your education, or condition in life. You may have been elevated, by your birth, above the neceſſity of acquiring the means of ſuſtaining life by the labour either of hand or head: if this be the caſe, you ought not to deſpiſe thoſe who have come into the world in leſs favourable circumſtances. If your origin has been leſs fortunate, you muſt have ſupported yourſelf, either by manual labour, or the exerciſe of your genius. Why ſhould you think that conduct diſreputable in prieſts, which you probably conſider as laudable in yourſelf? I know not whether you have not as great a diſlike of kings as of prieſts: but that you may be induced to think more favourably of men of my profeſſion, I will juſt mention to you that the payment of tythes is no new inſtitution, but that they were paid in the moſt ancient times, not to prieſts only, but to kings. I could give you an hundred inſtances of this: two may be ſufficient. *Abraham* paid tythes to the king of Salem, four hundred years before the law of Moſes was given. The king of Salem was prieſt alſo of the moſt high God. Prieſts, you ſee, exiſted in the world, and were held in high eſtimation, for kings were prieſts, long before the impoſtures, as you eſteem them, of the jewiſh and chriſtian diſpenſations were heard of. But as this inſtance is taken from a book which you call "a book of contradictions and lies" --- the Bible; --- I will give you another, from a book, to the authority of which, as it is written by a profane author, you probably will not object. *Diogenes Lærtius*, in his life of *Solon*, cites a letter of *Piſiſtratus* to that lawgiver, in which he ſays --- "I Piſiſtratus, the tyrant, am contented with the ſtipends which were paid to thoſe who reigned before me; the people of Athens ſet apart a *tenth* of the fruits of their land, not for my private uſe, but to be expended in the public ſacrifices, and for the general good."

A ſhort account of the Life and Death of Mr. JOHN BRETTELL: by his Brother, Mr. JEREMIAH BRETTELL.

JOHN BRETTELL was born at Stourbridge in Worceſterſhire, in the year 1742. His parents were Members of the Church of England, and having the form of religion, they taught their children early to remember the Sabbath, to pray in private, and conſcientiouſly to regard the daily diſcharge of that duty. As my brother grew up, he was frequently troubled for ſuch parts of his conduct as he thought wrong, and was ſenſible that he wanted ſomething in religion which he had not. He frequently repeated the Ten Commandments, and made many reſolutions to be good: but his riſing paſſions and growing inclinations to folly, led him as often to break them. He then endeavoured to ſatisfy himſelf, by hoping for a future day, when he ſhould better perform his purpoſes. About this time, one of his Couſins with whom he

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was intimate, often read and ſpoke much about religion, and frequently made uſeful and ſolemn remarks on Death and Judgment; this generally left a ſenſible impreſſion upon my brother's mind; and tho' he too often ſtifled theſe convictions, yet he was inclined ſeriouſly to enquire into the way of ſalvation.

When he was near twenty years of age, a perſon aſked him one morning, to hear a Methodiſt Preacher of the name of Brettell, (a Local Preacher.) My brother conſented to go the following ſabbath; when it pleaſed God that he was deeply awakened to a ſenſe of his loſt ſtate. The following lines in one of our Hymns, were deeply impreſſed upon his heart:

"Where ſhall my wondering ſoul begin?
How ſhall I all to heaven aſpire?
A ſlave redeem'd from death and ſin,
A brand pluck'd from eternal fire!"

He conſidered himſelf to be this ſlave, --- this brand; --- and from that hour, began to flee from the wrath to come. On his return home, and informing his mother of what he had heard, ſhe pleaſantly aſked, "if he was converted?" He anſwered "that is what I want." From this day his conduct became remarkably exemplary; he ſhunned every appearance of evil, and devoted much of his time to reading the Scriptures, and private prayer. He now met with much oppoſition and many diſcouragements from all in the houſe, both parents and kindred. But this was not all, being naturally of a timid diſpoſition, and far from the means of grace, and having to go thro' fields and woods alone in the dark evenings to attend them: On his return home he was ſome times, locked out of doors, and had to contrive his retreat how he could. In the midſt of theſe diſagreeable trials, the conflicts of his mind became very alarming. He ſaw his danger by ſin, and his ſoul trembled at a ſenſe of it. He was troubled with ſore temptations, even to doubt the Being of GOD, and was ready to conclude that this was a ſure prelude to his future miſery, but was afraid of mentioning this to any perſon. His diſtreſs was very great, he refuſed to be comforted, and continued in ſorrow. He ſaw the neceſſity of being ſaved from all ſin, but almoſt doubted the power of God to accompliſh it. He could find no pleaſure in the world, nor any, as yet, in religion. This diſtreſs drove him to the Throne of Grace; and he ſet apart four times a day for private prayer. His mother ſaw the affliction of her ſon, but not underſtanding the nature of it, ſhe judged that the Methodiſts were the cauſe of all his ſorrow. She tenderly and with many tears, expoſtulated with him, but he ſteadily purſued his way and ſought the things which pertain to the kingdom of God.

My brother had an uncle living in Birmingham, of a very moral character; who requeſted that his kinſman might be ſent to him for a while, in hopes of reclaiming him entirely from following

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ing the Methodiſts. My brother being removed to Birmingham, prevailed upon his uncle to hear the Methodiſts, on condition, that if he could prove from Scripture, that they did not preach the Truth, he would immediately withdraw from them. His uncle accepted the challenge, not doubting but he ſhould ſoon change the conduct of his nephew: But it pleaſed God, that he himſelf was convinced of the truth, and embraced it with his whole heart; and about two years ago died, as he had long lived, in the peaceful enjoyment of it.

My brother had now more opportunities of attending the means of grace which he diligently improved, and obtained a ſenſe of the pardoning love of God. It was in a claſs-meeting that the Lord ſpoke peace to his ſoul, and gave him a comfortable evidence of his favour, which enabled him long to walk in the light of God's countenance. Here alſo, he had the happineſs to be known by Mr. Mather, whoſe attention to him, and care over him, together with the ſuitable advice he gave, both as it reſpected his temporal and ſpiritual eſtate, was of laſting ſervice to him, and for which he ever retained the ſincereſt gratitude.

After reſiding in Birmingham about a year, he returned home, and was better received and more kindly treated by his friends than before. He was the eldeſt of three brothers, and four ſiſters, and was ſoon made the means, under God, of the converſion of two of his brothers, and alſo of two of his ſiſters. To theſe he became, both in example and advice, a ſpiritual father. Theſe two ſiſters have ſince died in the faith of Chriſt.

About three years after his return home he began to preach, and was made very uſeful to many of his own kindred and neighbours. When he had laboured as a local preacher about four years, his ſphere was enlarged, and he began to officiate as an itinerant preacher. He has travelled about twenty-ſix years, with the ſhort intermiſſion of about three years, occaſioned chiefly by a ſtate of illneſs. As I travelled with him four years, I had the opportunity of ſeeing his uſefulneſs to ſome, and the affection of many towards him. His plainneſs and ſimplicity, and I might add, his ſincerity and uprightneſs, all, I believe, that have known him, have been witneſs to.

His illneſs, which has now terminated in death, began about three months before, and was a ſlow nervous fever, attended with entire loſs of appetite. He was then in the Otley Circuit, and tho' not able to preach from the time he was firſt taken ill, yet, he often rode out; but no means were any way effectual to his recovery. The medical men to whom he applied, ſeemed unacquainted with his diſeaſe, and, like many others, conceived little or nothing was the matter with him till he died.

When he was firſt taken ill, he thought he ſhould die; and was remarkably happy in God. After which he ſunk low, with depreſſing views of his own unworthineſs and ingratitude: But the Lord

Lord poured upon him the Spirit of Prayer, and he was heard to plead much with God for purity of heart and confidence in him. In this exercise he was remarkably bleſſed, and requeſted of his friends, that if any thing was ſaid of him after his death, it might be from theſe words, "And it ſhall come to paſs, that whoſoever "ſhall call upon the Name of the Lord, ſhall be ſaved." His views of ſalvation were ſuch, as led him to long for the fulleſt enjoyment of God in Glory, and to expreſs his ſurpriſe at the folly and madneſs of men, for their inordinate and ſinful attachment to the things of this world.

He was tenderly affected when any of his chriſtian friends called to ſee him; and as one ſenſible of his approaching change, he looked forward to that time and place, where he hoped to ſee them again, joyfully repeating theſe lines:

"There all the ſhip's company meet,
"Who ſail'd with their SAVIOUR beneath,
"With ſhouting each other they greet,
"And triumph o'er trouble and death!"

A few days before his death, my ſiſter informed me of the rapid progreſs of my brother's diſorder. I ordered my concerns ſo as to go over and viſit him. I arrived at Otley on the 31ſt of May, but before I could ſee him, I was informed that he was dying. When I came into the houſe he revived, and embraced me with much affection, and ſoon after ſaid, "I bleſs GOD, I "was never more reſigned to his Will; --- I have no pain, nor "have had any doubt of my acceptance with God ſince my af-"fliction began."

Mr. Harriſon came in late from the circuit and called to ſee him. My brother took him by the hand with great affection, and ſaid, "This is my friend that always ſtood by me." I ſat up with him that night. He reſted but little, and early next morning deſired to ſit up, which he did for a ſhort ſpace ſeveral times in the day. During this day I took an opportunity of ſpeaking to him on ſome family affairs, which gave him ſatisfaction, and alſo, on the affairs of our Zion, for the peace of which his ſoul had long travelled in pain. I expreſſed my hopes of ſeeing general peace in our ſocieties. He juſt replied, "If your hopes are well founded, it is well." In the evening he was ſo very weak that he could hardly ſpeak at all; but when his friend Mr. Blagborne from York, with Mr. Harriſon, came in, before the preaching, he revived, and ſaid to them, "Bleſſed be GOD, I have not ſerved him for nought; but am very conſcious, that tho' I am,

"Unworthy of the crumbs that fall,
"Yet, rais'd by him who died for all,
"I eat the children's bread."

When they were gone, obſerving their brotherly affection towards him, he ſaid, "The law of ſympathy makes us feel very much." During the following night, he was a little reſtleſs, with difficulty in breathing. Next morning I perceived his diſſolution was near: I aſked, If he longed to depart to be with Chriſt? He anſwered, "I did feel that deſire conſtantly, but it is not ſo conſtant now." I aſked, What is the cauſe? He ſaid, "I am examining."

I now ſaw he could ſpeak no more. I took his feeble hand, when I ſuppoſed its ſtrength was gone, and ſaid, If Jeſus is precious now, raiſe your fingers. He lifted up his hand with great emotion. Soon after I perceived he was dying, and kneeled down to commend his ſoul into the hands of God. He opened his eyes and looked upon me with his uſual eaſe and pleaſantneſs, and then breathed his laſt. Thus died a meek and humble follower of Jeſus Chriſt, having juſt entered into the 55th year of his age.

Stockport, June 20, 1796. J. BRETTELL.

CHARITY recommended on its true Motive.

[EXTRACTED FROM A LATE EMINENT WRITER]

"GREATER injuſtice cannot be done to the doctrines of Chriſtianity, than to ſuppoſe them barren ſpeculations, ſubjects intended only for the meditations of the pious in their cloſets, or the controverſies of the learned in their writings; and iſſuing in no concluſions for the benefit of ſociety, and the comfort of mankind. The contrary is happily evinced by the Apoſtle, where he ſays, "If GOD ſo loved us, we ought alſo to love "one another;" in which words, alluſion is made to the incarnation of the Son of God, as the great inſtance of the divine love toward us; and that love propoſed as the principle and the pattern of our love toward our neighbour. "If God ſo loved us," that he "ſent his Son to be the propitiation for our ſins,"---then, "we ought alſo to love one another." We might aſk him in whom zeal for the welfare of his fellow-creatures burns with the brighteſt and moſt ardent flame, what his patriotic and generous heart could wiſh more, than that men might be brought to this bleſſed temper of mind? Did it but prevail in it's full extent, it would reform the world at once. Tranſgreſſion would ceaſe, and with it much of our miſery and trouble. The reign of righteouſneſs and happineſs would commence, and paradiſe be, in great meaſure, reſtored upon earth. St. Paul aſſigns the reaſon, in very few words; "Love worketh no ill to it's neighbour †;" it can work him no ill; it can never injure him in his perſon, his bed, his property, or his character; it cannot ſo much as conceive a deſire for any thing that belongs to him. But it reſteth not content with negatives. It not only worketh him no ill, but it

† 1 John iv. 11.

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muſt work for him all the good in it's power. Is he hungry? It will give him meat. Is he thirſty? It will give him drink. Is he naked? It will clothe him. Is he ſick? It will viſit him. Is he ſorrowful? It will comfort him. Is he in priſon? It will go to him, and, if poſſible, bring him out. Upon this ground, wars muſt for ever ceaſe among nations, diſſenſions of every kind among leſſer ſocieties, and the individuals that compoſe them. All muſt be peace, becauſe all would be love. And thus would every end of the Incarnation be accompliſhed; good will to men, peace on earth, and to GOD on high glory from both.

Many ſeem to think, that if charity be but ſhewn, *Motive* is a matter of indifference. It may be ſo to the party receiving, but not to the party beſtowing. A ſick perſon is equally benefited, whether he who ſits by his bed-ſide, ſits there from real affection, or with deſign to make a will in his own favour. Nothing can determine the ſterling worth of an action, but a knowledge of the *Motive* upon which it is performed. Here, then, we ſhould be very careful not to deceive ourſelves. We ſhould deal fairly, and ſearch our hearts to the bottom. In the day of inquiſition and retribution, he who made them, and therefore knows what is in them, will certainly do ſo. Men and angels, on that day, will be made acquainted not only with all we have done, but with the true reaſons why we did it; and the tranſactions of human life will be found far other than they ſeem. Nay, there are, even now, men of the world, endowed with ſagacious and penetrating minds, who judging partly from what they experience in themſelves, and partly from what they have obſerved in others, are not eaſily impoſed upon. By knowing a perſon's general character, and laying circumſtances together, they will give a ſhrewd gueſs at what is paſſing within, and not be led to take the oſtenſible motive for the real. Some French authors, and, after them, ſome Engliſh ones, writing upon this plan, have given a very unfavourable repreſentation indeed of human nature. Their *maxims* are by no means univerſally true: but might be rendered ſerviceable, if we made uſe of them, not to cenſure *others*, but to examine *ourſelves*; not to judge our neighbours, but to let our own conſciences plead, *Guilty*, or *Not Guilty*.

Some information on this ſubject is neceſſary for us all, leſt after performing actions of charity, by performing them upon wrong and ſiniſter motives, we become expoſed to the mortification of loſing their *reward*. We may perform them merely becauſe there is a decency and propriety in ſo doing; others perform them, and we ſhould be thought meanly of, were we to omit them: We may perform them out of vanity, to acquire the character of benevolent; a character, to which, perhaps, upon the whole, we have no good title: We may perform them out of envy, leſt a rival bear off the honour from us: We may perform them to become popular, and ſerve by them ſome ſecular and political intereſt: We

We may perform them in the way of commutation for a favourite ſin, in the practice of which we have determined to continue, and hope thus to buy off the puniſhment due to it. In this laſt article we ſhall find ourſelves grievouſly miſtaken. In all the reſt may be applied the words of our Lord; "You have your reward;" you ſought the praiſe of men; you obtained it: you ſought not the praiſe of God; you obtained it not.

There is yet another motive, concerning which the determination is more difficult:--- When we perform an act of charity, to eſcape from the pain we fell at the ſight of miſery. We relieve the object; but it is, to relieve ourſelves. We hear much of theſe fine *feelings*, from perſons who reject with diſdain the influence of a higher principle. God forbid we ſhould depreciate this humane and exquiſitely tender ſentiment, which the beneficient Author of our nature gave us, as a ſpur to remove the diſtreſſes of others, in order to get rid of our own uneaſineſs. But it has been juſtly obſerved, that "where not ſtrengthened by ſuperior motives, it is a caſual and precarious inſtrument of good, and "ceaſes to operate, except in the immediate preſence, and within "the audible cry of miſery. This ſort of feeling often forgets "that any calamity exiſts which is out of it's own ſight; and tho' "it would empty it's purſe for ſuch an occaſional object as rouſes "tranſient ſenſibility, yet it ſeldom makes any ſtated proviſion for "miſeries, which are not the leſs real becauſe they do not obtrude "upon the ſight, and awaken the tenderneſs of immediate ſympathy. This is a ſort of mechanical charity, which requires "ſprings and wheels to ſet it a going"

Not ſo the real Chriſtian Charity, recommended by the Apoſtle to be performed upon another motive---"If God ſo loved us" --- as he hath done---"we ought alſo to love one another:" A motive at once *rational*, *pure*, and *permanent*.

1. A *rational* motive. There is indeed a feeling and an affection in the caſe: but they are founded on the higheſt truth, and the ſtrongeſt reaſon; they are fixed and directed by the judgment. A friend has done me the greateſt ſervice in the world; to his kindneſs I owe every good that I poſſeſs, every comfort that I enjoy. His kindneſs I will therefore return through life, in every inſtance which falls within my power. This is the principle: It is, in ſhort, *gratitude*; a principle, deſtitute of which, in ſocial intercourſe, the world itſelf ſcarce allows to any perſon more than the name of a man. Such is the idea univerſally entertained of ingratitude to a friend, a benefactor, a maſter, a parent, a prince. But does ingratitude, then, change it's nature, and put off it's deformity, when the object is the *beſt of friends*, the moſt generous of benefactors, the moſt indulgent of maſters, the tendereſt of parents, and the moſt gracious of princes? GOD has made us, and redeemed us; he has given grace, and promiſed glory. He aſks no other return, but that we love him; and, as we can bring no advantage to him by ſo doing, that we tranſfer ſuch love,

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for his ſake, to our brethren; and he places it to his own account. In theſe circumſtances, if we love not them, we cannot be deemed to love him. In the whole compaſs of our knowledge there exiſts not, ſurely, a truth, which, while it ſpeaks ſo warmly to the human heart, approves itſelf ſo completely to the human underſtanding.

2. The motive is likewiſe *pure*. It originates from all that is liberal, generous, and noble, in the ſoul of man. It has been ſaid, there is a reward promiſed; and therefore it is mercenary. But they who ſay this ſeem not ſufficiently to have conſidered the nature of the reward. I love my friend, and deſire, of courſe, to be with him, to enjoy his company and converſation, and to live in his preſence. In all this there is nothing mercenary, nothing ſenſual, or ſelfiſh *. Of ſuch a kind is the reward promiſed by our heavenly Friend. The deſire of it is no ſign of the depravity, but of the exaltation and perfection of our ſouls. The body indeed will have it's ſhare, but not in it's preſent ſtate. It will be ſpiritualized; by the working of an Almighty Power, able to ſubdue all things to itſelf; it will be changed into the ſame Image, from one degree of glory to another, and faſhioned like unto that of it's great Saviour and Redeemer. The reward is intellectual and divine; and would be no reward to a perſon who was not himſelf become ſo. The motive therefore, notwithſtanding the reward, is as pure as it is rational.

3. And it is as *permanent* as it is pure. Is vanity our motive for charitable actions? It may ceaſe. Is worldly intereſt? It may fail. Is faſhion? It may vaniſh away. Is a feeling of compaſſion and ſympathy? Such temperaments may change, and often do ſo. But the argument deduced from the love of God towards us can never fail, any more than that love on which it is founded. It meets us, when we ariſe in the morning, and when we go to our repoſe at night; when we behold the heavens, and the earth, and all the hoſts of them, ſerving our neceſſities, and miniſtring to our enjoyments; when we find ourſelves ſurrounded by our families and our friends; when we go out, and when we come in; when we hear from his bleſſed word the hiſtory of thoſe wonderful works that he has wrought, and of the felicity he has prepared for us in another world, when this in which we now live ſhall be paſſed away, and gone into perdition. Often as we acknowledge theſe favours, and praiſe him for the mercy which endureth for ever, the queſtion ſhould occur, How can I acknowledge them, with what face can I praiſe him for them, if, after ſo much given, I am not ready, upon this principle, to give to others? Verily, our praiſes, as well as our prayers, will riſe up in the judgment againſt us, and condemn us. --- No --- if we hope for final acceptance with our God, let us always, in our life and at our death, remember "If God ſo loved us, we ought alſo "to love one another."

* "The ſelf-love, which aims at the rewards of another life, is perfectly conſiſtent with ſocial; the rewards being promiſed to thoſe only who love their "neighbours as themſelves." Anecdote

ANECDOTE of the late General PUTNAM, of Pomfret, in the Province of Connecticut, North America: From the Life of the General, by Colonel Humphries.

"SOON after Mr. PUTNAM removed to Connecticut, the wolves, then very numerous, broke into his ſheep-fold, and killed ſeventy fine ſheep and goats, beſides wounding many lambs and kids. This havoc was committed by a ſhe-wolf, which, with her annual whelps, had for ſeveral years infeſted the vicinity. The young were commonly deſtroyed by the vigilance of the hunters, but the old one was too ſagacious to come within reach of gun-ſhot: upon being cloſely purſued, ſhe would generally fly to the weſtern woods, and return the next winter with another litter of whelps.

This wolf, at length, became ſuch an intolerable nuiſance, that Mr. Putnam entered into a combination with five of his neighbours, to hunt alternately until they could deſtroy her. Two, by rotation, were to be conſtantly in purſuit. It was known, that, having loſt the toes from the foot, by a ſteel trap, ſhe made one track ſhorter than the other. By this veſtige, the purſuers recognized, in a light ſnow, the route of this pernicious animal. Having followed her to Connecticut river, and found ſhe had turned back in a direct courſe towards Pomfret, they immediately returned, and by ten the next morning the blood-hounds had driven her into a den, about three miles diſtant from the houſe of Mr. Putnam: the people ſoon collected with dogs, guns, ſtraw, fire and ſulphur, to attack the common enemy. With this apparatus ſeveral unſucceſsful efforts were made to force her from the den. The hounds came back badly wounded, and refuſed to return. The ſmoke of blazing ſtraw had no effect. Nor did the fumes of burnt brimſtone, with which the cavern was filled, compel her to quit the retirement. Wearied with ſuch fruitleſs attempts (which had brought the time to ten o'clock at night) Mr. Putnam tried once more to make his dog enter, but in vain; he propoſed to his negro man to go down into the cavern and ſhoot the wolf: the negro declined the hazardous ſervice. Then it was that their maſter, angry at the diſappointment, and declaring that he was aſhamed to have a coward in his family, reſolved himſelf to deſtroy the ferocious beaſt, leſt ſhe ſhould eſcape through ſome unknown fiſſure of the rock. His neighbours ſtrongly remonſtrated againſt the perilous enterprize: but he, knowing that wild animals were intimidated by fire, and having provided ſeveral ſtrips of birch-bark, the only combuſtible material which he could obtain, that would afford light in this deep and darkſome cave, prepared for his deſcent. Having, accordingly, diveſted himſelf of his coat and waiſtcoat, and having a long rope faſtened round his legs, by which he might be pulled back, at a concerted ſignal, he entered head foremoſt, with the blazing torch in his hand.

The aperture of the den, on the eaſt ſide of a very high ledge of

of rocks, is about two feet ſquare; from thence it deſcends obliquely fifteen feet, then running horizontally about ten more, it aſcends gradually ſixteen feet towards its termination. The ſides of this ſubterraneous cavity are compoſed of ſmooth and ſolid rocks, which ſeem to have been divided from each other by ſome former earthquake. The top and bottom are alſo of ſtone, and the entrance, in winter, being covered with ice, is exceedingly ſlippery. It is in no place high enough for a man to raiſe himſelf upright: nor in any part more than three feet in width.

Having groped his paſſage to the horizontal part of the den, the moſt terrifying darkneſs appeared in front of the dim circle of light afforded by his torch. It was ſilent as the houſe of death. None but monſters of the deſert had ever before explored this ſolitary manſion of horror. He, cautiouſly proceeding onward, came to the aſcent; which he ſlowly mounted on his hands and knees, until he diſcovered the glaring eye-balls of the wolf, who was ſitting at the extremity of the cavern. Startled at the ſight of fire, ſhe gnaſhed her teeth, and gave a ſullen growl. As ſoon as he had made the neceſſary diſcovery, he kicked the rope as a ſignal for pulling him out. The people, at the mouth of the den, who had liſtened with painful anxiety, hearing the growling of the wolf, and ſuppoſing their friend to be in the moſt imminent danger, drew him forth with ſuch celerity, that his ſhirt was ſtripped over his head, and his ſkin ſeverely lacerated. After he had adjuſted his cloaths, and loaded his gun with nine buck-ſhot, holding a torch in one hand, and the muſquet in the other, he deſcended a ſecond time. When he drew nearer than before, the wolf, aſſuming a ſtill more fierce and terrible appearance, howling, rolling her eyes, ſnapping her teeth, and dropping her head between her legs, was evidently in the attitude, and on the point of ſpringing at him. At the critical inſtant he levelled and fired at her head. Stunned with the ſhock, and ſuffocated with the ſmoak, he immediately found himſelf drawn out of the cave. But having refreſhed himſelf, and permitted the ſmoak to diſſipate, he went down the third time. Once more he came within ſight of the wolf, who appearing very paſſive, he applied the torch to her noſe; and perceiving her dead, he took hold of her ears, and then kicking the rope (ſtill tied round his legs) the people above, with no ſmall exultation, dragged them both out together.

Reflections on the WISDOM of GOD diſplayed in the Connection between the different parts of Nature.

AS all the members of the human body together form one whole, which is conſtructed and planned with infinite wiſdom; ſo alſo the different ſpecies of natural productions, are ſo many members, of which the ſupreme Wiſdom has compoſed one perfect WHOLE. It requires but little attention to be con-

vinced, that every thing in Nature is linked together. It is evident, that the ſeveral ſorts of mineral earths, nouriſh and preſerve the vegetables, without which the animals could not ſubſiſt. Fire, water, and air, are indiſpenſably neceſſary for the preſervation of this terreſtrial world. This forms an indiſſoluble bond between all the beings of which our globe is compoſed. But what leſs than boundleſs Wiſdom could combine together ſuch infinite multitudes of different ſubſtances, and form them into one? What but that could link together ſo many millions of different creatures, in ſuch a manner, that they ſhould ſerve for the ſubſiſtence of each other. That we may not be loſt in this immenſe ocean, the Creation, let us only dwell on the ſubject of our globe, which makes ſo ſmall a part of it. From the wiſdom we ſhall diſcover in this, we may form a judgment of the whole Univerſe. Let us, at preſent, only reflect on what we have before your eyes, and examine the animal kingdom, in reſpect to its connection with the reſt of nature; and if we conſider the wants common to all animals, we cannot avoid being ſtruck with the admirable harmony there is viſible in it. Warmth, air, water, light, all theſe things are abſolutely indiſpenſable to the preſervation of all creatures. But there muſt be a juſt proportion of them. The too much or too little would be equally hurtful, and would turn nature into chaos. A degree more in the univerſal heat would deſtroy every living creature. For if our earth, taken in the whole, ſhould receive more of the ſun's heat, the ſummer, in every climate, muſt conſequently be hotter than it is at preſent. Experience tells us, that in all countries, the heat is ſometimes ſo great, that if it were to increaſe, or to laſt longer, men and animals would die, and the plants would wither and periſh. On the other hand, if we had leſs heat, it would be as bad; ſince even as it is, the cold is ſometimes ſo ſevere, that animals are in danger of being frozen, and do often die of cold. The earth, then, receives the preciſe degree of the ſun's heat which is proper for all creatures, and any other would be fatal. There is the ſame juſt proportion in the air. The riſing of the vapours depends chiefly on the weight of the air, and the rain on its lightneſs. Now, if the air was not to condenſe and to rarify by turns, and become ſometimes heavier and ſometimes lighter, we ſhould not have the variety of temperature ſo neceſſary for the vegetation of plants, and conſequently for the ſupport of animals. If the air was in general heavier than it is, it would be more loaded with vapours, clouds, and fogs; and from thence it would be wet, unwholeſome, and hurtful to plants and animals. If, on the contrary, it was lighter, the vapours could not riſe, nor collect into clouds. It is the ſame in every thing. Nature always obſerves a proper medium; and as all the elements are regulated in the manner beſt adapted for the preſervation of animals, ſo are they in perfect harmony with all other natural things.

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The air not only produces thoſe variations of temperature which are ſo eſſential, but is alſo the origin of ſound. It has been appropriated to our ear; and here again appears admirable wiſdom. For if the air was more or leſs elaſtic, if it was more or leſs thick, the ear would ſuffer by it greatly. The ſoft and pleaſing voice of man would reſemble claps of thunder, or the hiſſing of ſerpents. The air contributes alſo to the circulation of the blood, it penetrates into the very ſmalleſt veins. If it was thicker, its force would break every thing; if it was thinner, it would act too feebly. There are a thouſand other connections that different beings have with the air, and yet it has all the properties which each requires. Now, if we conſider that many millions of ſpecies of plants and animals have all of them occaſion for air, heat, and light; that each ſpecies differs from the others, and has its peculiar conſtitution; that it is weaker or ſtronger than others: and yet that the elements agree equally with all, and ſupply their different wants; ſhall we not acknowledge, that boundleſs WISDOM, to which nothing is difficult, muſt have formed this admirable connection and harmony between ſo many different Beings? In a word, every thing in nature is formed by exact rules, and deſigned for certain purpoſes. Not only the trees which riſe ſo majeſtically, the plants ſo varied, the fertile meadows, the horſe ſo uſeful to us, the flocks which feed us, the mines which ſupply us with ornaments and riches, the ſea which furniſhes our tables with exquiſite fiſh, and conveys us from one region to another, not only theſe parts of the creation, but even the very moſs, the little ſhell-fiſh and inſects, contribute to the perfection of the whole.

Almighty BEING! Creator and preſerver of all things! can we contemplate theſe objects without thinking of Thee, and admiring thy wiſdom? Without Thee, all would be darkneſs, confuſion, diſorder! There would be neither connection, harmony, nor pleaſure upon earth.

The Duty of thoſe who are ſtrong in Faith towards weak and poor Believers, and Backſliders.

"WE ought, (ſays the great Apoſtle) to bear the infirmities of the weak, and not to pleaſe ourſelves. Let every one pleaſe his neighbour for his good to edification:" Many are ſelf-willed, they will walk to the utmoſt of their liberty, and if others be offended, they little care. But what ſaith the Apoſtle? "Knowledge puffeth up, but Charity edifieth." "A firm and full knowledge of our liberty in things indifferent (ſaith a learned man) if it be ſeparated from Charity, is apt to ſwell the mind with pride, and make men to deſpiſe, doubting and ſcrupulous brethren; but Charity is careful to avoid what may ſtumble the weak, and cauſe them to fall into ſin, and therefore "judge this rather, that no man put a ſtumbling-block, or occaſion to fall in his

his brother's way." "Haſt thou faith, concerning the lawfulneſs of things indifferent? (for of them the Apoſtle ſpeaks) "have it unto thyſelf before God," make not a vain publication thereof, to the grieving, or ſtumbling the weak, who may by thy example, even againſt conſcience, uſe the ſame liberty: and ſo "through thy knowledge ſhall thy weak brother periſh," i. e. thy uſing this liberty hath a tendency to deſtroy him. We may think this is no great matter: But the ſame apoſtle informs us, that we hereby ſin againſt Chriſt and deſtroy the work of God, the ſoul of our brother, and no man on earth can privilege us from the wrath of God, if we "deſtroy them with our meats (with the uſe of our liberty) for whom Chriſt died;" and therefore the apoſtle profeſſeth, "If meat make my brother to offend, I will eat no fleſh, while the world ſtandeth, leſt I make my brother to offend." O! that men were ſo humble as Paul: But alas! All men ſeek their own things: If they are ſatisfied concerning the lawfulneſs of the things, they look no farther: They little mind the Souls of their brethren; but are ſecuring themſelves ſome outward peace, and earthly advantages. Few naturally care for the good of others, for the glory of God, and the edification of their brethren.

How are chriſtians valued and preferred by externals, rather than by internals? By outward honours and privileges, rather than by their graces? They who ſhould have moſt of our love and reſpect, have leaſt. A rich formaliſt's company is more prized, than an humble, mortified, poor Chriſtian's. The miſcarriage that was in the apoſtles' days, is deſcended to this age, "My brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of glory, with reſpect of perſons." How are men's judgments blinded by external glory, ſo that a little in a great, rich, honourable man, is counted much; and much grace in a poor man is deſpiſed, over-looked, and accounted but little? They do not value men by their eminency in grace, but on account of their parts and worldly endowments; as if gold did ſet men off more than grace. When you ſhould fix your affections, where you ſee moſt grace, you are taken where you ſee either moſt of the world, or moſt gifts, good-breeding, prudence, or learning. This having men's perſons in admiration, over-reverencing them for worldly things, is a great diſparagement to the grace of God, as if riches were more excellent than religion. "My brethren! If there come into your aſſembly a man with a gold ring, and there cometh alſo a poor man in vile raiment, and you have reſpect to him that weareth the gay cloathing, are ye not partial in yourſelves?" Have not you made a difference, a difference grounded on carnal reſpects, and not upon ſolid reaſon? "Are not ye become judges of evil thoughts?" Have not you made your judgment of ſuch perſons, according to the dictate of our own evil thoughts, and not according to the rule of the word? O! how ſeldom do we value and reſpect as God doth? Let rich men be ſick, what ado is there;

there; what running to them; what ſending after them; what endeavours to comfort them? But O! how are the poor of the church deſpiſed? Little ſending to them, though they want neceſſaries for their bodies, in the time of their viſitation, and their ſouls are ready to ſink, for want of a word in ſeaſon. Your frequent viſiting of ſome, when under God's hand, and ſeldom reſorting to others, when in the ſame extremity, evidenceth, that *you deſpiſe the poor.*

2. How do they who count themſelves Chriſtians, who have had great acquaintance with Chriſt and his ways, who have had long experience of Chriſt's ſweetneſs, and Satan's deceits, keep by themſelves, with the neglect of the lambs, of them who know little of the mind of God? Whereas all grace is given to edify the body of Chriſt. The eye is not for itſelf, but for the blind members, to lead them in paths of righteouſneſs. Our care ſhould be like God's; his care is for the leaſt of his creatures, as well as for the greateſt. Chriſt did not will the ſalvation of one more than another. He died equally for all; all believers ſtand alike juſtified through the blood of Chriſt; Chriſt knocks at the poor man's door, as well as the rich; if Chriſt makes any difference, it is in this, the poor weak Chriſtian hath more expreſſions of his love and affection, than the ſtrong have. He ſhews moſt pity to the greateſt objects of pity, to thoſe that are in greateſt want: I wiſh there were more of this among Chriſtians. It is lamentable to ſee how little honour is beſtowed upon the weaker veſſels, and how few there are to be found, that carry the lambs in their boſoms (next their hearts) and gently lead thoſe that are with young.

3. We ought to ſhew the greateſt compaſſion to fallen brethren. To ſuch as are overtaken with a fault, yea with many? We ſhould labour to pull the brands, that are half burnt, out of the fire: To ſave ourſelves this labour, we deem them caſt-aways; as if there were no hope of their reſtitution and ſalvation, we never more look after them. We carry it, as if we held, that ſins committed after converſion were unpardonable. Art thou a ſtranger to thy own heart? If not, thou knoweſt God pitieth thee, though thou falleſt; and it ill becomes thee, who haſt been ſo often helped out of the deep ditch, to deny help to thy brother that lies there, and perhaps will periſh, if none be more merciful than thyſelf. Are there no ſolemn engagements upon thy ſoul towards thy neighbour? Will not God take thee by the throat for thy unmercifulneſs? "O thou wicked ſervant, I forgave thee all thy debt, becauſe thou deſiredſt me: Shouldſt not thou have had compaſſion upon thy fellow-ſervant, even as I had pity on thee?" Verily, the Lord is wroth with you, and if this be not amended, "He will deliver you to the tormentors, 'till you pay all that is due unto him." O! repent of this. Many are departing from their former profeſſion, ſome of them are become ſcandalous:

Their ſins will lie at our doors, and their blood too, if we thro' unfaithfulneſs, or thro' negligence, or thro' fainting, endeavour not to reſtore them. "Ye which are ſpiritual, reſtore ſuch an one." Are ye all carnal; are none of you ſpiritual? If there be one, here is work for him, as he will anſwer the contrary at his peril.

4. On how inſufficient accounts do many withdraw from the communion of their brethren? What, have not they read, or heard, "Forſake not the aſſembling of yourſelves together, as the manner of ſome is?" It was then dangerous not to ſeparate; but it was more dangerous to ſeparate: Not to ſeparate was dangerous to the outward man; but to ſeparate was dangerous to the inward man. It is no wonder to hear an houſe is robbed, that ſtands alone from neighbours. "Two are better than one." The church of God is compared to a city; the weaker walls of the houſes therein would never endure a bluſtering wind; but by their neighbourhood and contiguity, they ſuccour each other: But when one ſtands alone, the next news you may expect to hear of, is a fall.

To the EDITOR.

My Dear Friend, London, September 19th, 1796.

IT is too evident that Deiſm exceedingly prevails in the preſent age, and that practical Atheiſm is the natural fruit of it. Many there are who ſeem to take pleaſure in reaſoning GOD out of the world, and who would be glad to make mankind believe, that he does not concern himſelf in the ſmalleſt degree, with the affairs of his creatures. For a ſerious Chriſtian to acknowledge any extraordinary interpoſition of God in anſwer to prayer; or to believe any thing which cannot be accounted for from natural cauſes, is, in this age of infidelity, accounted downright enthuſiaſm. But if this be deemed enthuſiaſm, To acknowledge God in all our ways, to ſee his kind and gracious hand in all his conduct towards us, whether with reſpect to our body or our ſoul, I moſt devoutly pray, that the Lord may confirm and eſtabliſh me in this ſort of enthuſiaſm, ſo that I may live and die under the influence of it. This being my judgment, and believing you to be of the ſame mind, you will have no objection to inſert the following narrative in the Arminian Magazine.

In meeting the claſſes this quarter, a very ſerious and ſenſible man gave the following account, which ſeveral perſons who met in the ſame claſs, bore witneſs to the truth of, from their own knowledge: I therefore deſired him to write it down, as I conceived we ought to be of the ſame mind with the Pſalmiſt, who repeatedly cries out, "O that men would praiſe the LORD for his goodneſs, and declare the wonderful works which he doth for the children of men."

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The account which the perſon has given me, in his own hand, is as follows:

"On Thurſday the 11th, of Auguſt 1796, I felt a violent pain in my ſtomach; to remove which I tried ſeveral things in vain. On Sunday the 14th, I began to ſwell; and on the 18th, I was ſatisfied that my complaint was a dropſy, from this circumſtance, that if I preſſed with my finger upon any part of my body, the impreſſion remained for a conſiderable time. One of our friends adviſed me to uſe a milk diet, which I did, and continue to do. On Sunday the 21ſt, a few of our friends ſpent ſome time in prayer with me. One of them ſaid, "I found great liberty in "prayer for you in my family: nevertheleſs, as we ought to "make uſe of every lawful means for our recovery from ſickneſs, "I adviſe you to go to Dr. Hawes's in Spittle-ſquare, to-morrow "morning, who gives advice to poor people at eight o'clock."

After our friends were gone, I found much nearneſs to God in private prayer, yet not without the buffetings of Satan, who ſuggeſted to my mind, "The dropſy is incurable and it is downright enthuſiaſm to expect the Lord to work miracles." Yet from the conſideration of the Lord's former mercies to me, together with the ſtrong deſire I felt to believe that he would even grant me my requeſt in this inſtance alſo, I continued in prayer, or rather in a ſort of ſilent waiting upon the Lord. My mind was in an heavenly frame, and I had a clear view of the wonderful works of God, eſpecially of his love manifeſted in the redemption of mankind.

The next morning at eight o'clock, I went to Dr. Hawes's, and found he was juſt gone to the country for three weeks. In returning home, I clearly ſaw that all human help was entirely cut off, and this bleſſed word, (a word which I hope I ſhall never forget,) came to my mind with wonderful power, and continued with me all the day, "*Jeſus Chriſt, maketh thee whole.*" I found power to believe that he would, and reſolved to look to him alone for help. I obſerved at night that the ſwelling was much abated, and about Thurſday it was intirely gone. Three or four days after, I caught a bad cold, ſo that I nearly loſt my voice, but the Lord again mercifully healed me by applying theſe words to my mind, "*Who healeth all thy diſeaſes.*" I am now, through the mercy of God, quite well, and able to work for my daily bread: Bleſſed be the name of the Lord for his abundant goodneſs."

Why ſhould any Chriſtian be aſhamed to confeſs CHRIST before men? I can ſee no ſufficient reaſon. Rather let us ſay, with the Pſalmiſt, to all our brethren, "O Let your ſongs be of him, and praiſe him, and let your talking be of all his wonderous works."

I am yours affectionately, J. PAWSON.

A SHORT ACCOUNT OF JOHN MARTIN.

HE was born in Ireland, probably in Dublin; for his parents were unknown, and he was carried, when an infant, to the Foundling-Hoſpital in that city. A widow lady coming to the hoſpital took a liking to the child, on account of the name which was given him, and had him taken from the Hoſpital. When his age admitted it, ſhe put him to ſchool, as though he had been her own ſon. John was not inſenſible of this kindneſs, but often prayed for his benefactreſs.

The lady's eldeſt ſon being ſick, was ſent to Buxton for recovery of his health, accompanied by John, but it being the time of the American war, he was impreſſed to ſerve on board a ſhip of war. Whether he eſcaped from that ſhip, I am not certain, but he was impreſſed a ſecond time, and was three times a priſoner in France during the war. How long he continued in the ſea ſervice after the war was over, I cannot tell; but I judge it was not long, and by that time I apprehend the kind lady who took him from the foundling hoſpital, might be dead; and perhaps her ſon alſo, or it is very likely he would have returned to them. It is a pity we can but obtain a very ſhort account of what happened during the time he was in the King's ſervice, for as he was taken priſoner three times he muſt have been in ſeveral engagements, and conſequently in many dangers. However, being quite weary of the ſea, and coming to Liverpool, he bound himſelf apprentice to a merchant, and afterwards married. Being out of employment, an impreſſion was made upon his mind, that Providence would provide a better place for him; and he told his wife he would go to Bolton, which he did accordingly: and here he found proviſion both for his preſent and eternal wants. He came to hear the word in the Methodiſt Chapel, and found it uſeful to him; but was not deeply awakened. However, one evening as he was walking by himſelf, he was ſeized with ſuch powerful convictions as brought him to his knees. One of the ſociety obſerved him conſtantly to attend the preaching, invited him to a claſs meeting. He embraced the offer very thankfully, which proved a real bleſſing to him; and when he received his firſt ticket, he likewiſe received a clear ſenſe of the pardoning Love of GOD. He was generally very happy in his claſs, and very lively in prayer. He frequently recited with a thankful heart, the many deliverances which he had received, both by ſea and land.

His chriſtian deportment was ſuch as became the profeſſion which he made, filling up every relative ſtation, ſo as to give no juſt cauſe of offence to either Jew or Gentile, or the church of which he was a member. The two laſt times he was at his claſs, he had ſuch amazing power in prayer as aſtoniſhed all who were preſent.

His laſt ſickneſs, which was a conſumption, made a rapid progreſs, carrying him off in about ten weeks; during which time he was often harraſſed with the temptations of Satan: but he fought the good fight of faith; ſo that however hard he was beſet,

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or however heavy he might be, when any of his brethren came to ſee him, they always left him rejoicing in GOD his Saviour. His leader one morning, going to ſee him, John, ſaid to him, "I "know you was praying for me laſt night; for I felt ſo much of "the love of GOD as I cannot expreſs it to you."

During the laſt week of his life he was exceeding comfortable, and more eſpecially the two laſt days, and ſo he continued till Saturday morning, October 12, 1794, when he departed to "Where congregations ne'er break up, and Sabbaths never end."

T. TAYLOR.

LETTER FROM MISS R——, TO Mr. T. T.

Dear Sir, September 25, 1777.

ACCEPT my ſincere thanks for your truly chriſtian and profitable letter. The many gracious ſeaſons we have had together, while your lot was caſt in this part of the Lord's vineyard, induced me to wiſh you had been placed nearer us than Staffordſhire; but our heavenly FATHER's Will is beſt. My ſoul ſhall praiſe Him for all the animating proſpects I have had of the New Jeruſalem, while ſitting beneath your miniſtry; and if my prayers avail at the gracious throne, ſhowers of bleſſings ſhall daily deſcend on my dear friend, and the dear partner of his days: I often think of you and am bleſt in praying for you, and ſhould the Lord longer ſpare me a probationer on mercy's ground, I hope you will often favour me with all the advice, inſtruction, or reproofs, you judge neceſſary. It is a bleſſing we can think aloud, and tho' diſtant in body, convey our ſentiments to each other. Help me all you can to glorify my gracious Lord, for his love is without either bottom or ſhore. I cannot tell you one tenth part of what he daily does for an unworthy worm. Glory be unto God for ever. Since I ſaw you, He has lifted me up from the gates of death, and ſeems as if He meant to give "to life a ſtronger thread." I am perfectly reſigned; I am not my own. He to whom I now belong, has an undoubted right do with me whatſoever pleaſeth Him. "To live is Chriſt, and to die will be my eternal gain;" all the dealings of God with me have manifeſted, "Love without end, and without meaſure grace;" and none more ſo than this laſt. It was a diſpenſation big with mercy. And tho' my Lord hath bid me for a little while, put out to ſea again, I am determined through grace, to live a tenant at will: Soon He will take me into the eternal harbour. I ſtill bear in my earthly frame the tokens of mortality; my complaints are all abundantly better tho' very few of them entirely removed; but in this reſpect I am without carefulneſs:

"My days are His due; Be they many or few,
"They all are devoted to Him."

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I have but one deſire, that is to glorify my gracious Lord in time, and through the revolving ages of eternity: If this is but accompliſhed, I am fully ſatisfied. Life is the ſeed time: O! that I may employ and improve it all for GOD, then ſhall I through one eternal day reap the bleſſed harveſt. Indeed my ſoul often anticipates its future heaven. In my Maſter's ſervice I feel a ſure and preſent reward. O how good is GOD! He keeps me by His own almighty power, and tho' my enemies often fight againſt me, yet they do not prevail. I am ſometimes cloſely tried, but glory be to the Lord, conſtantly kept. My heart does ſtand faſt, believing in the God of Iſrael, and fears none of the evil tidings which at times Satan brings. The Lord hath ſaid, "as thy day is, ſo ſhall thy ſtrength be." By the ſhield of Faith, and the Sword of the Spirit, my enemies are put to flight, and my ſoul remains in conſtant peace, and perfect tranquility, beneath the mild goverment of the PRINCE of Peace. Lately I have peculiarly felt the force of thoſe words of our Lord, "Abide in me." He gives me power to obey the ſweet, the delightful command; I abide in my beloved Lord as the branch abides in the vine, and from Him is my fruit found.

We have had Mr. A——, and he was much eſteemed; the having ſo acceptable a preacher ſeems to reconcile the people in general to the loſs of thoſe who were deſervedly dear to them. I hope ſiſter B——, will be uſeful; her intention, I believe, is upright, and when this is the caſe we bear with many things. Brother B—— is well received: I hope we ſhall have a good year. O! may the cords of Zion be lengthened and her ſtakes ſtrengthened. May we "ſee the church proſperous below and ſhare in her felicity."

I hope my dear Friend will ſee in his Circuit what ſhall ſweeten all his toil, and add freſh matter of praiſe to our God and King. "They that turn many to righteouſneſs ſhall ſhine as the ſtars for ever and ever." Many, very many are the exerciſes a faithful miniſter of the Goſpel meets with; againſt ſuch the powers of darkneſs are all in arms; and where our common foe cannot deſtroy, he endeavours to torment: but how animating the words of our Lord, "Lo I am with you always, even unto the end:" This you prove, O may our gracious Redeemer ſtill more abundantly ſhow himſelf ſtrong in your behalf: May He fill you with Faith, and with the Holy Spirit: May you ſink into all the depths of humble Love, and wherever you go, may the ſound of your Maſter's feet be heard behind you: And at laſt may an abundant entrance be adminiſtered to you, and all the children God hath given you, into the realms of eternal day. E. R.

P. S. On Wedneſday morning the 17th, Mr.—— the ſurgeon, was ſeized with the gout in his head. On their talking of ſending for Dr.——, he ſaid, "ſend for nobody: no one can do me good but Jeſus Chriſt." Soon after this, he was deprived of both

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ſpeech and hearing; and on Saturday the 20th, went to give an account of the deeds done in the body. I truſt this awful ſtroke will be ſanctified to ſome of his family. Mrs.— has often promiſed God, when things were in her power ſhe would be wholly his: May ſhe remember the vows ſhe has made: and may we all learn what divine Wiſdom means to teach us by every ſuch inſtance of mortality.

The OMNIPOTENCE of GOD.

FAR hence, ye viſionary charming maids,
Ye fancied nymphs that haunt the Grecian ſhades!
Your birth who from conceiving fiction drew,
Yourſelves producing phantoms as untrue;
But come, ſuperior Muſe! divinely bright,
Daughter of heav'n, whoſe offſpring ſtill is light:
Oh, condeſcend, celeſtial ſacred gueſt!
To purge my ſight, and animate my breaſt,
While I preſume Omnipotence to trace,
And ſing that Pow'r who peopled boundleſs ſpace!

Thou preſent wert, when forth th' Almighty rode,
While Chaos trembled at the voice of God!
Thou ſaw'ſt, when o'er th' immenſe his line he drew,
When Nothing from his Word exiſtence knew!
His Word, that wak'd to life the vaſt profound,
While conſcious light was kindled at the ſound!
Creation fair! ſurpriſ'd th' angelic eyes,
And ſov'reign Wiſdom ſaw that all was wiſe!

Him, ſole Almighty, nature's book diſplays,
Diſtinct the page, and legible the rays!
Let the wild ſceptic his attention throw
To the broad horizon, or earth below;
He finds thy ſoft impreſſion touch his breaſt,
He feels the God, and owns him unconfeſs'd!
Should the ſtray pilgrim, tir'd of ſands and ſkies,
In Lybia's waſte behold a palace riſe,
Would he believe the charms from atoms wrought?
Go, atheiſt, hence, and mend thy juſter thought!

What hand, Almighty Architect! but thine,
Could give the model of this vaſt deſign?
What hand but thine adjuſt th' amazing whole?
And bid conſenting ſyſtems beauteous roll!
What hand but thine ſupply the ſolar light?
Ever beſtowing, yet for ever bright!
What hand but thine the ſtarry train array,
Or give the moon to ſhed her borrow'd ray?

What hand but thine the azure convex ſpread?
What hand but thine compoſe the ocean's bed?
To the vaſt main the ſandy barrier throw,
And with the feeble curb reſtrain the foe!
What hand but thine the wint'ry flood aſſuage,
Or ſtop the tempeſt in it's wildeſt rage!

Thee infinite! what finite can explore?
Imagination ſinks beneath thy pow'r;
Thee could the ableſt of thy creatures know,
Loſt were thy Unity, for he were Thou!
Yet preſent to all ſenſe thy pow'r remains,
Reveal'd in nature, Nature's Author reigns!
In vain would error from conviction fly,
Thou ev'ry where art preſent to the eye!
The ſenſe how ſtupid, and the ſight how blind,
That fails this univerſal truth to find!

Go! all the ſightleſs realms of ſpace ſurvey,
Returning trace the Planetary Way!
The ſun that in his central glory ſhines,
While ev'ry planet round his orb inclines;
Then at our intermediate globe repoſe,
And view yon lunar Satellite that glows!
Or caſt along the azure vault thy eye,
When golden day enlightens all the ſky;
Around, behold earth's variegated ſcene,
The mingling proſpects, and the flow'ry green;
The mountain's brow, the long extending wood,
Or the rude rock that threatens o'er the flood!
And ſay, are theſe the wild effects of chance?
Oh, ſtrange effect of reas'ning ignorance!

Nor pow'r alone confeſs'd in grandeur lies,
The glittering planet, or the painted ſkies!
Equal, the elephant's or emmet's dreſs,
The Wiſdom of Omnipotnce confeſs:
Equal, the cumbrous whale's enormous maſs,
With the ſmall inſect in the crowded graſs;
The mite that gambols in its acid ſea,
In ſhape a porpus, though a ſpeck to thee!
Even the blue down the purple plum ſurrounds,
A living world, thy failing ſight confounds,
To him a peopled habitation ſhows!
Where millions taſte the bounty GOD beſtows!

Great Lord of life, whoſe all-controuling might
Thro' wide creation beams divinely bright,
Nor only does thy pow'r in forming ſhine,
But to annihilate, dread King! is thine.
Shouldſt thou withdraw thy ſtill-ſupporting hand,
How languid nature would aſtoniſh'd ſtand!

Thy

Thy frown the ancient realm of night reſtore,
And raiſe a blank—where ſyſtems ſmil'd before!

See in corruption, all-ſurpriſing ſtate,
How ſtruggling life eludes the ſtroke of fate;
Shock'd at the ſcene, tho' ſenſe averts its eye,
Nor ſtops the wondrous proceſs to deſcry;
Yet juſter thought the myſtic change purſues,
And with delight Almighty Wiſdom views!
The brute, the vegetable world ſurveys,
See life ſubſiſting ev'n from life's decays!
Mark there, ſelf-taught, the penſive reptile come,
Spin his thin ſhroud, and living build his tomb!
With conſcious care his former pleaſures leave,
And dreſs him for the buſ'neſs of the grave!
Thence, paſs'd the ſhort-liv'd change, renew'd he ſprings,
Admires the ſkies, and tries his ſilken wings!
With airy flight the inſect roves abroad,
And ſcorns the meaner earth he lately trod!

Thee, potent, let deliver'd Iſrael praiſe,
And to thy name their grateful homage raiſe!
Thee, potent God! let Egypt's land declare,
That felt thy juſtice, awfully ſevere!
How did thy frown benight the ſhadow'd land!
Nature revers'd, how own thy high command!
When jarring elements their uſe forgot,
And the ſun felt thy overcaſting blot!
When earth produc'd the peſtilential brood,
And the foul ſtream was crimſon'd into blood!
How deep the horrors of the awful night,
How ſtrong the terror, and how wild the fright!
When o'er the land thy ſword vindictive paſs'd,
And men and infants breath'd at once their laſt,
How did thy arm thy favour'd tribes convey!
The light conducting point the patent way!
Obedient ocean to their march divide
The wat'ry wall diſtinct on either ſide;
While thro' the deep the long proceſſion led,
And ſaw the wonders of the ooxy bed!
Nor long they march'd, till black'ning in the rear,
The vengeful tyrant and his hoſt appear!
Plunge down the ſteep, the waves thy nod obey,
And whelm the threat'ning ſtorm beneath the ſea!

Nor yet thy pow'r thy choſen train forſook,
When thro' Arabia's ſands their way they took;
By day thy cloud was preſent to the ſight,
Thy fiery pillar led the march by night;
Thy hand amidſt the waſte their table ſpread,
With feather'd viands, and with heav'nly bread;

When

When the dry wilderneſs no ſtreams ſupplied:
Guſh'd from the yielding rock the vital tide!
What limits can Omnipotence confine?
What obſtacles oppoſe thy arm divine?
Since ſtones and waves their ſettled laws forego,
Since ſeas can harden, and ſince rocks can flow!

On Sinai's top, the Muſe with ardent wing
The triumphs of Omnipotence would ſing!
When o'er its airy brow thy cloud diſplay'd,
Involv'd the nations in it's awful ſhade!
When ſhrunk the earth from thy approaching face,
And the rock trembled to its rooted baſe;
Yet where thy majeſty divine appear'd,
Where ſhone thy glory, and thy voice was heard;
Ev'n in the blaze of that tremendous day,
Idolatry its impious rites could pay!
Oh ſhame to thought! — Thy ſacred throne invade,
And brave the bolt that linger'd round its head!

AM I OF THE FLOCK?

"BY the ſtill ſtream and paſture fair"
My feet delight to ſtray;
Conducted by my Shepherd's care,
He leads me all the way.

The footſteps of the flock I know,
And Zion's ſacred hill:
Such favour does my Saviour ſhew,
And ſuch his ſovereign will.

Sweet and refreſhing to my taſte
The teachings of his word:
How welcome to my troubled breaſt
The comforts theſe afford!

Whate'er my Lord vouchſafes t' impart,
I thankfully approve:
He bids me reſt my boding heart
On everlaſting love.

Amidſt the world's perplexing throng
I hear the Shepherd's voice:
His name is a melodious ſong,
That makes my heart rejoice.

His acts, his judgments, I revere,
His myſteries adore;
His ſufferings my glory are,
"His joy my ſtrength and power *."

* "The joy of the Lord ſhall be my ſtrength." PSALMS.



Mr. Will.m West,

Ætatis 48.

Preacher of the Gospel.

THE Arminian Magazine,

For DECEMBER 1796.

A ſhort Account of Mr. RICHARD ELLIOTT, Preacher of the Goſpel.

TO THE EDITOR.

Dear Friend,

ACCORDING to my promiſe, I ſend you an account of the LORD's gracious dealings with me: Should it be made uſeful to your numerous readers, I ſhall be thankful, and ſhall aſcribe the praiſe to GOD.

I was born in the pariſh of Aſhover in the county of Derby, in the Month of Auguſt, 1768. From my childhood, at leaſt at intervals, I poſſeſſed a degree of the fear of GOD. Sometimes when I prayed, or ſeriouſly thought of God, I had delightful ſenſations, and wiſhed to die and go to heaven. At other ſeaſons, I was the moſt vain and miſchievous creature in the world; and then I was terrified with the dread of death and hell. Sometimes I was diſobedient to my parents; but theſe acts were followed with diſtreſs of mind, nor could I reſt until I had retired into ſecret, and implored pardon. When about ſix years of age, I was guilty of telling an untruth, and although it was never diſcovered, I was extremely diſtreſſed for ſeveral days. At another time, I ſtole a flower out of a garden, and although this remained a ſecret to all, yet I could not look the owner in the face for ſeveral years after. I believe theſe inward remonſtrances came from him who is named "the TRUE LIGHT, who enlighteneth every man that cometh into the world:" though I did not underſtand then, on account of my great ignorance, it is probable, had I been favoured with the inſtructions of ſome pious perſon, I ſhould have underſtood the mind of GOD, and might conſequently have eſcaped much ſin and ſorrow. There are but few children who do not feel the ſtrivings of GOD's Spirit with them, and it certainly is the duty of every parent to pay the ſtricteſt attention to their morals, to ſet them a good example, and to cheriſh in them every ſerious thought and good deſire.

As I grew up, my ſinful propenſities and religious convictions encreaſed: I frequently formed ſerious reſolutions, but they were ſoon broken, through temptations and the depravity of my nature: Theſe were followed with remorſe and ſorrow. Being

brought up in the Church of England, when of a proper age I was confirmed. Previous to this ceremony I made great preparation, intending to be very good; but the diſorder that took place in the church, (which too frequently happens on ſuch occaſions) deſtroyed all my ſerious intentions. From this unhappy period I may date a life and conduct, the remembrance of which fills me with ſorrow. Before this time my behaviour in general was moral; I frequented the church, prayed, read the Bible, the Whole Duty of Man, Pilgrim's Progreſs, and the Great Importance of a religious Life; and had a ſecret horror of ſin. But now I commenced acquaintance with a company of youths, whoſe principles and practices verified the truth of St. Paul's words, "Evil communications corrupt good manners." I ſoon became a proficient in vice, and equalled, if not exceeded moſt of my companions. But in the midſt of all my follies I was unhappy, and often thoroughly miſerable: inſomuch that I have often left my companions and the party of pleaſure, to retire into ſome private place, where I have wept bitterly.

On cool reflection, I often ſaid to myſelf, "What a fool I am "to be thus deluded! What are all theſe pleaſures? Are they "not vanity in their nature, and miſery in their end? There is "no peace, ſaith my God, unto the wicked." Would the advocates for ſenſual pleaſure honeſtly confeſs their feelings, my caſe was not ſingular, it was what moſt of them experience, more or leſs. I made frequent efforts to alter my conduct; I wept and prayed, and ſtrove againſt ſin, but to little purpoſe: My reſolutions were formed in my own ſtrength; and were ſwept away before the torrent of temptation, as chaff before the wind. Being ignorant of human depravity, I concluded I was neceſſitated to ſin, in order to my damnation! Theſe reflections filled my mind with blaſphemous thoughts, ſo that I even hated God, and wiſhed there had been none, or that he were dethroned! I envied the brute, and wiſhed I had been a dog, or any thing, but man: I ſaid they are happy, they juſt ſtep on earth to keep ſhort watch and then lie down in everlaſting repoſe. But man is miſerable in this life through ſin and diſorder, and doomed to a never-ending miſery in the world to come, on account of the ſins which fate impelled him to commit in this world. Sometimes a thought would dart into my mind, "Perhaps there is no God! Who knows but the Bible may be fabulous! a mere invention of prieſtcraft!" I wiſhed with my whole ſoul that theſe aſſertions might prove true. This laid a foundation for future wickedneſs; and opened the floodgates to all the blaſphemous thoughts inſeparable from infidelity. Oh! thou inſulted and moſt juſtly offended God! why am I not reaping the fruit of my rebellion? becauſe thou haſt no pleaſure in the death of a ſinner!

"Thy ſovereign Grace to all extends,
Immenſe and unconfin'd,

From

From age to age it never ends,
It reaches all mankind:
Throughout the world its breadth is known,
Wide as infinity.
So wide, it never paſs'd by one,
Or it had paſs'd by me."

I remained a poor unhappy wretch until I became acquainted with true religion. In the year 1784, I became a conſtant hearer of the Methodiſt Preachers, and ſometimes I attended the preaching of the Calviniſts: the former were made uſeful to me; but the ſentiments of the other had a tendency to render me ſecure. Although I could never reconcile their doctrine of Abſolute Decrees with the perfections of GOD; yet they frequently cauſed me to entertain impious thoughts of his Being, Attributes, and Government. In the night ſeaſons I was often diſtreſſed with awful dreams, or viſions; one of which I beg leave to mention. I dreamed I was walking in a delightful meadow; the ſun was wheeling his courſe from the zenith to the Weſtern ocean; the cerulean was intermingled with ſtrokes of light reſembling burniſhed ſilver and the bluſhing tinge of purple, while the fleecy clouds were ſkirted, as it were, with gold. The air was richly perfumed with aromatics, and a balmy fragrance breathed from every ſhrub. Blooming nature ſmiled around, while the feathered nations rendered the groves vocal by their charming notes, which the reſponſive hills gave back to raviſhed ears. In a moment this enchanting ſcene was altered. The earth trembled beneath my feet, as if her deep foundations were ſhaken; the beauteous colour of the heavens gave way to ſable night, which filled her ebon throne compoſed of grim clouds diſtended with ſtorm and ſulphur. The roaring thunders rolled in horrid peals, and the red lightnings darted in every direction; until earth and ſky appeared to be wrapped in one devouring blaze! The JUDGE appeared on his awful Throne formed of a ſhining cloud; the dead were raiſed, and all mankind ſtood before him. I thought the Judge rehearſed all that ever paſſed through my mind, or had been tranſacted in my life: my conſcience, at the ſame time, witneſſing to the truth thereof. This was done to all. When the righteous were raiſed from the crowd and ſeated near the throne of the Judge in robes of light. The earth inſtantly opened an immenſely wide volcano, into which the wicked, with whom I found myſelf, were awfully plunged alive. Hell appeared one boundleſs region of burning ſand, agitated with eternal ſtorms. Towards the middle, as I thought, rolled the angry ſea, or lake of fire, whoſe ſparkling billows raiſed their flaming heads exceſſive high. I thought great numbers fell into this ſea, and were dreadfully toſſed on its fiery waves; their ſhrieks and cries pierced me through with inconceivable horror! I thought I lay on the burning beach in all the anguiſh of wild deſpair. A fiend came to plunge me into the fire, when I awoke.

Although this was no more than a dream, yet the impreſſions it made on my mind were both deep and laſting. I was now determined if poſſible, to eſcape that place of torment; and in order to this, I began to ſerve God in good earneſt. Satan like a roaring lion, now came upon me with his fiery darts; he told me, "It is now too late, your doom is fixed; and the place you have ſeen in your dream is to be your everlaſting habitation!" I ſtrove all in my power to ſilence theſe temptations, but being ignorant of the maxim which Jeſus Chriſt taught his followers, namely, "Without me ye can do nothing;" I was frequently captivated by ſin. However I conſtantly attended all the means of Grace, both public and private; and was reſolved of this, that if I did periſh, it ſhould be in the path of duty. I am fully perſuaded theſe pious reſolutions were from the Lord, from whom every good and perfect gift cometh.

I now united with the Methodiſts, whoſe miniſtry, with that of the Rev. Mr. Curſhom*, was made a great bleſſing to me; and I received much divine light. I daily diſcovered more of the evils of my own heart, which was a means of humbling me, and deſtroying that pride which is ſo natural to me. My diſtreſs of mind was very great, on account of ſin; and although I was firmly perſuaded none could ſave but Jeſus Chriſt, yet I could not obtain peace and joy in God. I believe the chief cauſe was, the perplexity my mind was thrown into, by reading and hearing both Arminians and Calviniſts, in order to determine which of theſe was right. My judgment decided in favour of the former; but orthodoxy is not faith: and I bleſs God that I was not permitted to reſt in mere opinions, which I fear is the caſe of but too many.

In the month of January 1785, God was pleaſed to permit me to be ſeverely tried with perſecution and temptation; but through his grace I was enabled to conquer; though I have reaſon to lament my not preſerving a proper conduct and temper.

I continued nearly in this ſtate until July 1787, when it pleaſed God to ſpeak peace to my ſoul, under a ſermon on Zech. ix. 12. I could then rejoice with joy unſpeakable and full of glory. I loſt theſe divine tranſports, and was again brought into bondage, through diſputing about particular predeſtination. I continued in this ſtate until November following. At that time I was in great diſtreſs of mind, and afflicted in body; but God, who is rich in mercy, ſhewed me his favour, under a ſermon on Micah vii. 18.

* Mr. CURSHOM, was ſeveral years Curate of Aſhover, his labours were great, and crowned with much ſucceſs. But ſome of the leading men procured his expulſion. He now keeps an Academy at Sutton near Mansfield, in Nottinghamſhire. Many of his enemies are called away to give an account of their conduct to the JUDGE of all. Some of his friends are ſafely landed in bliſs; where I hope they will joyfully welcome him to his crown.

I experienced

I experienced what I had ſeldom done before; for inſtead of that diſtraction of mind, which often prevented my profiting under the word, I was now calm, collected, and filled with divine peace. After the ſermon, as I walked in the fields, I thought the creation appeared adorned with exquiſite charms; all nature ſeemed replete with the Divinity. At midnight I retired to reſt in the ſame tranquil frame of mind; and I roſe at four in the morning to call on the Lord. I proſtrated myſelf before him, confident he would bleſs me with a larger meaſure of peace. As I prayed, all my ſins ſeemed to ſtand in arrav before me: I cried, "O Lord, I am damned, but Chriſt hath died!" Immediately theſe words were applied to my mind with power, "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee." O what joy, peace, and love filled my heart: I felt a love to all mankind; and was perſuaded that GOD loved the whole human race; and that Jeſus Chriſt taſted death for every man. I could chearfully ſing:

O for a trumpet's voice;
On all the world to call:
To bid their hearts rejoice
In him who died for all!
For all, my LORD was crucified;
For all, for all, my SAVIOUR died!

I bleſs GOD, that, notwithſtanding the various trials and temptations through which I have paſſed, I never loſt the evidence of his favour, nor doubted the univerſality of his Love to Mankind. I believe the Atonement of Chriſt was made for all men. If mercy and love are eſſential properties in the Divine Nature, they are as extenſive as his Juſtice, or his Truth.

About this time I was much perplexed concerning the lawfulneſs of attending places of worſhip, when the miniſters were wicked in life, or erroneous in doctrine. This was the caſe at the place where I ſometimes attended. After much reading, converſation, and prayer, on the ſubject, I was ſatisfied by the following dream.

I dreamed I was at church attending ſervice; the miniſter was reading the Litany: a ſudden noiſe caught my attention; and looking towards the place from whence it proceeded, I ſaw a perſon of bright appearance, who beckoned me with his hand. I followed him: He led me to the back part of the church, and deſcending down a number of ſteps into a cellar under the church. It ſeemed as if the foundations of the church were removed, and the ſuperſtructure was now ſupported upon pillars of wood, which were worm-eaten and rotten. I was much aſtoniſhed: My guide obſerving this, ſaid, "You ſee the ſituation of this foundation;" and then pointing to the place by which we entered, ſaid "Eſcape!" I did ſo and ſuddenly awoke. This, and a thouſand circumſtances

which

which have ſince happened, have ſatisfied me, that it is inexpedient for me to attend any place of worſhip, where the Goſpel is not preached. But I condemn no man in this matter.

Another thing which affected me much, was, the awful views which I had of the miſerable condition of ſinners. For them I interceded with God in mighty prayer, that he would convert them to himſelf. Sometimes it was powerfully impreſſed on my mind to ſpeak in public, and warn my fellow ſinners of their danger. The awfulneſs of the work, and my unfitneſs, humbled me into the duſt, and made me decline ſo arduous an employ. God is my witneſs, that I never ſought to ſpeak in public; and could I have kept a good conſcience, I am perſuaded, I ſhould not have preached at all. When an opportunity offered I uſed to meet a claſs, pray in public, and at length gave an exhortation.

The firſt time I ventured to take a text, was when we were diſappointed of a travelling preacher: I was altogether unprepared both with ſubject and matter; but looking to the ſtrong for ſtrength, I was ſupported. This was the caſe ſeveral times; but the Lord gave me favour in the eyes of the people, and ſome ſinners were brought to himſelf. I never went to any place unleſs requeſted, for fear I ſhould run before I was ſent; but divine providence opened my way, ſo that I ſoon had more work than I could well attend. Many were awakened, and bleſſed be God, ſome ſtand to this day.

In the ſummer of 1790, I converſed with Mr. WESLEY on the ſubject of travelling, but did not then give my conſent. However thro' the ſolicitations of ſome of the preachers, I afterwards complied; and at the Briſtol Conference, the ſame year, I was appointed to Nottingham. I went with much fear and trembling, but the people received me with great affection; they bore with my weakneſs, and by every inſtance of love endeavoured to ſtrengthen my hands. Unworthy as I was, the Lord gave me ſome ſeals in this place, and in ſome other parts of the circuit.

The next year I was ſtationed at Huddersfield, where I continued two years; and tho' unworthy, the Lord gave me to ſee his work revive, crowning my labours with ſucceſs.

In 1793, I removed to Briſtol, where I met with ſome friends, ſome bleſſings, and ſome croſſes, but all theſe have contributed to my good. The following year I laboured in Bath, the City of Folly and Diſſipation; and I have reaſon to believe with ſome ſucceſs. This year I entered into the marriage ſtate, and bleſſed be God, I have an help-mate indeed.

My preſent ſtation is Birmingham, where pride, barbariſm, deiſm, and their half brother ſocinianiſm, produce a copious crop. I am endeavouring to ſpread vital, rational piety; and tho' ſatan has ſown his tares, yet religion encreaſes; and I truſt it

will

will continue its progreſs, until the univerſe is filled with the celeſtial leaven; and Jeſus come to gather his wheat into his garner; among whom I hope I ſhall be found without ſpot and blameleſs. Yours, &c.

Wedneſbury, June 21, 1796. RICHARD ELLIOT.

SERMON ON MATTHEW XXVIII. 20.

The Character and Encouragement of CHRIST's Miniſters.

[*Concluded from page* 531.]

III. HAVING, in the preceding part of this Diſcourſe, deſcribed the Perſons, and their Office, to whom the great Promiſe in the text belongs, I now proceed, laſtly, to conſider the main part of the ſubject, namely, The PROMISE, *Lo, I am with you always*, not now and then, but *always*: not even with my firſt apoſtles only, but with all my true meſſengers, *to the end of the world*.

I would juſt here premiſe, that this is a very ſtriking proof of our LORD's Divinity; for if he were not omnipreſent, how could he be with his ſervants always, and every where, till time ſhall be no more? Such a prerogative can only belong to him who fills heaven and earth, and whoſe "eyes are in every place, beholding the evil and the good." To proceed then with the Promiſe.

I. He will be with his ſervants, to enlighten and inſtruct them. Their work will need his wiſdom, as it will be oftentimes perplexed and knotty, by the powers of darkneſs, and the depravity of the human mind, and the various viciſſitudes of human life. Here he has need to lead the blind by a way they know not, and in various paths which they have not known; to make darkneſs light before them, and crooked things ſtraight. It is highly neceſſary that he ſhould teach them the myſteries of the kingdom of GOD, to make them ſcribes well inſtructed in the way to the kingdom, ſo that they may bring forth things out of their treaſury, new and old. But mark, this does not ſupercede their cloſeſt endeavours, by no means. We are not to idle and lounge away our time under a pretence that Chriſt will teach us; no, we are to be inſtant in ſeaſon and out of ſeaſon; we are to give attention to reading, to meditation; to ſtir up the gift of GOD within us, and then we may expect our Lord will give us a right underſtanding in all things. If he is the light, we muſt walk in the light, ſo ſhall our path be as the ſhining light, which ſhineth more and more to the perfect day. This wiſdom is not only neceſſary in their ſtudy and public adminiſtrations, for that is not half of a miniſter's duty; but in governing and directing the flock; in keeping the fences in due repair: they have to do with perſons of different ſtates and conditions,

ditions, tempers and diſpoſitions; ſome tender, timerous, and fearful: others of a more obſtinate and perverſe turn, who will neither lead nor drive very readily; and yet there may be ſomething good in them, which a miniſter of Chriſt would willingly preſerve, ſo that in the end they may be ſaved.

2. He is with them to comfort them in all their tribulations and various trials, which they will unavoidably meet with in the courſe of their labours. Obſerve, they are men of like paſſions with others, and therefore have their own peculiar trials and temptations to grapple with; their own hopes and fears, joys and ſorrows dejections and elevations, their cloudy hours and lucid moments: they have likewiſe their own family affairs to cope with, which may be often very much embarraſſed, a very trying circumſtance to men of their ſenſibilities; for I preſume, no man's feelings are more acute than thoſe whoſe hearts are penetrated with a ſenſe of divine things. Thus they have their private and domeſtic difficulties to contend with, as well as others: But beſides theſe, the care of the churches, from whence a variety of heartfelt troubles are ſure to ariſe from various cauſes, too numerous to particularize; but which you, who have been long in the miniſtry, are not ignorant of. If we had only to combat with the avowed enemies of the croſs of Chriſt, the taſk would be eaſy: but we have falſe brethren, real hypocrites, and ſelf-deceivers, who will give much trouble and uneaſineſs; and many weak and miſtaken ſouls, who tho' they mean well, yet often give much trouble, and like ſick children in a family, need much nurſing. Great numbers who are giving way to ſin and error, will certainly give pain to a true miniſter of Jeſus, and often cauſe his hands to hang down, and his knees to wax feeble. In all which caſes, they have need of the cheering preſence of their Saviour, unto whom he ſays, "Fear thou not, for I am with thee; be not diſmayed, I am thy GOD: I will ſtrengthen thee, yea I will uphold thee with the right hand of my righteouſneſs†." In all their afflictions he is afflicted, and walks with his ſervants through the fire and thro' the water. And although they bemoan their want of ſucceſs where they ſpend much labour, yet if they labour faithfully it is accepted. If Iſrael is not gathered, yet may the faithful miniſter ſay, "I ſhall be glorious in the eyes of my GOD, and he will be my ſtrength*." And he is good company, like the riſing ſun upon the nightly traveller; yea a hiding place from the wind, and like rivers of water in a dry place. In the world, he declares we muſt have tribulation; "but be of good cheer, I have overcome the world." Thus will he be with them to comfort them.

3. But he will be with them to ſupport and ſtrengthen them in their work; for they need ſtrong faith in many reſpects, and a hope which may be as an anchor of the ſoul, ſure and ſtedfaſt: for they will have many buffetings from ſatan, as well as from the world. We find even an apoſtle, had ſatan let looſe upon him,

† Iſa. xli. 10. * Iſa. xlix. 5.

for

for which he earneſtly beſought the Lord thrice, that he might be releaſed. It is not to be wondered that the ſtandard-bearers ſhould be ſhot at, ſeeing they are making continual war againſt the kingdom of darkneſs, and ſpiritual wickedneſs in high places: and who is ſufficient for theſe things? Verily he only whoſe ſufficiency is of the Lord. He will not fail to ſtrengthen them by his Spirit's might in the inner man, ſo that they ſhall hold on their way, and wax ſtronger and ſtronger. Beſides, it is neceſſary that they ſhould be tempted, that they may know how to ſuccour and help tempted ſouls. It is a part, a material part of their learning, without which no man can be a true miniſter of Jeſus Chriſt. They muſt know how to ſpeak a word in ſeaſon, to ſuch as are tempted and tried. How different are ſuch preachers from him whoſe chief or only talent conſiſts in ſtringing a few pretty chiming ſentences together, and affecting to play off the orator for half an hour, leaving his audience, as well as himſelf, highly pleaſed with the ſermon, themſelves, and their ſins.

The ſervant of GOD, ſpeaks from the heart, to the heart; and the word is ſpirit and life; it is with the demonſtration of the ſpirit, and proves life and light, food and phyſic to his hearers. The faithful miniſter of Jeſus has the ſound of his Maſter's feet behind him: and brings forth the bread of life: his diſcourſe carries a living energy to the conſcience, either to wound or to heal. Yea, he ſpeaks as one having authority. Judge then, my brethren, whether ſuch an one does not need the power of Chriſt to be made manifeſt in his weakneſs; and he that goes out in the ſtrength of the Lord God, is ſure to find his Saviour according to his promiſe.

4. The Lord will be with his ſervants, to give ſucceſs to their labours. For we know, that even Paul may plant, and Apollos may water, but it is GOD who muſt give the increaſe. A true miniſter is not ſatisfied with doing his duty, as it is called; that is, preaching or praying ſo many times. No; he wants to ſee ſome fruit of his toil; namely, ſinners turned to God, mourners ſavingly comforted; ſome truly quickened who were dead in treſpaſſes and ſins. He reads, that the falſe prophets ran and were not ſent, and therefore did not profit the people. He dreads ſuch a character, and therefore is very importunate with the great Shepherd, that he may be the happy inſtrument of turning never-dying ſouls to God, that he may have living ſeals to his miniſtry, for a crown of rejoicing in the day of the Lord: and that he may not run in vain, nor ſpend his ſtrength, his time and talents, for nothing. If we were more humble and faithful, we ſhould undoubtedly find more ſucceſs: For want of genuine humility, we cannot be truſted with ſucceſs, it might prove our own ruin; and therefore for want of faith, our miniſtry is too often wordy and empty; we ſay much to little purpoſe; and therefore fight like thoſe that beat the air. To ſee crowds attend upon our miniſtry,

is a very pleaſing ſight, and it is ſtill more flattering to our pride, if our hearers are of the reputable claſs, if they cut a reſpectable figure; but yet how much better if we can ſay in humility, "the ſeal of our miſſion are ye in the Lord." Yes, my brother, to have one poor ſinner to own thee as an inſtrument in God's hands, of plucking him as a brand from the burning, will be of greater comfort to thy glorified ſpirit in the Day of the Lord, than if thou hadſt been the greateſt orator that ever engaged the attention of an audience. To ſpeak with the tongue of men or angels, is nothing; but to be wiſe to win ſouls, is a matter of everlaſting importance. To this great end, we muſt have our Maſter with us; for without him, we can do nothing. But in this reſpect, faithful miniſters have reaſon to expect the fulfilment of his gracious promiſe, ſeeing he has promiſed, who cannot lie; he hath ſaid it, and it ſhall ſurely come to paſs. Gracious Promiſe! Yes, let each of us cry out, If thy Preſence go not with me, carry me not hence.

5. He will be with them to give them the final victory, to give them their own ſouls for a prey at laſt. To preach to others, and to become in the end caſt-aways, would be dreadful indeed! It has been hinted above, that the great enemy has a particular antipathy to thoſe who are making conſtant war againſt him; and ſurely if all the powers of hell can ruin them, ruined they ſhall be: But the Captain of their Salvation will ſtand by them, and he declares, "No weapon formed againſt them ſhall proſper;" and, "none ſhall pluck them from his hand." They are called ſtars, and theſe ſtars he holds in his right hand.* Happy for them that it is ſo. To finiſh well, is the crowning article! To receive the end of our faith the ſalvation of our ſouls, is a circumſtance which may encourage us to go through the fire and through the water unto the wealthy place! To meet many of you, my dear hearers, in our Father's Kingdom, what a raviſhing thought! O pray for us, that having guided others through the ſtorms of life we may find the port of eternal Reſt ourſelves! Oh happy preachers! Oh happy hearers! I would finiſh well, I would wiſh to preach well, in my laſt hour to ſay with him of old, "Though I walk through the valley of the ſhadow of death, yet will I fear no evil, for thou art with me; thy rod and thy ſtaff they comfort me"†. or as the apoſtle ſpeaks, "I have fought a good fight, I have finiſhed my courſe; I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me in that day; and not to me only, but unto all them alſo who love his appearing"§. Gracious Lord! ſtand by thy ſervants, and bring them off more than conquerors!

From hence we ſee the honour God puts upon his miniſters. What are the honours that even an Ahaſuerus can confer upon the moſt darling favorite, in compariſon of the honour which the great Head of the Church confers upon worms raiſed out

* Rev. i. 20. † Pſalm xxiii. 4. § 2 Tim. iv. 7, 8.

of

of the duſt! Nay what was the honour of Ahaſuerus himſelf, or even Solomon in all his glory, to this high vocation! It made an apoſtle exclaim in pleaſing extaſy, "To me who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable Riches of Chriſt:" and again, ſays he, "I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry." Thus this tall cedar bows his reverend head to his great Maſter and Lord, owning the honour and power which he had conferred upon him. Here I need not call you to make the proper application.

But then we muſt remember, we have this treaſure in earthen veſſels, and therefore are liable to many diſaſters, ſo that we muſt not be high minded but fear. Leſt an apoſtle ſhould be lifted up above meaſure, a painful thorn was given him in the fleſh; ſo it will be with the miniſters of Chriſt in the preſent day. They muſt expect their tribulations in this world; it is a world which hated their Maſter, and it will hate them for the very ſame reaſon, namely, they teſtify that its deeds are evil. Chriſt's miniſters cannot ſhape their doctrines to ſuit the times and cuſtoms of the world. No; they muſt declare the whole counſel of God; and whether men will hear or forbear, whether they will receive it or rage againſt it, they muſt ſpeak the words of the living God; this will expoſe them to perſecution, ſcorn, and contempt. And they would come pretty well off, if their difficulties were only from that quarter; but often times they ſpring from thoſe they are miniſtering to, and ſpending their lives for, and yet will treat them as enemies, becauſe they ſpeak the truth unto them. This goes very hard, and yet we ſee it verified even in St. Paul, as appears from his Epiſtles to the Corinthians and Galatians: even falſe, ſelfiſh teachers, and deſigning men, had the addreſs to ſupplant the apoſtle; yea, men who were making merchandize of them, to whom they tamely yielded; "Ye ſuffer (ſays he) fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face"*. That is, you will ſuffer all kind of inſults and oppreſſions from thoſe who are making a prey of you; but deſpiſe your beſt friends. We ſee ſomething of this daily, and we feel it too, but cannot help it. St. Paul's perils among falſe brethren, appeared more grievous to him than all the reſt. And don't we ſee ſometimes a very erroneous miniſtry pleaded for and preferred, by numbers, to the pure Goſpel? I might ſay to ſuch, "this perſuaſion," namely, the preferring Darkneſs to Light, "cometh not of him who calleth you."

But courage my fellow-ſoldiers! Our Maſter is with us, and will be with us; and while we are favoured with his preſence, what need we fear? Our work is with the Lord, and our judge-

* 2 Cor. xi. 19, 20.

ment with our GOD. Is St. Paul's reward the leſs, becauſe falſe teachers were preferred, and held in much higher reſpect than himſelf? Nay: Do not theſe very cutting trials, which aroſe from the contempt of ſuch as he had been inſtrumental of great good unto, rather brighten his crown? I have no doubt of it. Then let us be faithful to our calling, and leave our reputation with our Maſter. Let us ſtill be willing to ſpend and be ſpent, if by any means we can ſave ſome poor ſinners. Our cauſe is good, and our gracious Maſter is with us; He ſtill ſhares in our pain, reproach, and labour. If we are deſpiſed, ſo is he. Nay, if even our own children ſhould prove ungrateful, they are much more ungrateful to God than to us. When Samuel was diſpleaſed, that the Iſraelites wanted a king, the Lord obſerved to him "They have not rejected thee, but me they have rejected, that I ſhould not reign over them."* So in the preſent caſe, it is not the ſervant that is ſo much rejected, as the Maſter; and if he will bear it, let us not make ourſelves uneaſy. Rather let us conſider, how unfaithful we have been in our Lord's ſervice, and that it is of his goodneſs that he has not ſent us out of the Vineyard with diſgrace.

May we be more warm and zealous in his cauſe, than we have hitherto been. Remember, ſoldiers fight with the greateſt courage under the eye of their general. His eye is upon us, his preſence is with us, and let us beware of going into the pulpit without him. Let us uſe every means to come forth as workmen which need not be aſhamed, rightly dividing the Word of Truth; but let us be ſure of the Preſence of our Maſter, and truſt our character, cauſe, and ſucceſs, with him; ſeeing he hath declared that the wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever. Therefore my much honoured Brethren, let us be ſtedfaſt, unmovable, always abounding in the work of the Lord, ſeeing our labour is not in vain in the Lord.

Capt. INGLEFIELD'S Narrative, concerning the Loſs of his Majeſty's ſhip the CENTAUR, of 74 guns; and the miraculous preſervation of the Pinnace, with the Captain, Maſter, and ten of the crew, in a traverſe of near nine hundred miles on the great Weſtern Ocean.

"THE Centaur left Jamaica in rather a leaky condition. But I had no apprehenſion that the ſhip was not able to encounter a common gale of wind. In the evening of the 16th of Sept. 1782, when the fatal gale came on, the ſhip was prepared for the worſt weather uſually met with in thoſe latitudes. Towards midnight it blew a gale of wind, and the ſhip made ſo much water that I was obliged to turn all hands up to ſpell the pumps. The leak ſtill increaſing, I had thoughts to try the ſhip before the ſea.

* 1 Sam. viii. 7.

Happy

Happy I ſhould have been, perhaps, had I in this been determined. The impropriety of leaving the convoy, except in the laſt extremity, and the hopes of the weather growing moderate, weighed againſt the opinion that it was right.

About two in the morning we had much thunder and lightning from the S. E. with rain, when it began to blow ſtrong in guſts of wind, which obliged me to haul the mainſail up, the ſhip being then under bare poles. This was ſcarcely done, when a guſt of wind, exceeding in violence every thing of the kind I had ever ſeen, or had any conception of, laid the ſhip upon her beam ends. The water forſook the hold, and appeared between decks, ſo as to fill the men's hammocks to leeward: the ſhip lay motionleſs, and, to all appearance, irrecoverably overſet. I gave immediate directions to cut away the main and mizen-maſts, hoping, when the ſhip righted, to wear her. The mizen-maſt went firſt upon cutting one or two lanyards without the ſmalleſt effect on the ſhip; the main-maſt followed, upon cutting the lanyard of one ſhroud; and I had the diſappointment to ſee the foremaſt and bowſprit follow. The ſhip upon this immediately righted, but with great violence; and the motion was ſo quick, that it was difficult for the people to work the pumps. Three guns broke looſe upon the main deck, and it was ſome time before they were ſecured. Several men being maimed in this attempt, every moveable was deſtroyed, either from the ſhot thrown looſe from the ockers or the wreck of the deck. The officers who had left their beds (when the ſhip overſet) naked, in the morning, had not an article of clothes to put on, nor could their friends ſupply them.

The maſts had not been over the ſide ten minutes, before the tiller broke ſhort in the rudder-head; and before the chocks could be placed, the rudder itſelf was gone. At day-light I ſaw two line-of-battle ſhips to leeward; one had loſt her fore-maſt and bowſprit, the other her main-maſt. It was the general opinion on board the Centaur, that the former was the Canada, the other the Glorieux. The Ramilies was not in ſight, nor more than fifteen ſail of merchant-ſhips.

About ſeven in the morning I ſaw another line-of-battle ſhip a-head of us, which I ſoon diſtinguiſhed to be the Ville de Paris, with all her maſts ſtanding. I immediately gave orders to make the ſignal of diſtreſs, and had the ſatisfaction to ſee the Ville de Paris wear and ſtand towards us. Several of the merchant-ſhips alſo approached us, and offered their aſſiſtance: but depending upon the King's ſhip, I only thanked them. I had not the ſmalleſt doubt but the Ville de Paris was coming to us, as ſhe appeared to us not to have ſuffered in the leaſt by the ſtorm, and having ſeen her wear, we knew was under government of her helm: but approaching within two miles, ſhe paſſed us to wind-ward; this being obſerved by one of the merchant ſhips, ſhe wore and came under our ſtern, offering to carry any meſſage to her. I deſired

the

the Maſter would acquaint Capt. Wilkinſon, that the Centaur made a great deal of water, and that I deſired he would remain with her, until the weather grew moderate. I ſaw this merchantman approach afterwards, near enough to ſpeak the Ville de Paris, but I am afraid that her condition was much worſe than it appeared to be, as ſhe continued upon that tack.

As the evening came on it grew hazy, and in ſqualls blew ſtrong. We loſt ſight of the Ville de Paris, but thought it a certainty that we ſhould ſee her in the morning. The night was paſſed in conſtant labour at the pumps. Sometimes the wind lulled; the water diminiſhed; when it blew ſtrong again, the ſea riſing, the water again increaſed. On the 18th, there was ſeven feet water upon the Kelſon; and the hand pumps were choaked. Theſe circumſtances were ſufficiently alarming, but upon opening the afterhold we found our condition much more ſo.

It will be neceſſary to mention, that the Centaur's after-hold was incloſed by a bulk-head at the after part of the well; here were all the dry proviſions and ſhip's rum ſtowed upon 20 chaldron of coals, which had been ſtarted in this part of the ſhip, and by them the pumps were continually choaked. The chain pumps were ſo much worn, as to be of little uſe, and the leathers, which had the well been clear, would have laſted 20 days or more, were all conſumed in eight. All the rum, 26 puncheons; all the proviſions, of which there were two months, in caſks, were ſtove; having floated with violence, from ſide to ſide, until there was not a whole caſk remaining: ſhould the ſhip ſwim, we had no water but what remained in the ground-tier, and over this all the wet proviſions and butts filled with ſalt-water were floating, and with ſo much motion, that no man could with ſafety go into the hold. There was nothing left for us to try, but bailing with buckets at the fore-hatchway and fiſh-room; on opening the fiſh-room, we were ſo fortunate as to diſcover that two puncheons of rum which belonged to me had eſcaped. They were immediately got up, and ſerved out at times in drams; and had it not been for this relief, and ſome lime-juice, the people would have dropped.

We ſoon found our account in bailing; the ſpare pump had been put down the fore-hatchway, and a pump ſhifted to the fiſh-room; but the motion of the ſhip had waſhed the coals ſo ſmall, that they had reached every part of the ſhip, and the pumps ſoon choaked. However, the water by noon had conſiderably diminiſhed by working the buckets; but there appeared no proſpect of ſaving the ſhip if the gale continued. The labour was too great to hold out without water; yet the people worked without a murmur, and indeed with chearfulneſs. We had ſeen nothing this day, but the ſhip who had loſt her main-maſt, and ſhe appeared to be as much in want of aſſiſtance as ourſelves, having fired guns of diſtreſs; and before night I was told her foremaſt was gone. The Centaur laboured ſo much, that I had ſcarce a hope ſhe could

ſwim

ſwim till morning, and our ſufferings for want of water were very great; many of the people could not be reſtrained from drinking ſalt-water

At day-light, the 19th, there was no veſſel in ſight; and flaſhes from guns having been ſeen in the night, we feared the ſhip we had ſeen the preceding day had foundered. Towards ten o'clock, the weather grew more moderate, the water diminiſhed in the hold, and the people were encouraged to redouble their efforts to get the water low enough to break a caſk of freſh water out of the ground tier: and ſome of the moſt reſolute of the ſeamen were employed in the attempt. At noon we ſucceeded with one caſk, which, though little, was a ſeaſonable relief. On the 20th, the fore-hold was cleared of the water, and we had a fine day. But on the 21ſt, we had the mortification to find, that the weather again threatened, and by noon blew a ſtorm. The ſhip laboured greatly, and the water appeared in the fore and after-hold and encreaſed. The Carpenter alſo informed me, that the leathers were nearly conſumed; and likewiſe that the chains of the pumps, by conſtant exertion, and the friction of the coals, were nearly rendered uſeleſs. As we had no other reſource but bailing, I gave orders that ſcuttles ſhould be cut through the decks, to introduce more buckets into the hold; and all the ſail makers were employed night and day in making canvas buckets. A large leak had been diſcovered, and ſtopt, in the fore-hold, and another in the Lady's-hole, but the ſhip appeared ſo weak from her labouring, that it was clear ſhe could not laſt long. The ſtern-poſt was ſo looſe, that as the ſhip rolled, the water ruſhed in on either ſide in great ſtreams, which we could not ſtop.

Night came on with the ſame dreary proſpect as on the preceding, and was paſſed in continual effort and labour. — Morning came, the 22d, without our ſeeing any thing, or any change of weather, and the day was ſpent with the ſame ſtruggles to keep the ſhip above water, pumping and bailing at the hatchways and ſcuttles. Towards night another of the chain-pumps was rendered quite uſeleſs: we alſo had but ſix leathers remaining, ſo that the fate of the ſhip was not far off. Still the labour went on without any apparent deſpair, every officer taking his ſhare of it, and the people were always chearful and obedient.

During the night, the water encreaſed; about ſeven in the morning, the 23d, I perceived the ſhip ſettling by the head, the lower deck bow-ports being even with the water. The Carpenter acquainted me the well was ſtove in, and the chain pumps totally uſeleſs. The people, who, to this period, had laboured as determined to conquer their difficulties without a murmur, or without a tear, ſeeing their efforts uſeleſs, many of them burſt into tears, and wept like children. Some appeared perfectly reſigned, went to their hammocks, and deſired their meſſmates to laſh them in; others were laſhing themſelves to grateings and ſmall raſts; but

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the moſt predominant idea was, that of putting on their beſt and cleaneſt clothes. The ſhip was gradually ſinking, the orlop decks having been blown up by the water in the hold, and the cables floated to the gun-deck. The men had for ſome time quitted their employment of bailing, and the ſhip was left to her fate.

In the afternoon the weather again threatened, and in ſqualls blew ſtrong; the ſea ran high, and one of the boats, ſtove alongſide and ſunk. As the evening approached, the ſhip appeared little more than ſuſpended in the water. There was no certainty that ſhe would ſwim from one minute to another: and the love of life, which I believe never ſhewed itſelf later in the approach to death, began now to level all diſtinctions. It was impoſſible indeed for any man to deceive himſelf with a hope of being ſaved upon a raft in ſuch a ſea; beſides, that the ſhip in ſinking, it was probable, would carry every thing down with her in a vortex, to a certain diſtance.

It was near five o'clock, when coming from my cabin I obſerved a number of people looking very anxiouſly over the ſide; and looking myſelf, I ſaw that ſeveral men had forced the pinnace, and that more were attempting to get in. I had immediate thoughts of ſecuring this boat before ſhe might be ſunk by numbers. There appeared not more than a moment for conſideration: to remain and periſh with the ſhip's company, whom I could not be any longer of uſe to, or ſeize the opportunity which ſeemed the only way of eſcaping, and leave the people who I had been ſo well ſatisfied with on a variety of occaſions, that I thought I could give my life to preſerve them.—This indeed was a painful conflict, and which I believe no man can deſcribe, nor any man have a juſt idea of, who has not been in a ſimilar ſituation.

The love of life prevailed—I called to Mr. Rainy, the Maſter, the only officer upon deck, deſired him to follow me, and immediately deſcended into the boat, at the after-part of the chains, but not without great difficulty got the boat clear from the ſhip, twice the number that the boat would carry puſhing to get in, and many jumping into the water. Mr. Baylis, a young gentleman fifteen years of age, leaped from the chains after the boat had got off, and was taken in. The boat falling aſtern, became expoſed to the ſea, and we endeavoured to pull her bow round to keep her to the break of the ſea, and to paſs to windward of the ſhip; but in the attempt ſhe was nearly filled; the ſea ran too high, and the only probability of living was keeping her before the wind.

It was then that I became ſenſible how little, if any thing, better our condition was than that of thoſe who remained in the ſhip; at beſt, it appeared to be only a prolongation of a miſerable exiſtence. We were altogether twelve in number, in a leaky boat, with one of the gun-whales ſtove, in nearly the middle of the Weſtern Ocean, without compaſs, without quadrant, without ſail, without great coat or cloak; all very thinly cloathed,

cloathed, in a gale of wind, with a great ſea running! — It was now five o'clock in the evening, and in half an hour we loſt ſight of the ſhip. Before it was dark, a blanket was diſcovered in the boat. This was immediately bent to one of the ſtretchers, and under it as a ſail we ſcudded all night, in expectation of being ſwallowed up by every wave, it being with great difficulty that we could ſometimes clear the boat of the water before the return of the next great ſea; all of us half drowned, and ſitting, except thoſe who bailed at the bottom of the boat: and without having really periſhed I am ſure no people ever endured more.

Upon examining what we had to ſubſiſt on, I found a bag of bread, a ſmall ham, a ſingle piece of pork, two quart bottles of water, and a few French cordials. The wind continued to the Southward for eight or nine days, and providentially never blew ſo ſtrong but that we could keep the ſide of the boat to the ſea, but we were always moſt miſerably wet and cold. Our condition began to be truly miſerable, both from hunger and cold, for on the fifth day we had diſcovered that our bread was nearly all ſpoiled by ſalt water, and it was neceſſary to go to an allowance. One biſcuit, divided into 12 morſels, for breakfaſt, and the ſame for dinner; the neck of a bottle broke off, with the cork in, ſerved for a glaſs, and this filled with water was the allowance for 24 hours for each man. This was done without any ſort of partiality or diſtinction: but we muſt have periſhed ere this, had we not caught ſix quarts of rain water; and this we could not have been bleſſed with, had we not found in the boat a pair of ſheets, which by accident had been put there. Theſe were ſpread when it rained, and when thoroughly wet, wrung into the kidd with which we bailed the boat. With this ſhort allowance, we began to grow very feeble, and our clothes being continually wet, our bodies were in many places chafed into ſores.

On the 13th day it fell calm, and ſoon after a breeze of wind ſprang up from the N. N. W. and blew to a gale, ſo that we run before the ſea at the rate of five or ſix miles an hour under our blanket, till we judged we were to the Southward of Fayall and to the Weſtward 60 leagues; but blowing ſtrong, we could not attempt to ſteer for it. Our wiſhes were now for the wind to ſhift to the Weſtward. This was the 15th day we had been in the boat, and we had only one day's bread, and one bottle of water remaining of a ſecond ſupply of rain. Our ſufferings were now as great as human ſtrength could bear, but we were convinced that good ſpirits were a better ſupport than great bodily ſtrength; for on this day Thomas Matthews, Quarter-Maſter, the ſtouteſt man in the boat, periſhed from hunger and cold: on the day before he had complained of want of ſtrength in his throat, as he expreſſed it, to ſwallow his morſel, and, in the night drank ſalt-water, grew delirious, and died without a groan. As it became next to a certainty that we ſhould all periſh in the ſame manner in a day

or two, it was ſomewhat comfortable to reflect, that dying of hunger was not ſo dreadful as our imaginations had repreſented. Others had complained of the ſymptoms in their throats; ſome had drank their own urine; and all, but myſelf, had drank ſalt-water.

On the 16th, as ſoon as the dawn appeared, we found the wind to be exactly as we had wiſhed, at W. S. W. and immediately ſpread our ſail, running before the ſea at the rate of four miles an hour. Our laſt breakfaſt had been ſerved with the bread and water remaining, when John Gregory, Quarter-maſter, declared with much confidence that he ſaw the land in the S. E. We had ſeen fog-banks ſo often, which had the appearance of land, that I did not truſt myſelf to believe it, and cautioned the people (who were extravagantly elated) that they might not feel the effects of diſappointment; 'till at length one of them broke out in a moſt immoderate fit of joy, which I could not reſtrain, and declared he had never ſeen land in his life if what he now ſaw was not it.

We immediately ſhaped our courſe for it, though on my part with very little faith. The wind freſhened; the boat went thro' the water at the rate of five or ſix miles an hour; and in two hours time the land was plainly ſeen by every man in the boat, but at a very great diſtance; ſo that we did not reach it before ten at night. It muſt have been at leaſt *ſixty miles* from us when firſt diſcovered! and I cannot help remarking, with much thankfulneſs, on the providential favour ſhewn to us in this inſtance.

In every part of the horizon, except where the land was diſcovered, there was ſo thick a haze that we could not have ſeen any thing for more than three or four leagues. Fayall by our reckoning bore E. by N. which courſe we were ſteering, and in a few hours, had not the ſky opened for our preſervation, we ſhould have encreaſed our diſtance from the land, got to the eaſtward, and of courſe miſſed all the Iſlands. As we approached the land, our belief had ſtrengthened that it was Fayall. The iſland of Pico, which might have revealed it to us had the weather been perfectly clear, was at this time capped with clouds; and it was ſome time before we were quite ſatisfied, having traverſed for two hours a great part of the iſland, where the ſteep and rocky ſhore refuſed us a landing. This circumſtance was borne with much impatience, for we had flattered ourſelves that we ſhould meet with freſh water at the firſt part of the land we might approach; and being diſappointed, the thirſt of ſome had encreaſed anxiety almoſt to a degree of madneſs; ſo that we were near making the attempt to land in ſome places where the boat muſt have been daſhed to pieces by the ſurf. At length we diſcovered a fiſhing canoe, which conducted us into the road of Fayall about midnight; but where the regulation of the port did not permit us to land 'till examined by the health-officers: however I did not think much of ſleeping this night in the boat, our pilot having

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brought us ſome refreſhments of bread, wine and water. In the morning we were viſited by Mr. Graham, the Engliſh Conſul, whoſe humane attention made very ample amends for the formality of the Portugueſe. Indeed I can never ſufficiently expreſs the ſenſe I have of his kindneſs and humanity, both to myſelf and people; for I believe it was the whole of his employment for ſeveral days contriving the beſt means of reſtoring us to health and ſtrength. It is true, I believe, there never were more pitiable objects. Some of the ſtouteſt men belonging to the Centaur were obliged to be ſupported through the ſtreets of Fayall. Mr. Rainy, the Maſter, and myſelf, were, I think, in better health than the reſt; but I could not walk without being ſupported; and for ſeveral days, with the beſt and moſt comfortable proviſions of diet and lodging, we grew rather worſe than better.

Fayall, 13th October, 1782. J. N. INGLEFIELD.

The preceding account is taken from Capt. Inglefield's Narrative, printed for Murray. 8vo. 40 pages. 1s.

The Experience of Mrs. GERTRUDE CLARKSON*, ſecond daughter of the Rev. Mr. David Clarkſon. Written by herſelf.

MY education has been very ſtrict. The conſtant inſtruction and example of my parents had ſo early an influence, that it is hard to tell which was my firſt awakening. Ever ſince I can remember any thing of myſelf, I have had frequent convictions of the danger of ſin and an unregenerate ſtate, attended with fears of the puniſhment due to it; therefore was deſirous of an intereſt in Chriſt, by whom I might be pardoned and ſaved from the wrath of God. This made me very fearful of omitting duties, or committing known ſins; and though theſe convictions wore off, yet they often returned, and rendered me uneaſy, unleſs I was praying or learning ſcriptures, or ſomething which I thought good. In theſe exerciſes I was well ſatisfied, though it was my happineſs to be under the moſt careful inſpection and judicious helps for the informing of my judgment.

Before I apprehended what it was to rely upon an all-ſufficient SAVIOUR for ſalvation and ſtrength, I remember my notion of things was this, That I was to hear, and pray, and keep the ſabbath, and avoid what I knew to be ſin, and then I thought God was obliged to ſave me; That I did what I could, and ſo all that he required. And I further conceived, that if at any time I omitted ſecret prayer, or any other duty, yet if I repented, it was ſufficient: and on this conſideration I have often ventured upon the commiſſion of ſin, with a reſolve to repent the next day; and then, having confeſſed the tranſgreſſion, my conſcience has been eaſy, and I was well ſatisfied. Indeed ſin at that time was no

* She was ſiſter to the pious Mrs. Combe, whoſe Chriſtian Experience is related in the Arminian Magazine, pa. 531.

burthenſome. I truly deſired that my ſins might be pardoned, but thought the ways of religion hard; and though I durſt not live in the conſtant neglect of duty, yet I ſecretly wiſhed that I had been under no obligation to perform it. When I reflect on the thoughts and workings of my heart and affections at thoſe times, and the confuſed apprehenſions which I then had both of ſin and grace, I am fully perſuaded that, through grace, there is a real, and, in ſome meaſure, an univerſal change wrought in my ſoul.

After my father's death, I was reading one of his manuſcripts, wherein both the object and nature of ſaving faith was deſcribed, and the great neceſſity of it preſſed, &c. The plain and clear definition there given of the ſaving act of faith, cauſed other apprehenſions of things than I had before. I ſaw how ſhort I had come in all my performances, of that diſpoſition of ſoul which the goſpel called for, and how guilty I was while depending upon theſe performances for acceptance with God, not caſting myſelf wholly upon Chriſt, and reſting on him entirely, for pardon and juſtification. The concern of my mind was very great, that I had lived ſo long ignorant of thoſe things which related to my eternal welfare. I was ſenſible the means and helps I had been favoured with, for improvement in knowledge, were beyond what is common, but I had refuſed inſtruction; the conſideration of which was very terrible to me, fearing leſt I had ſinned beyond all hope of forgiveneſs.

But in the moſt diſcouraging apprehenſions of my caſe, my heart was much enlarged in the confeſſion of ſin, and in bewailing my captivity to it, which was attended with earneſt wreſtlings with the Lord for pardoning and purifying grace. Thoſe promiſes in the 36th chapter of Ezekiel, of "a new heart and right ſpirit," were my continual plea, together with Matt. vi. 6, "Bleſſed are they who hunger and thirſt after righteouſneſs, for they ſhall be filled." I found longings and panting of ſoul after that righteouſneſs, and ſaw that it could only be received by faith; this faith I earneſtly begged, and that the Lord would pardon that great ſin of unbelief, which ſo provoked and diſhonoured him; and that he would, by his own Spirit, enable me to embrace Chriſt as freely held forth in the goſpel.

About this time I was much affected with the conſideration of Chriſt's offices, as Prophet, Prieſt, and King. And though I durſt not claim an intereſt in them, yet was often meditating upon them, admiring that infinite condeſcenſion which is manifeſted therein. I thought whatever my condition was in this world, yet if I might be under his powerful and effectual teachings as a prophet, and have the benefit of his atonement and interceſſion as a prieſt, and be entirely ſubject to him in every faculty of my ſoul, as my Lord and King, then how ſatisfied and happy ſhould I be!

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I was under theſe ſtrugglings a long time before I came to any comfortable perſuaſion that I was accepted. Sins againſt light and love deeply wounded me, and the many aggravating circumſtances which attended them, were ſo repreſented by ſatan, that I could not tell how to believe ſuch iniquities as mine would be forgiven. But in the midſt of theſe diſtreſſing thoughts, I found in that Manuſcript of my Father's, "That none but unworthy ſinners, who are empty of all good in themſelves, were the objects of pardoning mercy; that the whole needed not the phyſician, but the ſick. This encouraged me to plead with hope, that the Lord would glorify the freeneſs of his own grace in my ſalvation, and to urge, that Chriſt called the weary and heavy laden to him with a promiſe of reſt. (Matt. xi. 28.)

I found my ſoul was extremely burdened with ſin; it appeared more exceeding ſinful than ever before; ſins of thought, as well as words and actions, were then obſerved with ſorrow, and lamented before him. Yea, even the ſins of my moſt holy things, thoſe ſwarms of vain thoughts and wanderings of heart and affections, of which I was conſcious in my ſecret retirements, and moſt ſolemn cloſe dealings with God. In ſhort, my own ſoul was my intolerable burden, which made me often queſtion, whether there were not more provoking ſins in me than God uſually pardons. O I found how every power and faculty were depraved, and that I could not do the good I would!

It would be tedious to relate the many particular diſcouragements and temptations I laboured under, ſometimes pouring forth my ſoul with ſome hope in his mercy, ſometimes only bewailing my condition without hope. After ſome time, my mother perceiving my concern, converſed very freely with me, and aſked, if I was not willing to accept of Chriſt to ſanctify as well as to ſave me? I told her I deſired this above all things. I could not but ſay, I was above all things deſirous to be entirely ſubject to Chriſt in every power and faculty of my ſoul; that every thought might be brought into ſubjection to Chriſt, and nothing might remain in me contrary to him, but that there might be a perfect conformity to his image and will in all things.

After this converſation, I found great compoſure in my mind, believing that the Lord had created thoſe deſires in me, which nothing but himſelf, and the enjoyment of himſelf, could ſatisfy, and that he would anſwer them with himſelf; "that he would not break the bruiſed reed, nor quench the ſmoaking flax," Matt. xii. 20. My delight now was in nothing elſe but meditating upon, and admiring of, the free grace of God in Chriſt; and my deſires greatly increaſed after further diſcoveries and clearer light into the deep myſteries of the love of Chriſt Jeſus: and all diverſions from theſe meditations were a burden.

O I then thought "all old things were paſſed away, and every thing was become new!" I experienced an univerſal change in my mind, will, and affections; the bent of them was turned another

ther way. The ordinances, which were once irkſome, were above all things pleaſant, and the return of ſabbaths continually longed for. I was very thankful it was my duty, as well as privilege, to ſet apart the whole day for the worſhip and glory of my Lord. I bewailed much that I could love him no more, that there was ſo much ſin remaining in me, and which I found mixed with all that I did, and that I was not wholly taken up in thoſe bleſſed and delightful employments without the leaſt interruption. O I longed for that ſtate wherein all theſe fetters ſhould be knocked off, and my ſoul ſet at liberty in the worſhip and praiſe of my God.

My ſoul was thus delightfully carried out for ſome time, in which I heard a diſcourſe from thoſe words, John xxi. 17. "Thou knoweſt all things, thou knoweſt that I love thee." The ſcope of this ſermon was for a trial, whether our appeal could be made to him who knows all things, that we loved him? Under this diſcourſe I found my heart greatly carried out in love to Chriſt, in all his ordinances, and the diſcoveries made of his will therein. Theſe ſubjects concerning the love of Chriſt, and his people's love to him, being long continued, one ſermon after another, I found I ſat under the word with great pleaſure and enlarged affections.

But after ſome time, my affections began to cool. I had not ſuch ſweetneſs and enlargement in my approaches to God in public, as I uſed to find. I thought the preaching more empty, and came ſhort of what I found I wanted. This deadneſs continuing, filled me with no ſmall concern, fearing I ſhould fall away. I was very far from charging the miniſtry I ſat under, but my own wicked wavering heart. I have often gone to the houſe of God with raiſed expectations of receiving thoſe quickenings I uſed to be bleſſed with, but found ſad diſappointments. This frame of ſpirit, as to public worſhip, was matter of continual mourning and bewailing in ſecret. I was often examining my heart as to its aims and ends, and could not but conclude my deſires were above all things to glorify the Lord, and to receive thoſe bleſſings from him which might enable me ſo to do.

The miſſing of the Lord's preſence under the means, in the uſe of which he had commanded me to expect it, and which he had heretofore, in ſome meaſure, vouchſafed, was very grievous. I earneſtly begged a diſcovery of every ſin that might be hid from me, which might be the cauſe of this withdrawing. But the decay of my affections ſtill remaining, it cauſed great miſgivings of heart that things were not right with me. Yet ſtill I had ſupports in my ſecret applications to God, that his grace would be ſufficient for me, and that I ſhould be kept by his almighty power, through faith unto ſalvation, which encouragements kept me ſtill waiting with hope, that he would yet return and bleſs me.

After ſome time, being providentially brought under the miniſtry of the Rev. Mr. T. Gouge, I found his preaching ſo ſuited to my caſe, that I was greatly enlarged in thankfulneſs to God who had ſo directed me. Thoſe ſermons upon Gal. vi. 3. "For if a man thinketh

thinketh himself something when he is nothing, he deceiveth himself;" razed me again to the very foundation, and discovered the many secret holds Satan had in my heart, which before I thought not of; and how many ways I was taken up in something which was nothing.

These discourses caused deep humblings of spirit, and enlarged desires after further enlightenings. O I found these things reached me! I needed to be led into the depths of my own deceitful heart, and thereby observe, that secret proneness there was in me to be laying hold on something in Self, to rest upon, and expect from. In short, I now saw that utter insufficiency and weakness in myself, and every thing done by myself, to satisfy the cravings of my immortal soul, which I had not so much as once thought of before.

I was also led more to that Fulness, from whence only I can receive what may render me acceptable to the Father; and have never found so much sweetness and solid satisfaction in my accesses to God, as when most sensible of my own unworthiness and entire emptiness of any thing agreeable to him in myself, and all my performances; and when most apprehensive of that infinite fulness and suitableness of grace laid up in Christ Jesus; from whence I am commanded and encouraged to be continually receiving fresh supplies. O those infinite inexhaustible treasures! Nothing less can satisfy the restless cravings and pantings of my soul. By this preaching I have been continually led to the fresh Spring that never fails, and have experienced great quickenings in my applications to Christ, and comfortable rejoicings in him.

The insisting on such truths as these, which have a direct tendency to lead from self to Christ, by opening and unfolding the mysteries of grace laid up in him, so admirably suited to answer all the necessities of poor helpless creatures, I find above all things encourages me, and enlivens me in duty. At times I can apply to Jesus with confidence and joy, as the Lord my righteousness and strength; and gladly hope, that through his strength I shall be more than a conqueror over every disturbing corruption and temptation. Yea, that I shall see Him shortly as he is, in the full displays of the glory of that grace and love which I cannot now comprehend, and by the transforming sight be made like him. But O how short! how seldom are these interviews! My unbelieving heart still returns to its former darkness and distrust, and gives me frequent occasions to bewail the fluctuations of my weak faith. O that it was stronger! that it was more stedfast! But blessed be his Name in whom I put my entire trust, there is grace in him to help me under all decays and failings through weakness. It is from hence I receive strength to elevate and excite the acts of faith and love. Yea, it is from the same fulness I receive grace to regulate the actings of grace, and to set my soul, from time to time, in a right way of improving the grace I received, and for obtaining pardon for all my defects, as well as for the removing all my defilements.

These

Theſe are the truths that feed and ſupport my faith, and without theſe were ſet home with power on my ſoul, I muſt give up under the great aboundings of my indwelling corruptions. I deſire a ſubmiſſive waiting for further manifeſtations of his love. And although I have not thoſe conſtant beams of the light of God's countenance, with which ſome of his people are bleſſed; yet I humbly adore him for the little light he has afforded me. O the unſearchable deceitfulneſs of my heart! which is ſo many ways betraying me into an unbelieving temper of ſpirit. I find I need greater helps than thoſe may who are more eſtabliſhed, and I dare not neglect thoſe helps which my Lord has provided for his people. I need to be watched over, and excited and encouraged under difficulties, from thoſe experiences which others have of the dealings of the Lord with them.

GERTRUDE CLARKSON.

This excellent woman died in London, April 23, 1701. Her funeral ſermon was preached and printed by Dr. Ridgley, who among other things, obſerves the following concerning her: That her mind was rightly informed, and richly furniſhed with experimental knowledge of the things of Chriſt, and of the work of grace carried on with power in her ſoul. And although ſhe had ſometimes a well-grounded hope; yea, a full perſuaſion of the love of God; yet ſo far was this from leading her to pride or carnal ſecurity, that it can ſcarce be conceived what low thoughts ſhe had of the beſt of Self: What a firm dependence on Chriſt: How watchful over her actions and thoughts: And how much afraid of ſin, even of the iniquity of her holy things!

There was in her converſation a becoming mixture of gravity and pleaſantneſs, not daring on the one hand to make things ſacred a prey to the exuberancies of wit and fancy: Nor on the other, of giving the leaſt occaſion to their falſe conceit, who ſuppoſe that religion always chuſes the dark retreat of a melancholy temper, or is directly oppoſite to that which is chearful or agreeable in common converſation. She was a conſcientious attender on the ordinances of Chriſt, in ſeaſon and out of ſeaſon, valuing all opportunities wherein ſhe might hope for further acquaintance with God; ſhe called the Sabbath her delight, and rejoiced at the returns thereof.

Her laſt ſickneſs was ſhort. She was ſuddenly ſeized with a very painful diſtemper,* which ſhe perceived to be the harbinger of death; but when it made its neareſt approaches ſhe declared it was welcome. She did not fly from it as an enemy, nor ſee any thing affrighting in its countenance. When all about her were almoſt overwhelmed with grief, ſhe was the only perſon that ſeemed unconcerned, being as willing to be gone as death was to call.

* The Cholic, which carried her off in four days.

Though

Though her pain was violent for many hours, and very much hindered the deſired compoſure of her thoughts; yet in this ſhe was ſubmiſſive to the divine will, and patient under his hand. But it pleaſed God to give her eaſe the remaining part of her time, when ſhe took occaſion to expreſs the inward joy that ſhe experienced. When cordials were applied for the refreſhment of weak and fainting nature, ſhe ſaid, "I have better cordials to refreſh me than theſe."

The laſt two days of her life ſhe ſeemed wholly diſengaged from every thing in this world, as one that had taken her leave of all things here below, and was at leiſure for nothing but heavenly contemplations. Her diſcourſe was very affecting. Whenever ſhe ſpoke of herſelf it was with the moſt ſoul-humbling expreſſions; but how often did ſhe extol and admire the love of God in Chriſt! The ſame truths that ſhe was refreſhed with in life were her comfort and delight in death. She had the ſelf-ſame abaſing; yea, ſelf-abhorring and grace-advancing thoughts. She had a full aſſurance of ſalvation, and of an abundant entrance with a holy triumph adminiſtered into it; often ſpeaking in the words of the Apoſtle, 2 Tim. i. 12, "I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day." And with joy unſpeakable, making uſe of thoſe words with application to herſelf, Jude, ver. 24. "Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy."

Her inward peace was too great to be expreſſed: She ſaid, "Time will fail me to expreſs what comfort I have." When nature was very weak, and her ſtrength and ſpirits exhauſted, ſhe bleſſed God that her faith did not fail. No; that was ſtrongeſt when outward comforts were at a very low ebb; and ſhe had thereby thoſe clear manifeſtations of Chriſt, and ſoul-refreſhing foretaſtes of glory, which were a kind of heaven in her way to it. Her laſt words were with rapture of admiration, "*O thoſe rays of glory!*" Thus her ſoul took its flight into the boſom of Jeſus, to enjoy what it had long waited for, namely, further diſcoveries of his love, and to be clothed with immortality, and enjoy eternal life.

LETTER III. from the Biſhop of Landaff to Thomas Paine.

HAVING done with what you call the grammatical evidence that Moſes was not the author of the books attributed to him, you come to your hiſtorical and chronological evidence; and you begin with Geneſis. Your argument is taken from the ſingle word — Dan — being found in Geneſis, when it appears from the book of Judges, that the town of Laiſh was not called Dan, till above three hundred and thirty years after the death of Moſes; therefore

therefore the writer of Geneſis, you conclude, muſt have lived after the town of Laiſh had the name of Dan given to it. Leſt this objection ſhould not be obvious enough to a common capacity, you illuſtrate it in the following manner: "Havre-de Grace was called Havre-Marat in 1793; ſhould then any dateleſs writing be found, in after times, with the name of Havre-Marat, it would be certain evidence that ſuch a writing could not have been written till after the year 1793." This is a wrong concluſion. Suppoſe ſome hot republican ſhould at this day publiſh a new edition of any old hiſtory of France, and inſtead of Havre-de Grace ſhould write Havre-Marat; and that, two or three thouſand years hence, a man, like yourſelf, ſhould, on that account, reject the whole hiſtory as ſpurious, would he be juſtified in ſo doing? Would it not be reaſonable to tell him — that the name Havre-Marat had been inſerted, not by the original author of the hiſtory, but by a ſubſequent editor of it: and to refer him, for a proof of the genuineneſs of the book, to the teſtimony of the whole French nation? This ſuppoſition ſo obviouſly applies to your difficulty, that I cannot but recommend it to your impartial attention. But if this ſolution does not pleaſe you, I deſire it may be proved, that the *Dan*, mentioned in Geneſis, was the ſame town as the *Dan*, mentioned in Judges. I deſire, further, to have it proved, that the Dan, mentioned in Geneſis, was the name of a town, and not of a river. It is merely ſaid — Abram purſued them, the enemies of Lot, to Dan. Now a river was full as likely as a town to ſtop a purſuit. *Lot*, we know, was ſettled in the plain of *Jordan*; and Jordan, we know, was compoſed of the united ſtreams of two rivers, called *Jor* and *Dan*.

Your next difficulty reſpects it's being ſaid in Geneſis—"Theſe are the kings that reigned in *Edom* before there reigned any king over the children of Iſrael: — this paſſage could only have been written, you ſay (and I think you ſay rightly), after the firſt king began to reign over Iſrael; ſo far from being written by Moſes, it could not have been written till the time of Saul at the leaſt." I admit this inference, but I deny it's application. A ſmall addition to a book does not deſtroy either the genuineneſs or the authenticity of the whole book. I am not ignorant of the manner in which commentators have anſwered this objection of Spinoza, without making the conceſſion which I have made; but I have no ſcruple in admitting, that the paſſage in queſtion, conſiſting of nine verſes containing the genealogy of ſome kings of Edom, might have been inſerted in the book of Geneſis, after the book of Chronicles (which was called in Greek by a name importing that it contained things left out in other books) was written. The learned have ſhewn, that interpolations have happened to other books; but theſe inſertions by other hands have never been conſidered as invalidating the authority of thoſe books.

"Take away from Geneſis," you ſay, "the belief that Moſes was the author, on which only the ſtrange belief that it is the Word

Word of God has ſtood, and there remains nothing of Geneſis but an anonymous book of ſtories, fables, traditionary or invented abſurdities, or of downright lies." — What! is it a ſtory then that the world had a beginning, and that the author of it was God? If you deem this a ſtory, I am not diſputing with a deiſtical philoſopher, but with an atheiſtic madman. Is it a ſtory, that our firſt parents fell from a paradiſiacal ſtate — that this earth was deſtroyed by a deluge — that Noah and his family were preſerved in the ark — and that the world has been repeopled by his deſcendants? — Look into a book ſo common that almoſt every body has it, and ſo excellent that no perſon ought to be without it — Grotius on the truth of the chriſtian religion — and you will there meet with abundant teſtimony to the truth of all the principal facts recorded in Geneſis. The teſtimony is not that of Jews, chriſtians, and prieſts: it is the teſtimony of the philoſophers, hiſtorians, and poets of antiquity. The oldeſt book in the world is Geneſis; and it is remarkable that thoſe books which come neareſt to it in age, are thoſe which make, either the moſt diſtinct mention of, or the moſt evident alluſion to, the facts related in Geneſis concerning the formation of the world from a chaotic maſs, the primeval innocence and ſubſequent fall of man, the longevity of mankind in the firſt ages of the world, the depravity of the antediluvians, and the deſtruction of the world. — Read the tenth chapter of Geneſis. — It may appear to you to contain nothing but an unintereſting narration of the deſcendants of *Shem*, *Ham*, and *Japheth*; a mere fable, an invented abſurdity, a downright lie. No, ſir, it is one of the moſt valuable, and the moſt venerable records of antiquity. It explains what all profane hiſtorians were ignorant of — the origin of nations. Had it told us, as other books do, that one nation had ſprung out of the earth they inhabited; another from a cricket or a graſshopper; another from an oak; another from a muſhroom; another from a dragon's tooth; then indeed it would have merited the appellation you, with ſo much temerity, beſtow upon it. Inſtead of theſe abſurdities, it gives ſuch an account of the peopling the earth after the deluge, as no other book in the world ever did give; and the truth of which all other books in the world, which contain any thing on the ſubject, confirm. The laſt verſe of the chapter ſays—"Theſe are the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth, after the flood." It would require great learning to trace out, preciſely, either the actual ſituation of all the countries in which theſe founders of empires ſettled, or to aſcertain the extent of their dominions. This, however, has been done by various authors, to the ſatisfaction of all competent judges; ſo much at leaſt to my ſatisfaction, that had I no other proof of the authenticity of Geneſis, I ſhould conſider this as ſufficient. But, without the aid of learning, any man who can barely read his Bible, and has but heard of ſuch people as the *Aſſyrians*, the *Elamites*, the *Lydians*, the

Medes, the *Ionians*, the *Thracians*, will readily acknowledge that they had *Aſſur*, and *Elam*, and *Lud*, and *Madai*, and *Javan*, and *Tiras*, grandſons of *Noah*, for their reſpective founders; and knowing this, he will not, I hope, part with his Bible, as a ſyſtem of fables. I am no enemy to philoſophy; but when philoſophy would rob me of my Bible, I muſt ſay of it, as Cicero ſaid of the twelve tables,—This little book alone exceeds the libraries of all the philoſophers in the weight of it's authority, and in the extent of it's utility.

From the abuſe of the Bible, you proceed to that of Moſes, and again bring forward the ſubject of his wars in the land of Canaan. There are many men who look upon all war (would to God that all men ſaw it in the ſame light!) with extreme abhorrence, as afflicting mankind with calamities not neceſſary, ſhocking to humanity, and repugnant to reaſon. But is it repugnant to reaſon that God ſhould, by an expreſs act of his providence, deſtroy a wicked nation? I am fond of conſidering the goodneſs of God as the leading principle of his conduct towards mankind, of conſidering his juſtice as ſubſervient to his mercy. He puniſhes individuals and nations with the rod of his wrath; but I am perſuaded that all his puniſhments originate in his abhorrence of ſin; are calculated to leſſen it's influence; and are proofs of his goodneſs; inaſmuch as it may not be poſſible for Omnipotence itſelf to communicate ſupreme happineſs to the human race, whilſt they continue ſervants of ſin. The deſtruction of the Canaanites exhibits to all nations, in all ages, a ſignal proof of God's diſpleaſure againſt ſin; it has been to others, and it is to ourſelves, a benevolent warning. Moſes would have been the wretch you repreſent him, had he acted by his own authority alone: but you may as reaſonably attribute cruelty and murder to the judge of the land in condemning criminals to death, as butchery and maſſacre to Moſes in executing the command of God.

The Midianites, through the counſel of Balaam, and by the vicious inſtrumentality of their women, had ſeduced a part of the Iſraelites to idolatry; to the impure worſhip of their infamous god Baal-peor:—for this offence, twenty-four thouſand Iſraelites had periſhed in a plague from heaven, and Moſes received a command from God "to ſmite the Midianites who had beguiled the people. An army was equipped, and ſent againſt Midian. When the army returned victorious, Moſes and the princes of the congregation went to meet it; "and Moſes was wroth with the officers." He obſerved the women captives, and he aſked with aſtoniſhment, "Have ye ſaved all the women alive? Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and there was a plague among the congregation." He then gave an order that the boys and the women ſhould be put to death, but that the young maidens ſhould be kept alive for themſelves. I ſee nothing in this proceeding, but good policy, combined with mercy.

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The young men might have become dangerous avengers of, what they would eſteem, their country's wrongs; the mothers might have again allured the Iſraelites to the love of licentious pleaſures and the practice of idolatry, and brought another plague upon the congregation; but the young maidens, not being polluted by the flagitious habits of their mothers, nor likely to create diſturbance by rebellion, were kept alive. You give a different turn to the matter; you ſay—"that thirty-two thouſand women-children were conſigned to debauchery by the order of Moſes."—Prove this, and I will allow that Moſes was the horrid monſter you make him—prove this, and I will allow that the Bible is what you call it—a book of lies, wickedneſs, and blaſphemy"—prove this, or excuſe my warmth if I ſay to you, as Paul ſaid to Elymas the ſorcerer, who ſought to turn away Sergius Paulus from the faith, "O full of all ſubtilty, and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?"—I did not, when I began theſe letters, think that I ſhould have been moved to this ſeverity of rebuke, by any thing you could have written; but when ſo groſs a miſrepreſention is made of God's proceedings, coolneſs would be a crime. The women-children were not reſerved for the purpoſes of debauchery, but of ſlavery;—a cuſtom abhorrent from our manners, but every where practiſed in former times, and ſtill practiſed in countries where the benignity of the chriſtian religion has not ſoftened the ferocity of human nature. You here admit a part of the account given in the Bible reſpecting the expedition againſt Midian to be a true account: it is not unreaſonable to deſire that you will admit the whole, or ſhew ſufficient reaſon why you admit one part, and reject the other. I will mention the part to which you have paid no attention. The Iſraelitiſh army conſiſted but of twelve thouſand men, a mere handful when oppoſed to the people of Midian; yet, when the officers made a muſter of their troops after their return from the war, they found that they had not loſt a ſingle man! This circumſtance ſtruck them as ſo deciſive an evidence of God's interpoſition, that out of the ſpoils they had taken they offered "an oblation to the Lord, an atonement for their ſouls." Do but believe what the captains of thouſands, and the captains of hundreds, believed at the time when theſe things happened, and we ſhall never more hear of your objections to the Bible, from it's account of the wars of Moſes.

You produce two or three other objections reſpecting the genuineneſs of the firſt five books of the Bible.—I cannot ſtop to notice them: every commentator anſwers them in a manner ſuited to the apprehenſion of even a mere Engliſh reader. You calculate, to the thouſandth part of an inch, the length of the iron bed of *Og* the king of Baſan; but you do not prove that the bed was too big for the body, or that a Patagonian would have been loſt in it. You make no allowance for the ſize of a royal bed; nor ever

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ſuſpect that king *Og* might have been poſſeſſed with the ſame kind of vanity, which occupied the mind of king Alexander, when he ordered his ſoldiers to enlarge the ſize of their beds, that they might give to the Indians, in ſucceeding ages, a great idea of the prodigious ſtature of a Macedonian. In many parts of your work you ſpeak much in commendation of ſcience. I join with you in every commendation you can give it: but you ſpeak of it in ſuch a manner as gives room to believe, that you are a great proficient in it; if this be the caſe, I would recommend a problem to your attention, the ſolution of which you will readily allow to be far above the powers of a man converſant only, as you repreſent prieſts and biſhops to be, in *hic, hæc, hoc*. The problem is this — To determine the height to which a human body, preſerving it's ſimilarity of figure, may be augmented, before it will periſh by it's own weight. — When you have ſolved this problem, we ſhall know whether the bed of the king of Baſan was too big for any giant; whether the exiſtence of a man twelve or fifteen feet high is in the nature of things impoſſible. My philoſophy teaches me to doubt of many things; but it does not teach me to reject every teſtimony which is oppoſite to my experience: had I been born in Shetland, I could, on proper teſtimony, have believed in the exiſtence of the Lincolnſhire ox, or of the largeſt dray-horſe in London; though the oxen and horſes in Shetland had not been bigger than maſtiffs.

A MIRACULOUS CURE.

To the EDITOR.

THE following inſtance of the Goodneſs and Mercy of the ALMIGHTY, to a diſtreſſed object, I was a witneſs of in the year 1785, when ſtationed in the city of Glaſgow. I hope the publiſhing of it at this time, will induce many perſons to apply with confidence to the great Phyſician, in their diſtreſſes; and probably may convince others, who are inclined to ſcepticiſm, that there is a GOD, who ruleth in the Heaven of Heavens, and yet graciouſly condeſcends to look down upon his creatures in this lower world, regards with compaſſion their afflictions, and when neceſſary, miraculouſly interpoſes, and delivers them from all their fears.

A young woman, a member of our Society, of the name of Mc Lean, was afflicted with a very bad complaint in her eyes. The pain was ſo extreme that ſhe could not bear a ray of light to ſhine upon her, but was obliged to be confined to a dark room, day and night. She could not uſe her eye-lids at all, ſo that they were conſtantly cloſed, except when ſhe ventured to open them with her hand. She applied to ſeveral medical gentlemen, who

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aſſiſted her all in their power; and likewiſe uſed a great variety of means which her friends recommended, but all in vain; ſhe did not receive the ſmalleſt relief from any one thing that was made uſe of, but continued for many weeks exceedingly afflicted. I viſited her for a long time, and was an eye witneſs of her ſufferings. Many fervent prayers were offered up to God in her behalf.

One morning as ſhe ſat up in bed, waſhing her eyes with goulard and water, and trying to open them, but in vain; ſhe ſet the baſon down, and in the deepeſt diſtreſs, ſaid, within herſelf, "Here I am, a moſt miſerable and compleatly wretched creature, "and am likely to continue ſo as long as I live! There is no help "for me in man; therefore if God does not interpoſe in my be-"half, I muſt languiſh out my remaining days in this extreme "miſery." She then began to cry mightily to the Lord, and found uncommon liberty in ſo doing. While thus employed, one of her eyes opened, and to her aſtoniſhment, dark as the room was, ſhe ſaw the bed-poſt: ſhe continued in ſupplication, and the other eye opened: and ſhe then came forth into the light quite well.

A few days after, imprudently waſhing her head in cold water, and having been ſo long confined to her room, ſhe was become exceeding tender, ſo that it gave her a bad cold in her head; and her eyes were a good deal affected: nevertheleſs ſhe got quite free from her former diſorder. As we firmly believed and were conſtrained, to ſay, "This is the Lord's doing, and it is marvellous "in our eyes," we heartily joined with her in praiſing his holy Name for this wonderful diſplay of his power and goodneſs.

London, Oct. 10, 1796. J. PAWSON.

A Short Account of the Life and Death of Mrs. HEATH: Who died the 29th, of March 1796. Written by her Huſband.

"Theſe are they which came out of great tribulation, and have waſhed their "robes, and made them white in the blood of the Lamb," &c. Rev. vii, 14, 17.

SHE was born at Harwich in Eſſex, in the year 1756, of ſober ſteady parents. Her education was decent and uſeful. She was naturally of a ſedate, and courteous diſpoſition. Her carriage in the world was ſuch as rendered her reſpectable in the eſteem of her friends and acquaintance. For a ſeries of years ſhe ſteadily attended on the ſervice of the church of England. A few years previous to my acquaintance with her, ſhe had a particular deſire to hear the Methodiſts. Having attended a few times, and being fully convinced that their doctrines were ſtrictly ſcriptural, ſhe determined to adhere to them, tho' much againſt the will of many of her friends, who deemed her as one that needed no further inſtruction. But being ſenſible of her loſt ſtate by nature and practice, and believing what the Apoſtle affirms,

that

that "All have ſinned and come ſhort of the glory of God," ſhe reſolved by his grace, even at the expence of all their friendſhip, to ſeek the ſalvation of her ſoul, in that way and in thoſe means which kind Providence had called her. Soon after ſhe joined our Society, and in theſe means ſhe found, thro' faith, redemption in the blood of Chriſt, the remiſſion of all her ſins; and had a clear ſenſe of his love ſhed abroad in her heart. In this liberty ſhe continued ſtedfaſt, and was not intangled again with the yoke of bondage.

From the time of her juſtification, ſhe had a clear diſcovery of the nature and neceſſity of Sanctification, and intenſely hungered and thirſted after that holineſs without which no one ſhall ſee the Lord. In order to obtain this great ſalvation ſhe never willingly neglected any means of grace, either private or public; but gave all diligence to make her calling and election ſure; believing at the ſame time, that thro' faith, without auy merit of works, ſhe was to obtain this ineſtimable bleſſing. CHRIST, as being ALL in ALL was her favourite topic; and as clay in the hands of the potter, ſhe was paſſive under the operations of the Holy Spirit. Speak, Lord, for thy ſervant heareth,—was, I believe, the unfeigned language of her ſoul, until he graciouſly cleanſed the thoughts of her heart, by the inſpiration of his bleſſed Spirit.

I travelled in Harwich Circuit about a year and a half previous to our particular acquaintance with each other. When we entered into the marriage ſtate, it was a ſolemn ſeaſon to all preſent. God was truly with us, and gave us repeated teſtimonies of his favour and approbation. In this happy union we lived in the tendereſt ſympathy and love. Such was her concern for my peace and happineſs, that in all her trials and exerciſes of mind, ſhe would by every poſſible means endeavour to hide them from me, leſt I ſhould participate of her feelings upon ſuch occaſions. When convinced of the will of God in any reſpect concerning her, ſhe would with great fortitude and reſolution, endeavour to pleaſe him, rather than man; and cheerfully took up her croſs, and followed the Lord, thro' evil and good report. She was indeed a daughter of affliction, but ſuffered with great patience and reſignation, keeping her eye upon the will of God, more than upon her affliction; often ſaying, "The will of the Lord be done;" which was upon all occaſions her favourite motto. "The cup which my Father hath given me, ſhall I not drink it?" was the language of her Lord; and in this, as well as in other particulars, ſhe endeavoured to copy after him. She was indeed a pattern of undiſſembled love to God and her neighbour, both in heart and life. Humility, meekneſs, gentleneſs, modeſty, fidelity, and integrity were the features of her mind, which every diſcerning eye could ſee ſhining bright in her life and converſation. Her ſoul was truly formed for friendſhip. She would in the moſt tender and affectionate manner, enter into the feelings of the afflicted, and her ſtudy and delight were to make glad the heart of the ſorrowful;

ful; and according to her power, to relieve the complaints of the indigent and neceſſitous. She rejoiced, with them that rejoiced, and wept with them that wept. She manifeſted that meekneſs of wiſdom, which was generally attended with a bleſſing, in relieving and comforting thoſe that were embarraſſed and afflicted in their minds. Her ſelf-abaſement exceeded every thing of the kind, I ever ſaw: Being little and vile in her own eyes, and eſteeming herſelf as leſs than the leaſt of all ſaints. She recoiled at the leaſt appearance of praiſe or commendation, and turning her eye and heart heavenward, gave all the praiſe to Him from whom proceeds every good, and perfect gift.

Having had a long and trying illneſs in child-bearing, ſhe was delivered of a fine boy, whom God ſoon took to himſelf. She was reduced to ſuch a degree of weakneſs, that ſhe could hardly ſpeak to be heard. I exhorted her to look to Jeſus, and caſt all her care upon him. In anſwer to which ſhe lifted up her eyes and hands, in token of her confidence and truſt in him, and then aſked me, (juſt ſo as to be underſtood) to go to prayer; which I did immediately, and was enabled to pray with reſignation to the divine will. During the time of prayer, ſhe was engaged with God in great fervency of ſpirit, lifting up her hands, and eyes towards heaven. When I aroſe from my knees I gave her the medicine preſcribed by the doctor, which had no effect. But the great Phyſician ſoon after, made it appear, that he deſigned to heal all her complaints at once, by taking her to that Reſt which remains for the people of God. Growing weaker, and weaker, and no hopes of recovery, I was graciouſly ſupported, and enabled with reſignation upon my knees to commend her ſpirit into the hands of God, who gave it. After turning herſelf a little ſhe ſweetly fell aſleep in the arms of her Lord and Saviour.

A SHORT ACCOUNT OF MRS. RUTH KELLY.

[By Mr. JOHN KERR.]

RUTH KELLY was a native of Grange O'Neiland, in the county of Armagh in the North of Ireland. The Methodiſt Preachers had been for a certain time entertained by her father, and a Claſs formed in his houſe when Ruth was about ten years old.

During the time the preaching was at her fathers, it pleaſed the Lord, to convince her of ſin, and to beget in her a concern for ſalvation. She then joined the Claſs, and ſoon after profeſſed to be happy in the pardoning love of God: and for a ſeaſon, her life and converſation witneſſed that ſhe actually poſſeſſed the ſame.

After ſome time an unexpected event took place which removed both the claſs-meeting and preaching from her father's houſe. The means of grace being removed, and many enemies around her, together with the propenſity that is in human nature to folly, ſhe ſoon "meaſured back her ſteps to earth again," and conformed to

the world in ſpirit and behaviour. In this ſtate ſhe ſought happineſs from the ſilly trifles which are called pleaſures, but found it not.

Some years after, a ſingular providence brought me and other preachers to the neighbourhood where ſhe lived, to proclaim ſalvation to loſt ſinners. The word became again profitable to her: In a ſhort time ſhe was very ſenſible of her miſerable fallen ſtate, and was fully reſolved to ſeek that God from whom ſhe had fooliſhly departed. She again joined our ſociety there, and ſhewed by all her behaviour, that ſhe was fully reſolved to be a true diſciple of the crucified, coſt what it would. After ſhe joined the ſociety ſhe married, and this change introduced a variety of new trials, many of them unexpected, but all theſe ſhe endeavoured carefully to make a proper uſe of: not like thoſe who make croſſes a pretext to forſake God. She remembered that the diſciples of Jeſus are to take up their *croſs daily*, and to follow him. With great diligence ſhe attended all the means of Grace, looking for the pearl of great price, but did not experience a comfortable ſenſe of the divine favour. — So it often happens with thoſe who wantonly caſt behind them the favour and mercy of God, that when they deſire to recover and enjoy it, he makes them ſenſibly feel the want of it, and gives them a ſuitable view of its worth, before he again beſtows it. However, GOD, who is rich in mercy to all thoſe who ſincerely and faithfully ſeek him, revealed his pardoning love in her heart, during the time ſhe was in travail with her firſt child. She then rejoiced exceedingly in her Saviour. The night of ſorrow fled away before the chearing beams of the Sun of Righteouſneſs. She found the hand of the Lord was over her for good, and ſhe praiſed his holy Name. She was ſoon reſtored to her former ſtate of health. But neither health nor grace do prevent croſſes and troubles: and although theſe abounded, yet ſhe was enabled to ſay, "In all theſe things I am more than conqueror, through him who hath loved me."

She now began to ſee the evils remaining in her heart, and longed to be delivered from them, uſing the means, and earneſtly ſeeking the great ſalvation of God. In Auguſt laſt ſhe was delivered of her laſt child; and although ſhe recovered pretty well as uſual, yet it was always impreſſed upon her mind, that the time of her diſſolution was at hand. During the courſe of laſt winter, her huſband was taken very ill, inſomuch that his life was deſpaired of. In his illneſs he ſettled his temporal affairs, and took particular care to provide for his wife and children. But theſe things affected her very little, for ſhe firmly believed her abode here would be very ſhort. The wiſe and merciful God, who has his way in the whirlwind, and his path in the great deep, beyond all human expectation, rebuked the diſorder and reſtored her huſband to health again. Shortly after her health began to decline apace. As ſhe lay muſing upon her bed one Sabbath-morning, the great adverſary ſuggeſted to her mind, That it would

be quite improper to go to the means of grace, as ſhe would thereby hurt herſelf and encreaſe the diſorder. But the Lord graciouſly interpoſed; in an inſtant ſhe was alarmed, and thought ſhe heard a voice repeat the following words, "In a very little time the laſt trumpet ſhall ſound!" She inſtantly aroſe, and going to her claſs related the matter to them all. The ſimple relation of this trial and deliverance proved a great bleſſing to the ſociety.

About this time ſhe had a more clear diſcovery of the evils which yet remained in her heart, and of the abſolute neceſſity of being delivered from them. She began to pray for a clean heart in ſuch a manner as ſhe never did before, endeavouring to give herſelf and all her concerns, into the hands of God unreſervedly, witneſſing in all her behaviour that ſhe truly "hungered and thirſted after righteouſneſs." Her diſorder continued to increaſe notwithſtanding every means were uſed that were judged neceſſary to promote her recovery. When ſhe was acquainted that it was thought her diſorder was mortal, the information gave her no uneaſineſs: without reluctance ſhe was enabled to give up her huſband, children, and all on earth;—holineſs and heaven occupied all her thoughts. The company of the truly pious were more peculiarly her delight, other viſitors ſhe had no deſire for, being ſenſible that the viſits of irreligious perſons would afford her very little conſolation.

After I heard of her illneſs, I viſited her, and found her perfectly reſigned, and exceeding patient. To the queſtions I aſked, ſhe gave me the moſt ſatisfactory anſwers. Her diligence after inward purity continued. At the end of two weeks I found her nearly in the ſame ſtate of body, only much weaker. She ſaid, "I have no fear of death, but am confident when I depart this "life, God will bring me to heaven." Her conſtant cry was, that the Lord would perfect her in holineſs here, that ſhe might teſtify of it to others before ſhe finally entered into her Maſter's joy. After giving her ſuch inſtructions and encouragement as ſeemed neceſſary I left her, not expecting to meet again until the morning of the reſurrection. Truſting in the fulneſs and ſecurity of the divine promiſes, ſhe continued with unabating zeal, to ſeek the full ſalvation of God. On Sunday the 10th of May, a friend enquired how ſhe did? She anſwered, "I never lived ſo happy a week in my life as the laſt." Here the power and benefit of true religion appear in their full force. Juſt at the time when the world, with all its riches, honours and pleaſures, can do nothing for us, then religion affords its comfort and ſupport. Here we ſee a perſon racked with pain, her body worn to a ſkeleton, upheld by a ſenſe of the divine favour; and the hope of future glory elevates her heart above pain and weakneſs, and ſhe rejoices in expectation of the Glory of God! Some perſons, whom ſhe knew were living in wickedneſs, ſhe earneſtly exhorted to repent; adding, "if you do not obtain God's pardoning mercy,

you will be loſt to all eternity. Remember I have told you; and if you do not forſake all ſin, the words of a dying woman will riſe up in judgment againſt you to your condemnation."

Her weakneſs continued to encreaſe, but did not prevent her from faithfully warning and lovingly exhorting all that came to ſee her, to be earneſt with the Lord that they might obtain ſalvation; inſiſting much on the abſurdity and wickedneſs of delaying that important work unto a death-bed.

On the 24th of May, ſhe was greatly afflicted, and every one preſent waited the awful moment when ſhe would breathe her laſt. Her conſtant cry was, "Come, Lord, and cleanſe my heart." In this ſtate ſhe continued about five hours and then revived a little. During this diſtreſs, ſhe was exerciſed with temptations reſpecting her family, but was enabled to anſwer, "that is not my buſineſs;—the Lord will take care of my children."

She continued earneſtly praying, patiently ſuffering, and faithfully warning thoſe who came to viſit her to prepare to meet the Lord, until the 27th, on which day the Lord was pleaſed to anſwer the prayers of his ſervant, and filled her ſoul with that perfect love which caſteth out all fear. She cried out in a rapture of joy, "Free ſalvation! free ſalvation;" and requeſted of all preſent to join her in praiſing the Lord for his unſpeakable mercy. She now had a clear evidence that "the blood of Jeſus cleanſeth from all ſin." Her father coming into the room, ſhe looked at him, with joy ſparkling in her eyes, and ſaid,

"Now I have found the ground wherein
"Sure my ſoul's anchor may remain,
"The Wounds of Jeſus, for my ſin
"Before the world's foundation ſlain;
"Whoſe mercy ſhall unſhaken ſtay,
"When earth and heaven are fled away."

Shortly after this the enemy made his laſt attack, by attempting to reaſon her out of her confidence; but ſhe held faſt the ſhield of faith and was more than conqueror through him who hath loved her and given himſelf for her. Her huſband hearing her rejoice and praiſe in ſuch a wonderful manner, was enabled to reſign her unto the Lord, which added greatly to her happineſs. Her mind ſeemed to be entirely engaged in contemplating the glorious inheritance which ſhe was about to enter upon. One coming in, began to ſpeak of another perſon who had lately become rich, ſhe inſtantly ſtopped the converſation, and cried out, "I have all the riches I can deſire! God, and Chriſt, and heaven are mine: It is enough; it is enough! I deſire no more."

A friend hearing of her happineſs, and that ſhe was not afraid to die, could not credit the report except he heard it from her own mouth. When ſhe had received this intimation of his deſire, ſhe cried out, "The Lord hath filled my ſoul with his pure "love: it is now as an overflowing fountain, that I am ſcarce

"able

"able to contain." Adding, "O that I was able to praiſe the Lord for his goodneſs and mercy to me." In this ſtate ſhe continued bleſſing and praiſing God until a little after 12 o'clock, and then in holy triumph not to be expreſſed in words, ſhe cried out aloud, "I ſhall be this day in Paradiſe with my Lord;" and without a ſigh or groan her happy ſoul entered into the regions of everlaſting bliſs.

JOHN KERR.

Mullydry, 6th June, 1794.

A SHORT ACCOUNT OF HENRY HINDLE.

HE was born near Colne in Lancaſhire, in the year 1758. His parents brought him up in the fear of the Lord, according to the light which they had, and by the divine bleſſing upon their admonitions and care, he was happily preſerved from groſs notorious ſins, to whom young people in theſe days are addicted. He was heard to ſay, in his ſickneſs, that he never remembered ſwearing an oath, but once, for which an old woman reproved him, and the reproof made a deep impreſſion upon his mind.

He attended the diſſenting chapel at Colne, and when he was about nineteen years of age it pleaſed the Almighty to let him ſee, in ſome meaſure, what he was by nature and practice. Soon after, he went to hear the Methodiſts, and was more deeply awakened to a ſenſe of his depravity and wretchedneſs; and was conſtrained to cry mightily to God, that his iniquities might be blotted out, and his ſoul ſet at liberty.

He continued, Jacob-like, wreſtling with God for the bleſſing, till one night, returning from a prayer-meeting in great diſtreſs, he kneeled down in the open field, and earneſtly beſought the Lord for a ſenſe of his favour. God heard his prayer, and brought him out of that horrible darkneſs into his marvellous light, and ſet his feet upon a rock.

He now joined the Methodiſts, and for ſome time walked in the light of God's countenance. Being obliged to leave his native place, on account of the employment not agreeing with his health, he came to Bury, in queſt of work, and began the buſineſs of cotton-ſpinning. But by this time his ſoul had ſuſtained much loſs, and being in a ſtrange place, he did not join the ſociety, which proved an additional loſs to him.*

However, he attended the public means of grace, and was kept from ſcandalous ſins; and in this ſtate he continued till his

* It is ſincerely recommended to every member of the Methodiſt Society, that when they are obliged to leave a place, to apply to the Superintendent of the circuit for a note, ſignifying that they have a lawful cauſe for their removal, and as a recommendation to the place they are going to; by which means they are introduced into that ſociety, and are preſerved in chriſtian fellowſhip. The neglect of this rule of conference, ſome times prevents them from joining the ſociety, and opens the way to return back again into the world.

laſt

laſt ſickneſs begun, which was about eight weeks before his death. This affliction induced him to conſider ſeriouſly how matters ſtood between God and his ſoul; and upon examination he found himſelf weighed in the ballance but was wanting; he could not think of facing his MAKER in his preſent ſtate. This awful concern kept increaſing, and made him cry to the Lord to heal his poor backſliding ſoul, and once more ſet his feet upon the Rock. He ſent for the brethren to come and pray with him, and the Sunday evening before his death, the Lord reſtored to him the light of his countenance, and the Sun of Righteouſneſs aroſe once more with healing in his wings; ſo that he could again rejoice in a ſin-pardoning God, with joy unſpeakable and full of glory.

On Monday he was quite reſigned to the will of God, though his pain was very great, and he appeared on the verge of eternity. On Tueſday he was ſtill worſe, but his patience was inviſible, he was never heard to murmur in the leaſt degree. With ſome difficulty they got him into bed, which fatigued him much, but being a little recovered, he opened his eyes, and ſaid, "I am exceeding happy, and have not the leaſt fear of landing ſafe." He continued in extreme pain of body, but in great peace of mind, till near ſix o'clock on Wedneſday morning, when his happy ſpirit took its flight to that region where the inhabitant ſhall no more ſay, *I am ſick.*

Sept. 11, 1793. T. TAYLOR.

THE HAPPINESS OF DOING GOOD.

[EXTRACTED FROM A LATE EMINENT WRITER.]

HAPPINESS is man's aim, from his birth to his death. But, amongſt the men of the world, the queſtion ſtill remains to be anſwered, "Where ſhall it be found, or where is the place "thereof?" The earth and the ſea have been ranſacked for it; but they ſay, it is not in them. The high born ſons of ambition, the low minded children of avarice, and the giddy votaries of diſſipation, return from the chace, jaded and diſappointed. A phantom appeared to delude them, as they will all tell us, in their more ſerious moments, which fled as they purſued, and vaniſhed when they approached to embrace it. Let us point out to them a more excellent way; let us bring them in ſight of ſomething real and ſubſtantial; let us prevail upon them to ſeek happineſs by doing good. They have in vain attempted to become bleſſed by receiving: if they would become indeed ſo, it muſt be by giving.

Strange as this poſition may, at firſt ſight, appear, it is evidently intimated to us, by the operation of that principle implanted in our nature, which we commonly ſtyle inſtinct. Conſider the toil and the ſolicitude undergone, the anxious days and the wakeful nights paſſed by the tender parent, in the care of her infant offſpring. Yet even here, though ſo painfully employed, will ſhe not tell

you,

you, ſhe experienceth a joy, for which the whole world, if offered in exchange, would be inſtantly rejected with diſdain? Her charge, feeble and helpleſs as it is, can make her no returns. Only ſhe procures eaſe and comfort for her child; and its happineſs conſtitutes her own. Thus, again, with regard to every connection friendſhip induces us to form in ſociety, we ſeek not the ſatisfaction alone of being eſteemed or beloved, but that of exciting in another the ſentiments which delight ourſelves. The end of the affection is, to render its object happy, and ſo to be happy by reflection. Whence that general wiſh in every civilized perſon, to make himſelf agreeable to thoſe around him, and recommend himſelf to their good opinion? It is a tacit acknowledgment that we muſt pleaſe others, if we would be pleaſed ourſelves.

The inequality of mankind, ordained by Providence for this end, among others, offer to us continually the opportunities of thus becoming happy. We are unhappy, becauſe we neglect to ſeize and improve them; ſince it is an incontrovertible truth, that as no man was ever happy, while employed in making others miſerable; ſo no one was ever miſerable while employed in making others happy; and he was a wiſe as well as a good prince, who declared the day to be loſt, that was not marked in the calendar of beneficence. To his character the imperial diadem could add no dignity.

With the advantages poſſeſſed by different perſons it ſhould be as with the commodities produced by different countries; the abundance of one ſhould ſupply the neceſſities of another. God formed the human heart to be the diſpenſer of bleſſings, which are ſure to return to it again, in the courſe of circulation. He made man for ſociety, and deſigned not that he ſhould be happy, alone.

We may be convinced, by a little reflection, that the gifts of Heaven, poured in ever ſuch profuſion around him, cannot make him ſo. Self is an idol, that can contribute no more to its own well-being, than the idols worſhipped of old. Take a man out of the world, place him in ſolitude, and you will ſee, that all the ſuppoſed ſources of felicity fail at once. Inveſt him with power: there are none on whom it can be exerciſed. Fill his treaſury with gold and ſilver: they have loſt all their value. Let him poſſeſs the higheſt reputation: there is no one to regard it. Beſtow upon him the abilities of an angel: they will prey upon themſelves, for want of other materials. Adorn him with every accompliſhment: every accompliſhment will be uſeleſs. Nay, of piety itſelf, practiſed only in ſolitude, it has been remarked by an elegant writer, that, "like the flower blooming in the deſart, it may give it's fragrance to the winds of heaven, and delight thoſe unbodied ſpirits that ſurvey the works of God and the actions of men; but it beſtows no aſſiſtance upon earthly beings, and however free from the taints of impurity, yet wants the ſacred ſplendour of beneficence." The gifts of God, unleſs diffuſed

fuſed to others, become unprofitable to the owner. To be enjoyed, they muſt be communicated, and taken upon the rebound.

Let us now, therefore, conduct our candidate for happineſs back into ſociety, with his poſſeſſions and talents, and let us ſhew him, how he muſt employ them, for the attainment of his end. They *may* be employed to the prejudice, they *ſhould* be employed for the benefit of his fellow-creatures, or he will live and die in a ſtate of diſappointment and vexation.

Power, by the little ſatisfaction it otherwiſe affords, will quickly convince him to whom it has been committed, that it was not given to gratify himſelf at the expence of thoſe under his command, but to be exerciſed for their advantage. Heroes were thought, of old, to be the ſons of the Deity. But he did not ſend them from above, to ſeize and divide kingdoms, to ravage provinces, to ſack towns, and deſtroy the unfortunate. They came to relieve miſery, to ſuccour diſtreſs, and to be a bleſſing to their fellow-citizens and countrymen. Sometimes, indeed, they could not become ſuch, but by reſiſting and vanquiſhing their common enemies. But the glory of conqueſt is always ſtained with blood. It can only be acquired by carnage and death. Many may rejoice and triumph; but many muſt mourn and be undone. Glory, pure and ſpotleſs, is that which reſults from felicity procured and beſtowed.

Wherein conſiſteth the happineſs attendant on wealth? In the toil with which it is acquired? As reaſonably might we ſearch after it in the mines, or in the galleys. In contemplating it, when acquired? The world itſelf, for once, paſſes a right judgment, and deſpiſeth the wretch who ſeeks it there. In hazarding it at the gaming table? The pleaſures afforded by the rack are as eligible. The diſcipline of eaſtern hermits was mild and indulgent, compared with the pains and penances, the anxieties and horrors, with which thoſe vigils are kept. In procuring the means of riot and exceſs? But they prey upon the ſtrength, and depreſs the ſpirits. If the rich man would enjoy a ſound mind in a healthy body (and who can be called happy that doth not?) he muſt live like the poor man; he muſt attain and preſerve them by temperance and exerciſe, that is, by labour and abſtinence, abſtinence from food of ſuch quality, and in ſuch quantity, as his appetite would provoke him to take down.

We are told of a philoſopher, who threw his money into the ſea, leſt it ſhould corrupt it's maſter. The action has been much applauded, but it may be queſtioned whether it afforded any proof of his proficiency. Rightly uſed, others might have been the better, himſelf the happier, and not the leſs virtuous, for it.

On a like principle, for many centuries, numbers of Chriſtians, in order to be perfect, left all, and retired into the wilderneſs. Indeed, in thoſe dreadful days, when, under the heathen emperors, the furnace of perſecution was heated ſeven times more than it was wont to be heated, we can blame none who endeavoured to

get

get out of the reach of ſuch tremendous flames. What began by neceſſity, was afterwards continued by choice. To avoid a defeat, the ſoldiers of Jeſus betook themſelves to flight. But, ſurely, the Chriſtian hero ſhould engage and conquer. He who is furniſhed with the ability to do good, ſhould continue in the world, where good is to be done. The man of opulence, what is he but ſteward to the ſovereign Proprietor of all things? It cannot be his duty to forſake thoſe of the houſhold over which he is placed; and it ſhould be his delight to take care of them. God grudges him not the neceſſaries, the conveniences, the comforts of life for himſelf; but only directs him, wiſely and graciouſly directs him, to promote his Lord's glory, and his own happineſs, by extending his concern to all around him. He who, in ſuch circumſtances, will not be perſuaded ſo to do, ſhould recollect, that the hour is coming, and muſt ſoon come, when it ſhall be ſaid unto him, by a meſſenger, who will admit no excuſe, and brook no delay, "Give "an account of thy ſtewardſhip, for thou mayeſt be no longer "ſteward."

The talents of the mind, whether natural, acquired, or infuſed from above, ſtand on the foot with power and riches. They are given, as an apoſtle informs us, "to profit withal:" to profit others; to lead men into the paths of wiſdom and virtue, of religion and piety. Genius and learning, employed, for a long courſe of years, in ſeducing the minds of men to infidelity, and exciting their paſſions to vice, afford but a melancholy retroſpect to declining age. The bitterest reflection we can have to make in our laſt hours, is this, that mankind are the worſe for us; next to it is the reflection, that they are not the better. Wouldeſt thou, then, be bleſſed *in* thy mental endowments? Take care that thy brethren be bleſſed *by* them.

Thus hath God ordained it to be, in every inſtance. Nor can it be otherwiſe, if the bleſſedneſs of man conſiſteth in a reſemblance of his Maker. He is himſelf the moſt beneficient of beings, and he is the happieſt. He giveth all, and he can receive nothing, but the humble acknowledgments, the grateful praiſes of his creatures. He openeth his hand, and filleth all things living with plenteouſneſs. The eyes of all wait upon him, the whole family in heaven and earth looketh up to him for a ſupply of every want, and he giveth them their food in due ſeaſon. He clothes the paſtures with flocks, the hills with woods, the gardens with flowers, and the vallies with corn. By him, through him, in him, we live, and move, and have our being. Power, riches, and wiſdom are his, and they are all exerted for the good of man. He is mighty; but he is mighty to ſave: his riches are the riches of mercy and grace: and his wiſdom plans our welfare. He would have all men to be ſaved, and to come to a knowledge of the truth. He is pleaſed to repreſent his own happineſs as depending on that of his people: he is deſcribed as rejoicing, when it is well

well with them; as grieving, when it is otherwiſe. — Can the book, which ſo deſcribes him, be other than divine?

If the glory of the Godhead be too dazzling an object for the eyes of frail mortality ſtedfaſtly to behold, view that glory veiled in human nature. Conſider the author and finiſher of our ſalvation, Chriſt Jeſus. He gave himſelf for us. He came down from heaven to give life to the world, from which he received only perſecution, ſorrow, pain, and death. Yet the delight afforded him by his employment was an overbalance for all his ſufferings. It was his refreſhment, and his ſupport, through the courſe of his pilgrimage. "My meat," ſaith he, "is to do my "father's will, and to finiſh his work." He "went about, doing "good." His life was ever active, and ever uſeful. Living, he preached, wherever he came, the doctrine of ſalvation; dying, he bore his laſt teſtimony to it's truth. For the ſuffering of death crowned with honour, inveſted with all power, and ſeated at the right hand of the majeſty in the heavens, like his bright repreſentative in the firmament, he diffuſes light and life unto the ends of the earth; he reigns and ſhines for the benefit of the world: and, in ſo doing, he is pronounced and proclaimed, by every creature, *bleſſed* for evermore."

GOING TO THE HOUSE OF GOD.

WHATE'ER the giddy world conceive
Of vanities below,
I only for thoſe pleaſures live
That laſting joy beſtow.
(How oft my contemplative muſe
This favourite theme has ſung,
As haply I was wont to rove
My native ſhades among!)

My willing feet how ſwift they move
A long and dangerous way;
(Invited by a Saviour's love,)
I tread with no diſmay;
Eager to gain the bleſt retreat,
Where richeſt comfort flows,
And hear the ſound of tidings ſweet
His meſſengers diſcloſe:

That balm to heal the wounded mind
When needful cares oppreſs,
Thoſe cares almighty love deſign'd
To lead to happineſs.
For human ills, if ills they be,
From Him in mercy flow;
That Man his real good may ſee,
And all his weakneſs know.

Misfortune,

Misfortune, with her ſullen brow,
My former days have known;
And many an hour, ſurcharg'd with woe,
Has coſt me many a groan.
But from on high a voice I heard,
Sweeter than angels' ſong,
Whence truths divine my boſom cheer'd,
And praiſe inſpir'd my tongue.

O let that tongue for ever bleſs
The kind, the dark decree:
It was a ſanctified diſtreſs,
And brought new joys to me.
Affliction oft but ſerves to hide
Some good as yet unknown;
Faith turns the myſtic veil aſide,
And finds it all her own. [Mrs. COWPER.

AN ELEGIAC CANZONET.

By R. W. SOUTHWELL.

HAIL, penſive Muſe! and lonely ſhades
Where Melancholy reigns!
While gloomy Death my ſoul pervades,
And wretchedneſs obtains.

From mortal ken fain would I dwell,
There in ſome lowly vale,
My burthen'd mind with grief would tell
Her dolorific tale.

Where audience philoſophic reigns,
Yea, Nature's ſoothing powers,
In broken accents! Mournful ſtrains!
I'd ſpend my fleeting hours.

No rural ſports ſhould break the peace
Throughout the paſſing day,
Nor vain allurements ever chaſe,
Or interrupt my lay.

For Nature gently huſh'd around
Should all attention be,
And ſilence, — midnight and profound,
Would aid my deſtiny.

There would I mourn a much lov'd Child,
Who ſcarce *one luſtre* ran,
Beauteous in form, — in temper mild; —
A *firſt* and *only* Son.

The morning bluſh adorn'd his face,
And health beam'd from his eye;
His infant accents flow'd with grace:
Why was he born to die?

His

His ſoul all harmony and love
Did opening powers diſplay,
Capacious, — ſtrong, — and fond to rove,
Foretold a ſhining day.

Illuſive omens! why ſo bright,
So tranſient and ſo frail?
His ſparkling orbs are clos'd, — and night, —
The ſhades of night prevail.

Death, murdering Death! ſo cruel, — why
So laviſh of thy power?
What could induce thee to deſtroy
This fair and beauteous flower?

To damp its vigour, chill its bloom,
And triumph o'er its fall,
To veil its riſing ſun ſo ſoon,
And rob us of *our all?*

But why ſhould I from man retreat,
Since the lov'd Child is not,
And lonely pour out my complaint
In ſome ſequeſter'd ſpot?

No gloomy ſhades can chaſe my grief,
Nor calm content infuſe,
Nor to my ſpirit give relief; —
Some *other plan* I'll chuſe.

To thee, dread LORD! I him *reſign*,
My *loſs* is his great *gain*;
The lovely *gift* was *wholly thine*,
Why then ſhould I complain?

AN ACROSTICAL EPITAPH.

R--EST, lovely Innocent, from ills to come,
I--n gentle ſlumbers and an early tomb.
C--ould parent fondneſs ceaſe thy fate to mourn,
H--earts then might rend, and blood bedew thy Urn.
A--ll the fair graces that enrich the mind
R--oſe with thy growth and were in thee conjoin'd.
D--iſeaſe, alas! has brought thee to the duſt,
S--poil'd thy fair ſtructure, and diſlodg'd it's gueſt.
O--f lineage high — tranſcriptive heir of GOD,
U--pborne by Angels to their bright abode,
T--o JESU's Throne; — where myſtic deeds engage
H--is active thoughts, mature beyond his age.
W--here the ſweet Seraph ſoon I hope to ſee,
E--mbrace and dwell with-in the DEITY.
L--o! this *laſt tribute:* — we can give no more,
L--ov'd much in life, much we his loſs deplore.

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